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JANUARY, 1884.

Vol. XXI. No. 1.

THE

RAINBOW

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

EDITED BY WILLIAM LEASK, D.D.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JANUARY, 1884.

DOUBLE ROBBERY.

ONE of the distinctive peculiarities of the present time is the great increase of religious literature. There is a constant stream of "sermons" through newspapers and magazines, both in this country and America. The Press, too, both daily and weekly, very frequently publishes articles on matters avowedly Christian; and criticisms on the pulpit and preaching have become so common that, whether you like or not, you expect something of the sort—good, bad, or indifferent, wise or very much otherwise—as soon as you open your paper. Lately, also, there have been published several volumes of sermons or essays, which have had a large circulation, in consequence of the high praise bestowed upon them by the periodical press.

Now, in common, no doubt, with many others, we are induced to purchase and read works brought to our notice with such glowing encomiums. We naturally wish to see what Christian thinkers have to say on matters of all-embracing interest in these days of keen inquisition concerning everything; we wish, to use a suggestive phrase, to be abreast of the time; and, above all things, we desire to ascertain whether, in the haste and rush of this intellectual contest, something of immense importance has not been forgotten, overlooked, or ignored. Charity thinketh no evil. Suspicion is a mean and cowardly thing, abhorrent to our nature; and we would speak well of everybody, if common sense did not protest against such utter folly. But we miss in many of these sermons and books a certain truth of infinite moment, without which life is not worth living; without which the declared purpose of God in the Gospel can never be realized; without which the great future is dark as midnight, and horrible to peer into! We miss the Deity of our glorious Lord! What has become of this soul of the Faith, this foundation of the Building, this glory of the Divine Temple, that sheds its golden radiance everywhere, and makes us feel the grandeur of redemption as bringing us close to God?

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How can those who are supposed to understand the Scriptures—doctors in theology, who are the recognized teachers of Divine truth—come before men with large books on divinity, and omit that without which we have no *divinity!*

It may be replied: This doctrine did not come in their way. They were writing on other matters, of various degrees of importance, which did not appear to require specific reference to the divinity of Christ. We might accept this reply, if we saw in it a candid statement of the truth, but it is not. We have had the pain of reading sermons which, paragraph after paragraph, as the argument travelled to its issue, positively demanded the introduction of the cardinal fact of revelation to give it conclusive force, when, to our astonishment, the writer broke away to some illogical bye-path, as if he saw a lion in the way. No; this ignoring of the Redeemer's Godhead is intentional. The crown is plucked from His brow. This fatal declension from the lofty apostolic standard is bringing spiritual paralysis into the Churches, and death must ensue. If Christ is thus robbed by His servants, it does not require uncommon clearness of vision to see the result.

Of course, the entire system of revealed truth has its foundation in the nature of God. This is its ultimate fact. It will be like Him, therefore. What He is it will declare. Hence One who was with Him, and knew Him, could alone reveal His mind. Hence, too, the moral necessity of the mission of the Son of God. We might leave this great matter here, on the assumption that our readers see it as it is. But we may render them a little friendly help by asking them to look at the following Scriptures:—"Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a right sceptre" (Psa. xlv. 6); "Unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy Kingdom" (Heb. i. 8); "And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory" (Isa. vi. 3); "These things said Esaias when he saw His glory, and spake of Him" (John xii. 41); "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel" (Isa. vii. 14); "They shall call His name Emmanuel, which, being interpreted, is, God with us" (Matt. i. 23); "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. ix. 6). "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His

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reward *is* with Him, and His work before Him" (Isa. xl. 3, 9, 10); "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, *even* to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us" (John i. 1-4, 10-14); "I and My Father are one" (x. 30); "And now, O Father, glorify Thou me with Thine own Self with the glory which I had with Thee before the world was. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one" (xvii. 5, 11, 22); "And Thomas answered and said unto Him, My Lord and My God" (xx. 28); "Whose are the Father's, and of Whom, as concerning the flesh, Christ came, who is over all, God blessed for ever" (Rom. ix. 5); "Who, being in the form of God, thought it not robbery to be equal with God" (Phil. ii. 6); "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 16); "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. ii. 13); "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (2 Pet. i. 1); "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life" (1 John v. 20); "I am Alpha and Omega, the first and the last: Fear not; I am the First and the Last" (Rev. i. 11, 17).

If the supreme deity of the Son of God, His essential Oneness with the Father, is not taught in these unspeakably precious Scriptures, what do they teach? If the design of the inspiring Spirit was to teach men that He who humbled Himself to take human nature into union with His own, for infinitely great and gracious purposes, was one with the eternal God, He could not have selected language more adapted to His purpose than that which is used. Critically, grammatically, literally, by direct statement, by allusion, by obvious inference, and by the logic of argument, that—and

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nothing short of that—is their meaning. And why is there the slightest hesitation on the part of any man to accept the revelation that the "Word made flesh," as a necessary part of the arrangement to save God's universe from ruin, was "with God," separable in personality, and "was God," indivisible in nature? Does not the glorious fact reveal something more than the strongest mind among us can grasp of the love and wisdom of God, and of the far-reaching meaning which HE attaches to the brief word, "Redemption?" What this word really means, what it presupposes, what it includes, and what are to be its eternal issues, is known fully only to the Godhead. But we, if teachable, as all men should be, when He condescends to teach, know enough of its meaning to feel instinctively, and apprehend mentally, that the union of supreme deity with perfect humanity is imperatively needed for its accomplishment. But it is intimated or suggested by the class of "popular" writers to whom we refer, that the alleged deity of Christ is too mysterious to be understood, that it belongs to an old school of theologians, that it is out of harmony with liberal views, and that the advocates of advanced theology cannot accept it. Well, we shall not dishonour our intelligence by answering suggestions—for they are not arguments—which are unworthy of answers; but shall content ourselves with saying, emphatically, that if to rob the Son of God of His deity be an item in the progress of "liberalism," we are *not* liberals; and if to crucify the Son of God afresh, and put Him to an open shame, be essential to "advanced theology," we decline to advance with it, and prefer to take our place on this and all other doctrines of Holy Scripture, with prophets and apostles, and the Divine Lord of both.

But the writers, over whose falling away from the central glory of all revealed truth we unfeignedly mourn, are guilty of double robbery. They not only rob Christ of His Godhead, but, as a necessary consequence, they rob Christ's Church at once of the divine life which constitutes her being, as one with Him, and of the glory, honour, and immortality, which are the decreed result of that union. In plucking the crown from the head of Emmanuel, you leave His followers miserably poor. It is wholesale robbery of the most merciless kind. Many of them here are often pressed out of measure, above strength, almost to the verge of despair, but they are sustained by assurances of a welcome rest and an inheritance in light, when their Lord returns. They read such passages as follow, and are comforted: "The Spirit itself beareth witness with our spirit that we are the children of God; and, if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 16–18); "For our light affliction,

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which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. iv. 17, 18); "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. i. 3-13); "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy" (iv. 13). But all this ceases to have meaning if Jesus Christ is only man. If He is not Divine, how can He make us partakers of the Divine nature? If He is not the Eternal Life, how can He impart immortality to us? If He is not the Lord of glory, how can He lead many sons unto glory? If He is not what God says He is, God's ideal of the world to come, ruled by immortal princes, redeemed by His Son—divine kings under the King of Kings, will never be realized. Let those whom it concerns look steadily at the awful consequences of this DOUBLE ROBBERY.

EDITOR.

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THE DEATH OF CHRIST.

THE writer of the Epistle to the Hebrews insists largely and fully on the resemblance of Jesus Christ to His brethren in regard of His human nature. This resemblance, he tells us, was necessary, in order that He might take hold of the seed of Abraham (ii. 16, 17); and this resemblance is particularly insisted on in regard of the sufferings and death of Christ. In Chap. ii. 14, we read: "Forasmuch then as the children are partakers of flesh and blood, He also Himself took part of the same; that through death He might destroy him that had the power of death." And in the 18th verse we read of Christ: "In that He Himself hath suffered, being tempted, He is able to succour them that are tempted." The death of Christ at once resembles our death, and is essential to our redemption. Hence its infinite importance in itself, and also, though in a lesser degree, of course, the advantage of our understanding its nature thoroughly.

It was only to be expected that efforts would be made at an early period of the Christian Church, and in various ways, to corrupt a doctrine of such vital importance. Efforts of this kind were made at a very early period, very persistently, and in very different ways. The earliest effort, so far as we know, was made on the part of the Gnostics in the first century of our era. These men claimed to be disciples of Christ, and able to restore mankind to the true knowledge of God. One of their fundamental tenets was, that Matter was essentially evil. Hence, from a specious reverence for Christ, they supposed, or at least most of them did so, that He had no real body. To suppose Him to have had one, would be to suppose Him to have had that which was evil.

This general Gnostic view of the evil of matter, and of the unreality of the body of Christ, gave the name of Docetæ, in the second century, to a particular sect of the Gnostics. They were so called απο του δοκειν, because they taught that our Lord had only an apparent, or seeming body, and that His actions and sufferings were, in consequence, not in reality but in appearance. Every thing about Christ was consequently mere show. It was what seemed to the human eye to be, and was not. His works, His sufferings, His death, and His resurrection, were only illusory, not real. The Gnostic sects continued to infest the Church for many centuries.

What was the aspect of this error upon the Gospel doctrine of the death of Christ? It craftily, under the plea of reverence and devotion, got rid of it altogether. They allowed that the shape and figure of a man was apparently extended upon the cross of Calvary. All the usual symptoms of weakness, and pain, and mortal agony, and approaching death, and of death itself, appeared in that figure, on which the beholders looked with love, or pity, or

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scoffing, or hatred. But all this was an empty show, more unreal than the mirage of the desert. There was no real body upon that central cross. Christ seemed to suffer, but He did not suffer. He seemed to die, but He did not die. There was no true death of Christ.

Against this destructive heresy, Christian men, sound in faith, ever protested. The Incarnation of Christ, and His true death, were taught by the Church as essential to man's redemption. The true applicability to Christ of such passages as Hebrews ii. 14-17, was declared to be essential to true doctrine. His body was such as ours; His sufferings were real; His death was a genuine death. The Apostles' Creed, that precious relic of primitive Christianity, among its few articles, gives to this a prominent place. It teaches of Christ, that He was "born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried."

Though we should be indeed sorry to put on a level with the Docetæ of the earlier centuries of Christianity those of whom we now would speak, and though we have no intention whatsoever of charging them with the denial of the atonement of Christ, yet we cannot avoid saying, that the doctrine very commonly held as to the nature of the death of Christ, in our own time as well as in previous times, sorely militates against this great truth. I refer to the doctrine that the soul of Christ did not die upon the cross.

In making so serious a charge against the opinions of men, many of whom stand, and deservedly stand, high in the estimation of the Christian world, and whom I most unfeignedly esteem, I do not for a moment charge them with holding, what I believe to be, the logical conclusion to be drawn from their premisses. My own firm persuasion is, that the denial of the death of the soul of Christ leads, by all fair inference, to the conclusion that His death was not a true death, that He did not in reality die at all, and that, consequently, He did not atone for human sin. But while I hold such to be the logical inference to be drawn from a denial of the death of the soul of Christ, I am far indeed from holding, or asserting, that a single one of those of whom I now speak, denies the atonement. I am satisfied that they hold it as firmly as I do myself, though I also think that they hold a premiss from which their true doctrine of the Atonement might be successfully assailed. If this is so, or if to my mind it fully appears to be so, I am fully justified in assailing an opinion which is, to me, destructive of the doctrine of the Atonement, though I do not for a moment charge those whose premiss I attack, with holding its logical conclusion.

Again: There is a point to which I would draw attention, in order to guard myself from possible misinterpretation. In anything I here say of Christ, I speak of His human nature, and of that alone. I believe Him, in accordance with Scripture, and as expressed in the early creeds of the Church, to be the eternal Son

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of God; but when I speak of His sufferings and death, I only speak of them in connection with Him as man. I may not be able to explain how this may be. I do not profess to do so. I think that while Scripture thus speaks of Him, it never attempts an explanation. I do not suppose we are capable of understanding the matter. I only refer to it with the view of guarding myself against the possible imputation, that in holding the true and real death of the soul of Jesus Christ, I deny a doctrine which I most unfeignedly maintain, namely, the true and proper Deity of my Lord.

We will not here dwell at any length upon the fact, that there are many among the Churches of Christ who hold it to be a grave error to teach that the soul of Christ really and truly died upon the cross, and continued in a state of death until the resurrection. The views of human nature, and of the future of man, which very many hold, compel them to deny the death of the soul of Christ, and to hold that the maintainers of it are in grievous error. I can only advert here for a moment to those views of human nature and man's future, which I here specially advert to, as leading their advocates, of necessity, to deny the death of the soul of Christ. There are, then, in the first place, great numbers who hold the inalienable immortality of all human souls. Neither in Hades, nor in the eternal state that follows resurrection, do they hold that any soul of man will, or can, die. All such persons must deny the death of the soul of Christ; for they hold His human nature to be essentially the same as that of His brethren, in accordance with Hebrews ii. 17. They rank under the great schools of Augustine and Origen, as regards the future of man.

But there are others who do not agree either with Augustine or Origen, in their views of human nature and the ultimate destruction of the wicked, who yet must, from their point of view, deny the death of the soul of Christ. I refer to those who deny the death of the human soul in the state of Hades. As they suppose that Christ in His death resembled His brethren, they must hold that, as their souls do not die, neither did His. From the mention of these great classes of religious thinkers, we may judge how numerous they are who deny, what I consider, a very great and important truth—the reality of the death of the soul of Jesus Christ.

Let us, then, consider in what light the death of Christ for human sin is brought before us in Holy Scripture. In the first place, animal sacrifice, common among all the nations of antiquity, was a type, or pattern, of the sacrifice of Christ. This fact bears strongly upon our subject.

I need not stop here to prove that the ancient sacrifices of animals were types of Christ's death, or that they were originally ordained by God for that purpose. That they were so, has been fully demonstrated from Scripture by Archbishop Magee, in his

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great work on the Atonement, and is not, as I know of, disputed or denied by any of those whom I now address. We then, assume, that animal sacrifice, among all nations, and more especially among the Jewish people, and as practised by believers before the call of Abraham, was in its leading features an exact and true type of the sacrifice of Christ. I need not dwell upon any particular in which it was so, except that on which we are now engaged. I will not, therefore, dwell upon it as a confession of sin on the part of the offerer, or his confession of faith in the doctrine of substitution. I will here only advert to the nature and extent of the sacrifice itself.

Animal sacrifice, then, was not merely the death of the *body* of the animal sacrificed. The animals offered in sacrifice had souls, whatever we are pleased to signify by that term. What the Greeks called psyche, and the Hebrews nephesh, and the English speaker, soul or life, belongs as much and as truly to the lower animals, as it belongs to man. The Hebrew words, "nephesh chajah," used of man in Genesis ii. 7, and there translated "living soul," are in Genesis i. 20, used of all the lower animals as descriptive of their nature, though they are unfortunately there translated, "creature that hath life," and, "living creature." In Num. xxxi. 28, our translators were compelled to admit in their translation the fact, that the lower animals were possessed of souls as well as men were, when they speak of the Lord's tribute as "*one soul* of five hundred, *both of the persons, and of the beeves, and of the asses, and of the sheep.*" What is thus apparent even in the English translation, notwithstanding the prejudices of its translators, is plain to the Hebrew scholar from many passages in the Hebrew original. It is so plain to Hebrew scholars, that Fuerst, perhaps the first Hebrew authority of our day, has defined the Hebrew word "nephesh" as "*the soul*, by which an animal lives, *both of man and brute.*"

Now, no one with whom I contend, imagines for a moment that the souls of animals, slain in sacrifice, flitted away to any place where they enjoyed life of any kind. The American Indians are said to have had such an idea, and it sometimes seems to have existed among the nations of other savage people. These fancied themselves mounted on the shadowy forms of their earthly steeds, cheering on their shadowy hounds after the forms of the shadowy wolf or deer. But no one that I argue with, holds such silly notions as these. They fully admit with me, that the soul of the lower animal in sacrifice, as in all manner of death, perishes with the body.

Now, since such was the nature of animal sacrifice, namely, that in it both the soul and the body of the victim died, or perished; and, since animal sacrifice in this, as well as in other respects, exactly typified the death of Christ as a sacrifice for human sin, it must follow, of course, that in that great sacrifice for our redemption, the soul of Christ must have died as truly and as really as His

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body. The man, Christ Jesus, died as the lamb in the daily sacrifice, or in the yearly paschal feast. The type would else have failed to set forth the antitype.

What we here gather by inference from the Divinely-appointed rite of animal sacrifice, is also taught us expressly in the words of Holy Scripture. There we are told of the soul of Christ what we inferred of it from the typical nature of animal sacrifice, namely, that in working out for man his redemption, His soul suffered death as truly as his body did. We will turn to Isa. liii. 10-12, in order to see what the great evangelical prophet says on this point. And, first, we are told in ver. 10, that in His offering Himself as a propitiatory sacrifice, the soul of Christ was made an offering for sin. Our Authorised Version renders it thus: "When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days," &c. Bishop Lowth, in his valuable translation of Isaiah, renders this somewhat differently: "If His soul shall make a propitiatory sacrifice, He shall see His seed, which shall prolong their days," &c. This passage, in both translations alike, can have no other meaning than that the soul of Christ did really and truly die for our sin.

No one doubts but that the body of Christ was made an offering for sin. It is frequently affirmed, as when we read in Heb. x. 10, "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all;" or as we read in 1 Pet. ii. 24, "Who His own self bare our sins in His own body on the tree." What, then, is meant by the *offering* of the body of Christ, and His bearing our sins in His body? The death of the body no doubt is taught us here. No one of my readers supposes any other meaning. The body of Christ, we learn, was deprived of life, brought back to that lifeless condition in which Adam's body was before the spirit of life was breathed into it from God. If such be the meaning of the offering of the body of Christ, namely, that it died, we cannot attach any other meaning to the offering of His soul. It was as truly offered as His body was. Fuerst thus defines the Hebrew word אָשָׁם (asham), which is translated "offering" in the Authorised Version,—"a sacrifice by which the guilt of sin is expiated." The soul of Christ must have suffered what His body did, viz., death.

That such is a correct estimate of Isaiah's sense in ver. 10, is borne out by his words in ver. 12, where he says that Christ "*poured out His soul unto death.*" Words have no meaning, unless we here gather that the soul of Jesus Christ really and truly died. The prophet does not make the sacrifice of Christ to have been merely the offering of His body, while His soul, possessed of life, flitted away to some other place, call it Heaven, or Paradise, or Hades, or what you will. That was not in Isaiah's mind the meaning of his words, when, in ver. 8, he says, that Christ "was cut off out of the land of the living," or in ver. 10, that His "soul

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was made an offering for sin." Isaiah had no such meaning. His was not the very common notion that death was not, in fact, death, but was rather a transition from one place of life to another. With him, not only the mortal body of Christ died, but His soul also died upon the cross when He gave up the ghost. Whatever is meant by "soul," according to Isaiah, Christ's soul was poured out to death. It ceased to live. It was different from that spirit of His which went back to His Father. That was the Father's breath of life. Christ's soul went not alive anywhere. It went not to Paradise. It descended in a state of death to that Hades which is the land of death, though it went there with the assurance that it would not be left there, but would come forth in resurrection.

We may hence, I think, gather the true meaning of a text which is often looked on as obscure, and also understand the true reason for that tremendous and awful struggle, or struggles of mind, on the part of Christ, which are there referred to. I refer to Heb. v. 7. We here learn that our Lord, when He was upon earth, had an intense and terrible fear of death. It was not with Him the visitor to be welcomed as so many dream. It was not in His eyes the liberation of His living soul from the trammels of the body, and its departure to any Paradise inside or outside of the earth, where, with His redeemed people, He should be in a joy and glory only to be surpassed, if surpassed, by resurrection. Many have had, and many have, such a view of death; but He had not. And why had Christ no such view of death? It was because he had Isaiah's view of it in the fifty-third chapter of his prophecy, and not the sentimental idea of it which many professedly entertain. It was with Him a true, real, terrible death of the whole man, body and soul alike. He only of all men knew to its fullest extent the preciousness of life, and therefore, the terrible loss which the loss of that life would be, and hence His dread of it. Christian poets may dress out death with all the powers of poetic language, as when Longfellow speaks of it as an angel in disguise, or Tennyson as a state where perfect knowledge is attained; but it was very different with Christ. Death was to Him probably infinitely more than it was in idea to Job, when he called it "the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (x. 21, 22).

All this accounts for that agony of mind which Christ felt at the contemplation of death, and which is referred to in Heb. v. 7. The expression, "in the days of His flesh," probably refers to the entire of His life on earth. Throughout all of it, He contemplated it with fear. Special reference is apparently made to that scene in the garden before His betrayal and crucifixion, which the evangelist, St. Luke, has depicted in Chap. xxii. 41-46. Here were indeed "strong crying and tears" unto His Father.

The actual facts of the case show us, I think, what is exactly

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meant by our Lord's prayer here, that God would *save Him from death*. It cannot mean to save Him from dying, for Christ did die. If the passage were somewhat differently translated, a change of translation fully authorised by the original, and adopted in the margin of the Revised Version, it would at once convey to the English reader what I am satisfied is its true sense. For "able to save Him *from death*," we would have it, "save Him *out of death*." He here submits to death, terrible as it was, since it needs must be so for human redemption; but prays that when He had incurred it, after He had closed His eyes on life, He might receive back from the Father the life of which He had been deprived. He was heard. "He was heard in that He feared," our Authorised Version has it. The Revised Version has it, "Having been heard for His godly fear." This latter is probably the best translation. His earnest prayer to be saved "*out* of death" was heard. It was heard on the morning of resurrection when "Christ was raised up from the dead by the glory of the Father" (Rom. vi. 4).

Having, then, seen that the death of Christ was a true and proper death, the death not of His body only but of His soul also, it is an interesting and not unimportant matter to reflect on the bearing of this truth upon various theories of human nature, and this in special connection with that theory of "Conditional Immortality," which forms a leading feature in the subjects discussed in the RAINBOW. In the first place, then, it overturns the theory of the essential immortality of the soul, as held by the schools of Augustine and Origen. The human nature of Christ was the same as that of His brethren. The scriptural doctrine that the soul of Christ, in effecting human redemption, did really die, overturns the theory of its essential immortality. But it goes farther than this. It overturns also the theory of the survival of the soul in death, as held by many who, with us, maintain the ultimate destruction of the soul of the wicked in hell. The death of Christ, and that of His brethren, are one and the same. If, then, in death His soul died, so do also the souls of His brethren.

HENRY CONSTABLE.

BEFORE THE CROSS.

MY Lord, and shall I ever be,
Ashamed to call Thee mine?
Ashamed to own how much I owe
To those dear wounds of Thine?

I gaze upon that suffering face,
And read with sorrow there:
They all forsook His cause and fled,
None stood the cross to bear.

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Alone in dark Gethsemane,
Alone in Pilate's hall;
Alone upon the cross He hangs:
"'Tis finished;" hark! the call!

Shall I, too, cast my armour down,
And leave the Master's side;
Like him who followed, though afar,
And then the Christ denied?

Ah, Lord! this boastful, treacherous heart,
Would bid me answer "Nay;"
Teach me to feel how weak I am,
And tremble lest I may.

'Tis not enough my fervid vow,
This earnest, solemn prayer!
A heart so frail is bound to Thee,
But as Thy Spirit's there.

For we are strong to live for Thee,
As Thou art strong in us;
'Tis in the Crucified Himself,
To bind us to His cross.

WALTER BAXENDALE.

PRIZES FOR THE FAITHFUL.

SAVED by grace, judged by works, is the undoubted rule by which God deals with men. He has left no cloud on this matter. His mode of procedure is clearly announced. No amount of guilt can prevent a man from obtaining salvation, if he come to God in Christ as a helpless, penitent sinner, for the blood of Jesus Christ cleanseth from all sin; and He assures us that He will cast out none that come to Him. But it is equally certain that a man's deeds will be brought into judgment to test whether he shall suffer loss or receive a reward. "God will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God." This is the law of judgment, and its application is in perfect harmony with the two great Gospel truths that men are justified by grace, through faith

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in Christ, without the works of the law, and that eternal life is the gift of God in Christ. Again, see how the fact is applied in actual judgment:—"Other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth upon this foundation gold, silver, costly stones, wood, hay, straw; the work of each man shall be made manifest: for the day shall declare it, because it is to be revealed in fire; and each man's work, of what sort it is, the fire itself shall prove. If any man's work shall endure which he hath built thereupon, he shall receive wages. If any man's work shall be burned up, he shall suffer loss: but he himself shall be saved; yet so as through fire."

"Patient continuance in well-doing" is the rule for the man who seeks for the glory and honour which are incorruptible. Holy obedience is clearly the duty—as it is unquestionably the privilege—of every believer. We must not separate the tenth verse of the second chapter of Ephesians from the two that go before it. The three verses read thus, and their juxtaposition, to say the least of it, is very suggestive: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." The providence of God hath prepared opportunities of doing good, and the state of the world urgently demands all the kind help to which Christian principle prompts the believer. Followers of Him who went about doing good are expected to show their faith by their works; and in doing this they are actually pursuing the course which leads to glory and honour. The transient and evanescent fame which the world grants to its favourites, though, no doubt, agreeable enough while it lasts, is not to be compared for a moment to the honour which comes from God. The runners and wrestlers in the Grecian games denied themselves, and submitted themselves to severe training, in the hope of gaining "a corruptible crown," but that which the Christian should run for as his prize is "incorruptible" (1 Cor. ix. 25).

At the Grecian games the prize given to the conqueror was a garland of wild olive, or parsley; but this was valued as one of the grandest distinctions in life. To have his name proclaimed as victor before assembled Hellas, was an object of ambition with the richest and noblest of the Greeks. Such a person was considered to have conferred everlasting glory upon his family and his country, and was rewarded by his fellow-citizens with distinguished honours. His statue was generally erected on the Altis, or sacred grove of Jove, in Olympia; and, on his return home, he entered his native city in a triumphal procession, in which his praises were sung, frequently in the loftiest strains of poetry. He also received still more substantial rewards. He was generally relieved from the payment of taxes, and had a right to the front seat at all public

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games and spectacles. An Athenian victor in the Olympian games received, in accordance with one of Solon's laws, five hundred drachmas, and a right to a place at the table of the magistrates in the prytaneum, or town hall; and a Spartan conqueror had the privilege of fighting on the field of battle near the person of the king.

All this has long since passed away, but the frequent illustrations which the Apostle borrows from the Grecian stadium, vividly show his ideas of the Christian race. The prize is amazingly great—"a crown of glory that fadeth not away." "And when the Chief Shepherd shall be manifested, ye shall receive the amarantine crown of His glory" (1 Pet. v. 4). Here are some of his words: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. ix. 24-27).

The practical solicitude to gain the prize, by strict personal discipline, is a lesson for Paul's readers, by which they all may profit if they will. The allusion to the herald who summoned the candidates for the foot-race first into the stadium, is very striking. Having called others to the contest in this race for the Divine prize, the Apostle felt that he must show the example of holy living, lest he should himself fail shamefully of the prize. But, anticipating the end of his race, in his second letter to Timothy, he exults in the prospect of a glorious prize, laid up for him by the Lord, the righteous Judge, to be given at the time of His appearing and Kingdom. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. iv. 6-8).

It is manifest from this, and many other passages of Scripture, that the time fixed for the distribution of prizes to the faithful is not at death, but at the return of the Great Master, in whose service the prizes were won. The common remark, when a good man dies, is, "He has gone to his rest and his reward." To his "rest," truly, literally, for, according to an unerring guide, he has fallen asleep, and sleep is perfect rest. But to his "reward," no. Upon that invention of modern theology the Divine veto is placed. Not until the King comes to the throne of His dominions are His faithful warriors called to receive the signal honours which His royal generosity intends for them. Thus: "How great is Thy goodness, which Thou hast laid up for them that fear Thee, which

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Thou hast wrought for them that trust in Thee before the sons of men!" (Psa. xxxi. 19). "The hope which is laid up for you in heaven" (Col. i. 5). "I give thee charge, in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. vi. 13-19). "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall set on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28).

See also the glorious promises to the conquerors in Rev. ii. 7, 10, 11, 17, 26, 27, 28; iii. 4, 5, 10, 11, 12, 21.

And who can sum up all that is contained in the following magnificent statement?—"The Spirit itself beareth witness with our spirit that we are the children of God; and, if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him that we may be also glorified together" (Rom. viii. 16, 17). EDITOR.

THE SON THE REVEALER OF THE FATHER.

TO win men back to God, to draw them in loving obedience to the feet of Him who alone can bless, this was the mission of the Son of God; for this He became man, for this He lived and laboured, suffered and died. The all-loving Father yearned for the love of His human family, and therefore He sent His well-beloved Son, the express image of His person, that He might reveal God to us, and show us clearly that He with Whom we have to do is indeed Light and Love. I dare not assert that there was no other way by which God could have delivered men from sin, except by the sacrifice of His Son; but I feel assured that by this sacrifice He exemplified His own glorious character more fully than He could otherwise have done.

To know God; this is, surely, the highest pinnacle of intelligence to which the human mind can reach, and yet the humblest

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Christian who sits at the feet of Jesus, learning of Him, shall drink in deeper and yet deeper draughts of that wonderful knowledge, until at last, standing in the full blaze of the glory to be revealed, seeing Jesus as He is, he shall indeed know God, whom to know is life eternal. Apart from Christ, we can form no conception of the wonderful Being in whom we live and move. We have not heard His voice at any time, nor seen His shape, our minds cannot grasp the idea of absolute perfection, and mere words are powerless to teach us of Him who dwells in light, which no man can approach unto. We must have a living Teacher, if we would know the living God. "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He declared Him." Reverently, then, let us turn to Jesus of Nazareth, and learn our theology at His feet. Let us cast aside every superstition and tradition of men, and listen wholly and solely to Him the Teacher sent from God.

The sermon on the Mount has attracted the attention of intelligent men of every form of belief or unbelief, wherever the New Testament has been circulated. Its wonderful lessons of morality, its precepts so beautiful, yet so utterly opposed to all the world's maxims, have excited astonishment and admiration ever since the wondering multitude listened to the voice of Him who spake as never man spake, but the key-note to it all is the character of the all-perfect God. "Be ye merciful, as your Father, who is in heaven, is merciful. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father, which is in heaven." The merciful God, the hearer of prayer, the tender Father, providing for the wants of all His children—thus Jesus revealed God to the multitudes who stood around Him, and heard His words.

The Jewish ruler, coming to Christ for instruction, was privileged to have the mystery of the new birth unfolded to him, and to see in the Son of Man the antitype of the brazen serpent to which the smitten Israelites looked and lived, but, surely, the most wonderful truth of all to which he listened was this: "God so loved the world that He gave His only begotten Son." Ah! methinks eternity will be all too short to sound the depths of that surpassing love! Well might an inspired apostle speak of the "love of Christ that passeth knowledge." We are too familiar with the words to realise their full significance, and in our utter inability to comprehend the ever-blessed God, we fail to see the extent of the sacrifice He made when He delivered up His Son—His well-beloved—to suffer shame, and scorn, and death, for sinful mortal man; but, truly, God *is* love, or such a sacrifice would never have been made. Often Jesus spoke in parables, and one of these stands out in matchless splendour—the Koh-i-Noor among the precious gems. Unrivalled for its melting tenderness,

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the story of the Prodigal Son contains a revelation of God which appeals to every human heart, bidding us see in the father, who ran with loving haste to meet his repentant son, the all-perfect Father longing and waiting for the return of His erring, wayward children, anxious only to bless and do them good.

But not only in words did Christ reveal God. The whole of His three years and a half ministry on earth, was a continuous revelation of the mercy of God. Mark His path. His every step is a step of blessing. Again and again we read, "He had compassion." He knew full well that the multitude among whom He walked, dispensing life and health, would ere long join in the shout, "Crucify Him, crucify Him;" yet He paused not in His benevolence, but listened to every applicant and sent none empty away. He could have crushed the insolent Scribes and Pharisees with a glance; He could have called down fire from heaven upon them. He had but to will it and they would have perished off the earth; but no; He Himself tells us, "The Son of Man came not to destroy men's lives, but to save them," and therefore, He patiently bore with them; and, despite their peevish opposition, scattered mercy everywhere He went for three years and a half, and then their malice and jealousy knew no bounds. They could endure no longer the presence of One so perfect, and so they killed the Prince of Life. Notice the Sufferer in the hands of His murderers. Does He call down God's bitterest curses on those evil men? Are His last words words of angry reproach that they had spurned His love and conspired to take His life? Listen, for He is well nigh exhausted with pain and sorrow, yet He breathes a prayer at which we cannot cease to wonder: "Father, forgive them, for they know not what they do." Is this a true revelation of the character of God? Has Jesus, by word and life, depicted His Father and ours? He Himself says so, and we may not contradict His words: "He that hath seen Me, hath seen the Father." "Believe Me that I am in the Father and the Father in Me." "I do nothing of Myself, but according as the Father taught Me, I speak these things." "If ye had known Me, ye would have known My Father also." Where, then, stands the dogma of eternal torment? Is it possible to believe that a Being such as this can keep men alive from age to age, with the sole object of gratifying His vengeance, by inflicting never-ending pain? Monstrous! The statement is a downright contradiction of all that Jesus said and did, an emanation from the father of lies, who delights to libel the character of the ever blessed God. God will not, cannot do this. He will put an end to all evil, to pain and sorrow of every kind; and therefore, He will destroy the rebels, for so long as they exist, there will still be sorrow and crying; but an immortality of rebellion and suffering is simply an impossibility; for immortality is a gift from God Himself, the God of love and peace and blessing, whom Christ revealed.

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The gift is offered freely to all without conditions, save only to accept it. Let none, then, complain if refusing it, the result is utter destruction. J. F.

PARABLES OF THE BIBLE.

"I will open my mouth in a parable" (Psalm lxxviii. 2).
"He spake many things unto them in parables" (Matt. xiii. 3).
"When the Son of Man cometh, shall he find faith on the earth" (Luke xviii. 8).

THE Bible was written in the East. Though its distinguishing spiritual truths are of Divine origin, the men who were honoured to communicate them to the world did so in the languages and modes with which they were severally familiar. Among other Oriental peculiarities, therefore, the parable is frequently found in the volume. The parabolic mode of teaching is extremely ancient, has always been popular, and has frequently about it a fascinating beauty which fixes attention and compels thought. Under the similitude employed, lies a moral or spiritual truth, which the speaker wishes to impress upon the minds of his audience. The original idea of the parable is that of comparing together, or illustrating one thing by another. The parable of the poor man and his lamb, recorded in the Second Book of Samuel, is a touching and memorable specimen. It is not necessary to mention the facts of the case; but David the King of Israel, had dishonoured himself, injured others, and grievously offended God by committing a great sin. The prophet Nathan was sent to rebuke the transgressor, which he did in the following manner: "There were two men in one city, the one rich and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him." Indignation against the man who was guilty of such wanton cruelty fired the breast of the monarch; and he said to the prophet, "As the Lord liveth, the man that has done this thing shall surely die: and he shall restore the lamb forefold, because he did this thing, and because he had no pity." The apt and pathetic parable had accomplished its design so far. The application, however, was still wanted, and the absence of suspicion on the part of the royal transgressor of anything personal in the matter, made that application pierce his soul like a winged arrow, when Nathan said to him, "*Thou art the man!*" The enormity of his sin instantaneously flashed upon his conscience like a stroke of lightning from the Lord; and the bitter repentance which succeeded, proved that he had not been rebuked in vain.

The parable of Jotham—in which the ingratitude and wickedness of the Shechemites in making the basest of Gideon's sons their king, and

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murdering the rest, are fearlessly rebuked—is very apposite and beautiful. It is the most Æsop-like, in its construction, of the Scripture parables, and is probably the most ancient extant. Foreseeing the disasters that would follow the election of Abimelech, Jotham went to the top of Mount Gerizim and addressed the people thus: "Hearken unto me, ye men of Shechem, that God may hearken unto you. The trees went forth to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow, and if not, let fire come out of the bramble, and devour the cedars of Lebanon." Having delivered his message, the patriot fled from the anticipated wrath of the bramble-like king; but the prediction involved in the conclusion of his parable was speedily fulfilled.

Isaiah and Ezekiel sometimes prophesied in parables. God's care over His ancient people, their ingratitude and guilt, and the punishment which should overtake them in consequence, are impressively exhibited by the former prophet in the following passage, which has no parallel, in any uninspired composition, for tenderness and beauty swelling up to a crash of destruction:—

"I will now sing to my beloved
A song of my beloved,
Respecting his vineyard.
My beloved had a vineyard
On a very fertile hill.
And he hedged it around;
And he cleared it of stones;
And he planted it with the sorek;
And he built a tower in the midst of it;
And also he excavated a wine-vat in it;
And he expected that it would produce grapes,
And it produced poisonous berries.
And now, O dwellers in Jerusalem, and men of Judah,
Judge between me and my vineyard.
What could have been done for my vineyard,
That I have not done for it?
Why, when I expected that it should produce grapes,
Did it produce poisonous berries?
But come now, and I will make known to you
What I will do to my vineyard—
To take away the hedge, and it shall be devoured;
To break down the wall, and it shall be trodden down.

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And I will make it desolation—
It shall not be pruned,
It shall not be put in order;
But briers and thorns shall grow up,
And to the clouds I will give commandment
Not to rain upon it!
For the vineyard of Jehovah of Hosts is the house of Israel,
And the men of Judah the plant of his delight;
And he looked for judgment, but lo! shedding of blood,
And for righteousness, but lo! the cry of oppression."

With rending heart, doubtless, the prophet uttered this. It was a "burden" to his soul; but many a sad tale of desolation, written in the tear-furrowed and blood-tracked path of the wanderers of Judah, proves but too fully that it was the burden of an inspired mind—a mind to which the Spirit of the Holy God presented things that were not *then*, just as they have been historically shown to the whole world since.

The Hebrew prophets are sadly and cruelly misrepresented when exhibited as austere and gloomy men, taking pleasure in utterances of destruction, calamity, and woe. On the contrary, they were men at whose hearts the flame of prtriotism glowed with intense warmth—men of deep and ardent piety, who groaned in spirit over the defections of their countrymen from that splendid standard of morality which the God of Abraham had given to them—and men who felt every woe which they pronounced upon the wicked of their nation rushing to their own souls with a pang of agony. They prophesied evil against the guilty under the compulsion of truth. Duty took precedence of choice. Committed to the service of God, they could not consult the preferences of men, nor purchase popularity at the expense of integrity. Hence the marked distinction between the true and the false prophets; and hence also an evidence that the former were Divinely directed in what they said. Could it afford Ezekiel, for example, any satisfaction, except that which springs from obedience, to give forth the following ominous oracle? "The word of the Lord," he writes, "came unto me, saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel; and say, Thus saith the Lord God: A great eagle with great wings, long-winged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree. And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him; so it became a vine, and brought forth branches, and shot forth sprigs. There was also another great eagle with great wings and many feathers; and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. Say thou, Thus saith the Lord God; Shall it prosper? Shall He not pull up the roots thereof, and cut off the fruit thereof, that

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it wither? It shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof. Yea, behold, being planted, shall it prosper? Shall it not utterly wither, when the east wind toucheth it; it shall wither in the furrows where it grew."

The explanation of this splendidly-expressed, but most alarming parable, follows. The prophet, however, is not allowed to close without a joyous burst respecting the felicity that should obtain under the reign of the promised Messiah. The figures of the parable in which this is foreshadowed, are similar to those already quoted. The allusion to the Great King, God with us, the ordained Ruler over the nations, is too obvious to be mistaken. And the beauty of the utterance is inexpressible. "Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it: I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I, the Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I, the Lord, have spoken and have done it." The reference to a "dry tree" and a "tender one" in this extract, makes the mind to revert to Isaiah, by whom the same images are employed, unquestionably to denote the Lord Jesus:

"For He grew up before Him like a *tender plant*,
As a shoot out of a *dry soil*;
He had no form nor beauty that we should look upon Him;
Nor comely appearance that we should desire Him.
He is despised and forsaken of men,
A man of sorrows, and acquainted with grief;
As one before whom men cover their faces;
He was despised and we esteemed Him not."

Nevertheless it will not be always thus, for most of His own inimitable parables—melancholy as is the description which they give of the state of the Church during His absence in "a far country"—warrant the hope, and guarantee its realisation, that glorious results will follow His second, and long-looked for, pre-millennial coming, in the clouds of heaven with great power and unutterable majesty.

About the middle of the third century arose Origen, the acute, able, and learned mystic. Until his day, Millenarianism had been the universal belief of the Church; but as it stood in the way of his favourite object of reconciling the truths of Christianity with the Alexandrian philosophy, he opposed it with characteristic vigour; and where the Gnostics, its first opponents, failed, in consequence of their odious character, he succeeded, by the weapons of a false philosophy, and under the influence of his reputation as a divine, in shaking the faith of the Church in a doctrine which, in the previous century, Justin had held up as a criterion of *perfect orthodoxy*. The process of deterioration

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rapidly went on; the idea that the inspired writers meant something very different from the plain grammatical sense of their words, spread; the disciples of Origen increased in number, and the momentous truth of the pre-millennial return of our Lord to the earth as its glorious King, has never since been restored to its proper place in the Christian Church. Doubtless the Church of Rome owes much of her success in hiding the Bible from the laity, to the wasting heresy of mysticism, whose seeds were sown by Origen's mode of exposition. The indolent would not, the ignorant could not, and the timid durst not, examine the Book of God for themselves. To the priest, therefore, every knee must bow; and however extravagant the absurdity which fell from his lips, he was revered by the multitude as the wise expounder of the so-called mysterious volume. "In the case of Origen," says Neander, "the Platonic element was sometimes confounded with the Christian, and Christianity subordinated to Platonism." It was the influence of a heathen philosophy, therefore, which first taught men professing the Christian name, to say of Him whom they called Master, "We will not have this man to reign over us."

In the eyes of Rationalism, of course, the doctrine of the pre-millennial advent is a piece of folly; but Rationalism is the ablest and most subtle adversary of our Divine Christianity which has arisen since the days of open and violent persecution. But would this modern manifestation of false philosophy have taken place, but for the previously-inculcated doctrine that the writers of the Bible had two, three, or four different meanings in what they wrote? Has not the almost universal mysticism of the Church given birth to the rationalistic doctrine of myths? If Christian teachers take upon themselves the task of explaining away the literal meaning of our Lord respecting His second coming, may not others go a step further, and affirm that He Himself and His apostles were only mythical persons? The inference is easy, the "step in advance" is by no means difficult. If the pastor declare that by the coming of the Lord is meant His coming "to individuals at death," the philosopher may neutralise the whole testimony of Scripture, and say, "*Where* is the promise of His coming?" It is not without deep significance, therefore, that the inspired apostle thus earnestly and affectionately cautions Christians, in connection with his prophecy respecting the scoffers of the last days: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance."

The parables of the sower and the seed, and of the tares of the field, are prophetic descriptions of the state of the Church down to the close of the present dispensation—that is, during the period of our Lord's personal absence; and whilst the history of the past, and the state of nominal Christendom at this moment, verify their strict truthfulness, they show the utter hopelessness of any period at all analogous to the millennium until after His return. Both these parables are explained by the great Prophet Himself. The disciples requested an explanation of the parable of the tares; and "He answered and said unto them, He

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that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the age; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this age. The Son of Man shall send forth his angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth,"—a result exactly corresponding with that respecting the careless servant on the unexpected return of his master; but, it is added, "*Then* shall the righteous shine forth as the sun in the kingdom of their Father." The latter-day glory will commence in all its holy splendour and magnificence.

The parables of the householder who planted a vineyard, and of the man who made a great supper, are so strikingly descriptive of the way in which the Jews used the prophets of the Lord, and the Lord of prophets Himself, and of the contempt which the majority of men have since poured upon the gracious invitations of the Gospel, that the man who treats them as insignificant is incapable of appreciating the force of evidence.

The other parable to which I have referred was delivered in consequence of the remark of one, "Blessed is he that shall eat bread in the kingdom of God." The Redeemer said to him, "A certain man made a great supper, and bade many; and he sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came and showed his Lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."

The parable of the nobleman travelling into a far country was delivered in the hearing of certain persons who thought that "the kingdom of God should immediately appear." It is impressively suggestive, and reveals a state of things exceedingly unlike that which is expected by those who look for the gradual dawn of the millennium and its continuance to the close of the promised Sabbath, whilst the Lord of the Sabbath is still absent in a far country.

Now, it is obvious to remark that upon the popular hypothesis—that the coming of the Lord is to be post-millennial—the repeated note of warning against slumber, which He gives in view of our ignorance of the period of the advent, would, so far as I can see, be superfluous; for if he is not to come until the close of the millennium, the period would

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be very accurately known. Those who shall be alive at its close will know that the thousand years are expired, and they will look for their Lord's return; whilst we, who have not yet seen their commencement, certainly know that more than a thousand years have to roll by before "His feet shall stand upon the Mount of Olives." In *our* case, therefore, to watch for His coming is to look in vain. But it is impossible to reconcile this idea with His solemn and repeated command—"What I say unto you, I say unto all, Watch." An antecedent happy millennium is inconsistent with a multitude of New Testament precepts, enjoining the state of mind which Christians should cultivate in reference to the "glorious appearing of the great God and Saviour Jesus Christ;" for all these precepts suppose those to whom they are given to be amidst circumstances of trial and sorrow, the groaning inhabitants of a world yet under the influence of the prince of darknes; but the opponents of what I cannot but believe to be the mind of God on this point, represent the millennium, to which they look forward, as one of universal peace and righteousness, when persecution shall be unknown, wars abolished, idolatry destroyed, and the knowledge of the Lord universal; a millennium, in fact, every way equal to that which is anticipated by the advocates of the pre-millennial advent, always *excepting* the blessed presence of the great and glorious King. The precepts to which I refer are such as inculcate watchfulness, prayer, sobriety, moderation, and patience, in the midst of persecution, *in view of the coming of the Lord.* To *that* their hope is called; on *that* the eye of their faith is steadily fixed; in *that* their amplest desires will be gratified; it is the consummation, the glorious goal, the full redemption, the entire deliverance from evil, the possession of the inheritance, "the glory to be revealed."

Now, as the parables of our Lord were undoubtedly designed to exhibit the state of matters during the whole period that should elapse between the day of His humiliation as the "Man of sorrows," and that of His universal and triumphant recognition as "KING *over all the earth*," the fact that to this very hour, notwithstanding the preaching of the Gospel for many centuries in many lands, the state of things is precisely what these parables represent, is *proof conclusive* of their Divine truthfulness. Had there been a period when there were no tares among the wheat, no indolent servant hiding his lord's money, no wicked servant rioting in debauchery and persecuting his fellows, and no slumbering virgins who forgot that they had gone out professedly to meet the bridegroom, the view I have taken of them as descriptive prophecies would be untenable. But ecclesiastical history records no such period, even for a single day. Nor can such a state of things be predicated even of the most select and unworldly sections of the Church at any period in their history. Even the most minute sects that have escaped into a corner, like a stray leaf detached from the tree, have had symptoms of the blight incident to a diseased atmosphere. The minimum of numbers has been no guarantee against the intrusion of false brethren. And the effort to avoid what is considered the evil of sectarianism, by seceding from *all* existing sects, has, of course, only increased the evil deplored.

"The Faithful and True Witness" has *not* deceived us; and the Book which contains His parables is demonstrably inspired; but we shall most lamentably deceive ourselves if we imagine that the powerful and

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million-armied enemies of Christianity are to be overcome without the descent of the great Lord Himself; and if we teach the doctrine either in our pulpits, our books, or on our missionary platforms, we shall rob the Bible of that which constitutes its terror and glory, and expose ourselves and our cause to the contempt of an exulting and blaspheming atheism. Evil is everywhere rising around us with renewed vigour and extraordinary energy, as the Word of God has long assured us it would do in these latter days.

The last sands are dropping out of the glass upon which is inscribed, "*The times of the Gentiles.*" The image, whose ideal was formed in the mind of the old Serpent, has had the number of its "weeks" nearly completed. The world's aristocracy—the sons of a repeated covenant—who were "broken off because of unbelief," have nearly performed their terribly protracted wanderings across the surface of the earth. The dispensation of mingled light and darkness is about to close. The period during which the Gospel should be preached in all the world for *a witness*, will suddenly terminate for ever. The idea of the regeneration of humanity, through existing agency, can no longer be entertained by any man who compares history with existing phenomena, and both with the Word of God. The testimony of that Word has been verified to the letter, both as it respects the world and the Church, *up to a certain point;* and that point will not be forgotten. Men, bad and good; Churches, false and true; angels, fallen and faithful; have been travelling unrestingly towards it. War and peace; pestilence and health; famine and plenty; have, with prophetic finger, steadily pointed there. And creation, groaning in pain, has given forth many an earthquake-cry to be delivered from the bondage of corruption into the glorious liberty of the children of God, which will be realised and manifested when that point shall have been reached. That point is, "*The coming of the Son of Man in the clouds of heaven with power and great glory.*" Then shall the troubled saints, who "long for His appearing," have rest, "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe in that day." That point is the realisation of the infinitely grand vision presented to the ancient seer: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." And that point is, the fulfilment of Jehovah's ancient purpose, and the accomplishment of His design: "I will overturn, overturn, overturn it: and it shall be no more until He come whose right it is; and I will give it Him." No hand, less powerful than that which submitted to be pierced upon the cross of Calvary, can save the Church from the terrors of the dark passage into which she must speedily enter; and, as some *public* recompense to Him whose blood became the

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seed of the Church, it is decreed that He be publicly inaugurated as the universal King over the world, which, on His visit of matchless mercy to its shores, would not only not give Him whereon to lay His head, though all its riches were His own, but actually doomed Him to the death of a rebel and a slave! ED.

"TILL HE COME."

TELL me not with deep emotion,
Of a heaven in the skies;
This will draw no true devotion
From a sinful soul that dies;
While the grave remains the portal,
All must enter till He come—
Till He come, the King immortal,
Who Himself the victory won.

Tell me not with mournful sadness,
Evil things will never cease;
This admits no ray of gladness,
Gives no hope of joy or peace.
But tell out this, yea, tell it ever,
That the Righteous King will reign;
He that lives and fails us never,
Will the Eden bring again.

Then the saints in Jesus sleeping,
Will awake at His glad voice;
And with those in patience, waiting,
In the rapture will rejoice.
In the gath'ring, there, together,
To the Saviour from above,
In the ineffable for ever
All will live, for "God is love." C. F.

GENERAL ASPECT OF PALESTINE.

I HAVE travelled through the whole country, north and south, east and west; and there is scarcely a known Scripture site within the borders of the land, on which I have not stood, and read its story in my Bible.

The general aspect of the country is one of mournful ruin and desolation. The great plains, the hill-tops, the glens, the mountain-sides, are everywhere studded with ruins. A few favoured spots, such as Joppa, and Jerusalem, and Nabulus, and Hebron, and Haifa, and Nazareth, show some signs of life and industry; but elsewhere—on the

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rich plain of Sharon, round the shores of Galilee's sea, along the sunny banks of the Jordan, amid the picturesque hills of Gilead, over the broad plateau of Moab and Ammon—desolation reigns triumphant. When, during my last journey through the country, I rode across the downs and fertile pasture-lands of Sharon and Philistia, and among the highlands of Judah, and up the great valley of the Jordan, and over the heights of Gilead, and Moab, and Ammon, and along the southern border of Bashan, I turned once and again to the remarkable prophetic denunciations, pronounced by Moses more than three thousand years ago—I read them amid the deserted ruins of Tekoa; I read them on the heap of stones that marks the site of royal Heshbon; I read them as I viewed the magnificent remains of the temples, and theatres, and palaces of Rabbath-ammon, Mahanaim, and Bozrah; I read them at the side of the tombs of Gadara, and of the fountains of Bethshean; and everywhere they presented to my mind irresistible proof that the Jewish seers, who lived from two to three thousand years ago, uttered and wrote predictions which science could not have taught them, which human wisdom could not have foreseen, but which time has converted into facts of history. They sketched the progressive ruin of the country, and of the various races of its people, with a vividness, and described their state, as I saw it, with a clearness and fulness, which even the modern historian could scarcely surpass. There are some, I know, in these days, who deny the reality, and a few who deny the possibility, of prophecy. There are others who would confine prophecy to what may be called its moral aspect, in the revelation and development of truth. But, independent of all other evidence, I could not possibly hold such views after visiting Palestine, and comparing the Land with the Book.

I shall here quote just a few of those prophetic passages which particularly impressed me, when taking a general survey of the country. Moses, foreseeing the sins of the people, and their rebellion against a gracious God, wrote as follows:—"I will make your cities waste, and bring your sanctuaries unto desolation . . . I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, so long as it lieth desolate, and ye be in your enemies' land. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it" (Lev. xxvi. 31-35). And again:—"The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up: and thou shalt be only oppressed and crushed away . . . and thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee" (Deut. xxviii. 33, 37). About 800 years later, Jeremiah wrote:—"They have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto me; the whole land is made desolate. . . . The spoilers are come upon all high places through the wilderness; for the sword of the Lord shall devour from the one end of the land to the other end of the land; no flesh shall have peace" (Jer. xii. 10-12). And, later still, Ezekiel pronounced judgment upon Israel as follows:—

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"So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the Lord. . . . The land is full of bloody crimes, and the city is full of violence. Wherefore I will bring the worst of the heathen, and they shall possess their houses . . . and their holy places shall be defiled" (Ezek. vi. 14; vii. 23, 24).

I shall now give some examples of the fulfilment of prophecy, selected almost exclusively from notes taken upon the spot during my last journey in Palestine, which extended to the east as well as to the west of the Jordan. Those who desire to see more minute details, regarding one or two of the places I shall mention, and regarding a large number of other interesting sacred sites in Judah, Samaria, Galilee, Lebanon, and Bashan, may consult my former work, "The Giant Cities of Bashan," to which the present little work may be regarded as a supplement. I think it well to observe at the outset, that I do not intend to borrow anything from the writings or statements of other travellers. I shall simply give a record of my own observations and experience, noted in all cases upon the spot; and I shall connect with them the conclusions to which I was led, after comparing the state of the land and the people with the words—prophetic, historic, and descriptive—of the sacred writers.

JERUSALEM.

I revisited Jerusalem after an interval of about fifteen years. There were some evidences of progress—new buildings outside the mediæval walls, and not quite so much squalor and ruin within. The veneration in which the Holy City has been held in succession by Jews, Christians, and Mohammedans, for three thousand years, has preserved it from that desolation which has come upon many other great cities of Palestine. Yet the Jerusalem of to-day is sadly fallen, in extent and splendour, from that "City of the Great King," which the royal Psalmist called "The joy of the whole earth," and to which, in a subsequent age, the disciples of our Lord directed His attention as they went out of the Temple:—"Master, see what manner of stones and what buildings are here!" There is still a wondrous beauty, however, in Jerusalem, and a strange, absorbing charm about its picturesque old walls, and rugged circlet of glen and mountain. On many a bright morning I have stood on the side of Olivet, when the first rays of the sun shed a halo of golden light round the domes and minarets that cover the summits of Zion and Moriah; and on many a still evening I have stood there also, when the shadows began to deepen in the Garden of Gethsemane, and away down among the tombs in the valley of the Kidron. I have compared the prophetic judgments pronounced by the Hebrew Prophets, and by our Lord Himself, upon city and temple, with the actual state of Jerusalem now; and I have found the fulfilment literal.

I read, for example, the remarkable words of Jeremiah, quoted from an older prophet, Micah (Jer. xxvi. 18; Mic. iii. 12):—"Thus saith the Lord of Hosts; Zion shall be plowed like a field;" and from the spot on which I stood while reading, I saw the plough at work in the little fields that now cover the site of Zion. I read the judgment of

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our Lord upon the Temple, which then stood in all the glory of its strength and beauty:—"There shall not be left here one stone upon another, which shall not be thrown down" (Mark xiii. 2); and I saw that the rocky summit of Moriah, on which the temple stood, is occupied by a Mosque, which, history tells us, was built after every stone of the Temple had been removed. I went down into the heart of the Holy City, and there, along a section of the colossal wall which Solomon built round the Temple court, I found a number of poor Jews, from almost every country of Europe and Asia,—strangers, chanting in wild symphony, as they kissed the stones still dear to them, these prophetic words of their own Psalmist:—"O God, the heathen are come into Thine inheritance; Thy holy temple have they defiled; they have laid Jerusalem on heaps. . . . We are become a reproach to our neighbours, a scorn and derision to them that are round about us. How long, Lord? Wilt Thou be angry for ever?" (Ps. lxxix. 1, 4, 5). It was not possible to resist the conclusion that this is a prophecy literally fulfilled, especially when I saw some of my own attendants, both Christians and Mohammedans, standing in the background mocking the Jews.

I walked once again down the wild, and now lonely, ravines of Hinnom and Kidron, observing the spot near their junction where the idol Moloch was set up in olden times, and where infatuated Jewish mothers burned their children in sacrifice to the monster. These inhuman rites brought upon the ravine the curse of Heaven, pronounced by Jeremiah:—"They have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire. . . . Therefore, behold, the days come, saith the Lord, that it shall no more be called Tophet, nor The valley of the son of Hinnom, but The valley of slaughter; for they shall bury in Tophet, till there be no place" (vii. 31, 32). And now, the glen, the rocks and cliffs on each side, and the steep slopes of the hills overhead, are literally filled with old tombs. These tombs are rock-chambers—some large with several apartments, others small with only two or three niches for bodies. On closely inspecting them I found them all empty. They have been swept clean of their contents. Here and there I saw a broken stone sarcophagus, but the bones, and even the dust, of the mighty dead are gone. How strikingly does this fact illustrate the succeeding words of Jeremiah's prophecy! "They shall bring out the bones of the kings of Judah, and the bones of the princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves . . . . they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth" (viii. 1, 2). The Jews took special care to protect their sepulchres, and yet they are desecrated. Of no other place in the world, I think, can it be said that the tombs have been systematically rifled; and that the dust of the dead, high and low, rich and poor, has been swept out of the graves, and scattered upon the face of the earth. —*From Professor Porter's "Travels in Palestine."*

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"RIGHTLY DIVIDING THE WORD OF TRUTH."

THE twentieth volume of THE RAINBOW has closed with a recurrent reference to the tenet of the identity of Britain with the ten tribes of Israel. This is *ex parte*, and I am sure that Impartiality will not be refused if she modestly asks for the iteration of *per contra* testimony. In the January number of 1875, I suggested to writers in the Magazine that, when a subject of any import is advocated in its pages—and I may now add, more particularly when it is repeated—a reference be made to any previous writer *on the same subject* who may have presented a different *Scriptural* view of it; the object being to supply readers with evidence *on both sides in one place*, whereby to form a right judgment. I particularly mention this now, not only because no notice has been taken of my proposition, but because the subject in "The Cabinet" of December, 1883, earnestly calls for a *per contra* evidence on which to form a mature opinion. Such evidence I took pains to gather, and presented to the RAINBOW, in two papers* (Vol. 16, 1879, pp. 171 and 207), which, had they been referred to by the "Cabinet" writer, would, doubtless, have been of service, as affording occasion for Scriptural investigation of both sides of the question. This, I still hope, may be done together with the present addition, for the matter is of importance.

II. It is of importance, inasmuch as the "Cabinet" opinion is at variance with the dispensational government of God; the several ages being first probationary and tentative—witness the history of Israel, Deut. xxxii. 8, with Isa. xxvi. 17, 18—as to the possibility of unregenerate men bearing *fruitful* witness to God, and even as to that of regenerate men, whilst still in these mortal bodies, who are permitted to obtain but a partial effect of their service. This has been prearranged, and agrees with the Apostle's statement in Rom. xi. 12-15, as to fruit-bearing *in this present age*, and since the dispersion of Israel. The "Cabinet" view of the matter does, I presume, dislocate the compacted order of the several bodies of the one family of God, as to the period *when each becomes conscious* of salvation. It further confounds their standing and hope, Israel, nationally, being a purely earthly body, whereas the Church is as essentially a heavenly. It, moreover, ignores the relative functions of the two in the Coming Kingdom.

III. Let us now look at the result of missions *in this present age*, as contrasted with the "Cabinet" reference to Isa. xxvii. 6; remembering, at the same time, that Britain is not the only nation engaged in such work, but that other countries are contributors.

Without attempting to estimate the number of human beings that may have existed on earth since the day of Pentecost, I may say that at the present time there are about 1,500 millions. Let the missionary records say how many of these can fairly lay claim to the title of Christian? It is but too frequently acknowledged by the labourers in the field that the result is small indeed; but is not this exactly what any impartial man who reads missionary reports, *in connection with the*

* "Israel in the Past, Present and Future."

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Sermon on the Mount, might expect? for, considering the many adverse circumstances therein related, under which the good seed is sown, the first four parables foretell an almost total failure as regards the present age of which they treat.

IV. Ephraim, as the "Cabinet" representative of Britain, will surely receive a dislocation of his purposes, and a shock to his mission, when the event of 1 Thess. iv. 14-17, foretold, but little thought of, takes place, and the entire *Christian* element in Britain shall, "in the twinkling of an eye" (1 Cor. xv. 52), be translated into the firmament to meet the Lord! How many of so-called Israelites will be found in that heavenly body, who shall welcome the Son *of God* as its Head, rather than be waiting for the advent of the Son *of Man* to occupy the throne of David on earth?

The purpose of God *in this age* is only "to gather out from the world a people for His Name," viz., the Church, the Body of Christ (Acts xv. 14-17); and "*after this*," the Lord "*will return*" manifestly to open His kingdom, to restore the throne and house of David, to re-gather Israel *in their own land*, under Himself, their King. This, too, as the above Scripture declares, *after His return*, in order that an election of grace from "the residue of men," not included in the Body of Christ, but who have been "*fore*called by the Name of the Lord," may be saved. This final multitude is mentioned in Rev. vii. 9, fore-sealed under the same seal as all Israel, by whose millennial ministry they will have been taught to "seek the Lord." For, mark again the Scripture, which says, "If the fall of Israel be the riches of the world" *during this age*, "how much more" riches shall the world partake of when Israel's "fulness" be manifested in the complete national restoration, as "of life from the dead?" (Rom. xi. 12-15).

V. What will the "Cabinet" Ephraim have to look upon as this age is drawing to its close, and the coming of the Lord in power and glory is at hand? Look at the "perilous times" of 2 Tim. iii., and to the "Book of the Revelation of Jesus Christ," which, referring to the last days, foretells visions of judgment, not only on men, but on all the springs of moral influence. Vials of wrath poured out on the crisis of human iniquity because of the rejection of the Christ of God. This, too, not in one place, nor on one people, but covering an area where the Gospel will have been laboriously plied, and upon the head-quarters of Ephraim himself. Does this look like the fulfilment of the prophecy that Israel "shall fill the face of the world with fruit," so exultingly predicted in the "Cabinet?" Shall the Lord *at His return* "find faith on the earth?" No, but *after* His return, "the earth shall be filled with the knowledge of the glory of the Lord, as the water cover the seas!"

VI. In Isa. xxv. is a prophetic record of justice to be executed in Zion, *when the Messiah shall have returned* to the land of His people; *at which time* "Israel shall be nationally saved" (Rom. xi. 26), the living remnant will be regenerated, and the righteous dead raised (Isa. xxv. 8, 9, with 1 Cor. xv. 54). Chapter xxvi. continues the subject, alluding to the condition of the nation at this early period of their restoration, and repentant confession of past unfaithfulness. Viewing the retrospect of their former circumstances as witnesses, *they pronounce all to have been failure*, vers. 17, 18. Compare Zech. xii. 10-14. It is

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easy to understand this. Zech. xiii. 1, tells us that, during their whole previous existence, up to the period of Messiah's return, they will have been in an unregenerate state, devoid of any spiritual power for testimony. But at the time above alluded to, the same prophet (Isaiah) tells us that, Israel having been prepared, the Messiah Himself will go forth at their head to publish the glad tidings of joy and peace; that *His* feet shall bring the good tidings, and as evidence thereof, will "*make bare His holy arm in the eyes of all the nations*," displaying the print of the nails, that "all the ends of the earth *may see* the salvation of Israel's God" (Chap. lii. 7-10). A foreshadow of this fact is given by the Evangelists. At Luke x. 1, we read of the Lord sending out seventy* witnesses "into every city and place *whither He Himself would come*." This referred to His *future* coming *for its fulfilment*, as we learn from Matt. x. 23, who says, that the cities of Israel could not all be visited "*till the Son of Man be come*."

Isaiah liii. continues the history of this wondrous mission, Israel themselves bearing witness to *the purpose of the Lord* in thus making bare His arm (ver. 1). It will be observed that the words of the people are in *the past tense*, alluding to the period of the first Advent, when the Messiah was rejected, despised, and crucified. This was a national sin, for the tribes who thus acted were representative (Acts vii. 51, 52). The prophet depicts them as addressing the nations under conviction of their terrible sin, at the same time bearing witness to the resultant action of the grace of God in their forgiveness and salvation.

The ten tribes are not lost (see my second paper referred to at beginning), but are scattered among those nations to whom they, or their children, will, at the time above referred to, be sent as missionaries, fully prepared by knowledge of languages and customs. Isa. liv., lv., completes the account of the mission, the invitation to the spiritually thirsting ones (Chap. lv. 1-3), and the rich promise of Millennial blessedness (vers. 12, 13).

This I believe to be the Scriptural fulfilment of the prophecy concerning Ephraim; Isa. xxvii. 6, giving a condensed summary of the result of the national testimony, by saying, that "*When* they that come of Jacob (twelve tribes) take root" once more in their land, and *when* they "blossom and bud," as promised in Isa. xlix., *then shall they fill the face of the world with fruit*." (Zech. viii. 4-8; Hos. xiv. 5-9). But what has Britain to do with all this?

Finally, the "Cabinet" writer seems to think that the ten tribes will be restored before Judah, whereas Zechariah reverses the order by saying, that "The Lord shall save the tents of Judah first," and gives the reason (Chap. xii. 7). In this order, too, are the tribes placed in Chap. x. (ver. 6 to end. The picture may be completed and the same order observed in the prophecy of Ezekiel, Chap. xxxvii.

Reading, Dec. 1883. H. GOODWYN.

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* Symbolic national numeral.

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THE SCAPE-GOAT.

(Leviticus xvi. 5-28.)

THE exact meaning of the word rendered "scape-goat" (azazel), in the passage before us, has very much perplexed and puzzled learned men. It is a compound word; but its original signification is so involved in obscurity that two very thoughtful and learned men, who devoted much study to the subject—Drs. Kitto and Pye-Smith—agree in confessing that no explanation of the term given in modern times is free from objection; and that it is, perhaps, past all hope that a satisfactory one should now be offered (See "Pictorial Bible" on Lev. xvi. 8, and Pye-Smith's "Discourses on Sacrifice"). Notwithstanding, it may be possible, by the exercise of ordinary judgment, to arrive at satisfactory understanding regarding the purpose and design of the institution in question, from the terms employed, and from the scope of the contexts. Let us try.

Notice, in the first place, that TWO goats were to be presented before the Lord "for a sin-offering," "to make an atonement."

"And he shall take of the congregation of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering: but the goat, on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness. Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat: "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness" (vers. 5-10, 15, 20, 21).

What Aaron was to do in the case of the *live* goat (ver. 21) is precisely what he was to do in the ordinary sin-offerings, namely—lay his hand on the head of the animal, confessing the sin. For individual cases the offerer laid his own hand on the victim's head; in the case before us the high priest acted on behalf of the whole congregation. The two goats were offered for the iniquities of the people (See vers. 15, 16, 17, 21).

I understand, then, that the two goats form *one* offering. Both were to be presented "before the Lord at the door of the tabernacle." To Him, therefore, they both belong. One goat is to be sacrificed, the other sent away "into the wilderness," "into a land not inhabited." The

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putting to death of the first goat shows the *means* whereby forgiveness was to be obtained; the sending away of the live goat into a land not inhabited represents the *result*, viz., the sins of the congregation *forgiven* —sent away out of sight.

This view of the matter is illustrated and corroborated by "The law of the leper in the day of his cleansing:"—"This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper! Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet and hyssop: And the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field" (Lev. xiv. 2-7).

As the slaying of the one bird represented the fatal consequences of the disease with which the leper had been afflicted, and the setting free of the living bird declared, in symbol, that the man was cured, his leprosy had fled; so the shedding of the blood of the first goat showed the penalty which the people had incurred by sin—DEATH; and the sending away to the wilderness of the living animal, signified to the congregation that their sin was *covered*, put away out of sight. That is, indeed, the import of the Hebrew term (*caphar*) translated, "make atonement." A visible, impressive, significant representation of the truth, that Jehovah, the God and King of Israel, forgiveth iniquity, transgression, and sin!

Many are the figures used in the Bible to express the thoroughness with which God forgives. Thus: "I will put all thy sins behind My back." "I, even I, am He that *blotteth out* thine iniquities." "I will cast them as a stone into the depths of the sea." Well might David exclaim, "Blessed is the man whose transgression is forgiven, whose sin is covered." Ay, he is a happy man! If you, dear reader, have felt the inexpressible agony that comes from a consciousness of guilt before God, and the dread of being called into His presence unforgiven; and if you now have peace with God, through our Lord Jesus Christ, and can calmly wait for His appearing, believing that your sins are forgiven for His name's sake, you will know the heartiness of the Psalmist's words. It is well to think deeply and often of the full and free forgiveness of God. Having been forgiven much and freely, let our gratitude be full and free. This gratitude will be all the more warm and copious, by bearing in mind that the Beloved of Jehovah was "slain for us;" "that our iniquities were laid on Him," that He might bear them away. "There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit." So abiding, so walking, let us love Him much, and be kind and tender-hearted; and very merciful and forgiving towards those who do us wrong. So shall we honour His name, and find acceptance in His presence when He comes to take us to be with Him for evermore.

W. LAING.

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SCRIPTURE QUESTIONS.

1. What does Matthew say the soldiers did with the vesture of Christ?
2. What does Peter say Jesus did for us?
3. What does John say they that are in Christ have?
4. What does Matthew say Jesus came to do?
5. What does Paul say Jesus came into the world for?
6. What does John say Jesus is?
7. What does Mark say Jesus taught the people by?
8. What does Paul say Christ hath obtained for all who believe in Him?
9. What does Matthew say the Son of Man came to give?
10. What does Paul say believers are sanctified by?
11. What does Paul say Jesus shall do to all His believing people?
12. Where does John say Jesus told His disciples they should be?

The Initials to the Answers give one of the Old Testament types fulfilled by Christ.

SCRIPTURE QUESTIONS ANSWERED.

1. T hey cast lots.—Matt. xxvii. 35.
2. H e His own self bare our sins in His own body on the tree.—1 Pet. ii. 24.
3. E verlasting life.—John iii. 36.
4. S ave His people from their sins.—Matt. i. 21.
5. C hrist Jesus came into the world to save sinners.—1 Tim. i. 15.
6. A nd He is the propitiation for our sins.—1 John ii. 2.
7. P arables.—Mark iv. 2.
8. E ternal redemption.—Heb. ix. 12.
9. G ive His life a ransom for many.—Matt. xx. 28.
10. O ne offering.—Heb. x. 14.
11. A ppear the second time without sin unto salvation.—Heb. ix. 28.
12. T hat where I am, there ye shall be also.—John xiv. 3.

"The Scape Goat."—Levit. xvi. 8, 10.

S. J. Turner.

THE PROSPECT.

FOR twenty years that now are past,
The Rainbow stood the wintry blast
Of scorn and doubt, so cold and chill,
And yet to-day it shineth still.

Although it swims against the tide,
The best of Books is on its side;
And there we read of a blest day,
When vexing things shall pass away.

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Such strength and help God's truth does give
To all who to His honour live,
That, however fair the past may be,
The brightest we are yet to see.

When Jesus comes, and work is o'er,
The trials we sustained before
Will vanish, and must all give place
To the full riches of His grace.

O Heavenly Bridegroom, soon return
To fetch Thy Bride, and she will learn
That every trial sent by God,
Made meet and fit for His reward.

W. G.

SCRIPTURE QUESTIONS.

1. What does Jude say he wrote about?
2. What does Paul say he preached?
3. What does Isaiah say shall be humbled?
4. What does Paul say is not to the believer?
5. What does Paul say the believer hath?
6. What does Luke say of those who are reviled for the Son of Man's sake?
7. To whom does Peter say Jesus is precious?
8. Who does David say shall be cut off?
9. What does Zechariah say the King of Zion cometh riding upon?
10. What does John say they that keep the Lord's Commandments have?
11. What does John say the multitude before the throne cried?

The Initials to the texts give the number of years which this Magazine hath witnessed to these truths.

SCRIPTURE QUESTIONS ANSWERED.

1. T he common salvation.—Jude 3.
2. W e preach Christ crucified.—1 Cor. i. 23.
3. E yes of the lofty.—Isa. v. 15.
4. N o condemnation.—Rom. viii. 1.
5. T he righteousness which is of God by faith.—Phil. iii. 9.
6. Y our reward is great in heaven.—Luke vi. 23.
7. Y ou who believe.—1 Pet. ii. 7.
8. E vil doers.—Psa. xxxvii. 9.
9. A n ass, the foal of a colt.—Zech. ix. 9.
10. R ight to the tree of life.—Rev. xxii. 14.
11. S alvation to our God and unto the Lamb.—Rev. vii. 10.

Namely, "TWENTY YEARS."

S. J. TURNER.

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HYMN.

BY THE LATE JONATHAN LANGSTAFFE FORSTER.

COME, JESUS.

OH! come, Lord Jesus, quickly come,
And bring Thy saints with Thee;
Thine Advent shall be dread to some,
Oh! be it joy to me.

For Thine appearing, Lord, I yearn,
Thy promise to complete,
And haste Thy sleeping saints' return,
Their mourning ones to meet.

Lover and friend may death deplore,
But comfort find in this;
That saints who loved in life before
Shall then rejoin in bliss.

The children and the mother, too,
Though parted until then,
Shall hail Him Whom by faith they knew,
And never part again.

Come, Jesus, then, eternal King,
By heaven and earth adored!
The mourners shall Thy praises sing,
In Paradise restored.

—*Written February*, 1848.

CORRESPONDENCE.

DECEMBER RAINBOW.

DEAR SIR,—Your articles in the RAINBOW this month have specially pleased me, which is not saying much, for all you write is so good and able, and greatly to the purpose.

Having for fully half a century known that the British must be nationally Israelites, to prove conclusively the Divine origin of the Scriptures, and for over thirty years that man is, as the Scriptures always affirm, merely mortal; only receiving "The Life" by second birth, I was most glad to read in the "Cabinet" the conclusion to the last issue for this year, as well as "Miracles of the Bible," and as striking down efficiently a difficulty which has for many years oppressed me like an incubus—owing to the inconsistency of earnest professors craving indulgent relief from the power of past sins, when already taken away by Christ, and, according to their own declared faith, blotted out. Was delighted with "Whose

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I am, and Whom I serve," penned by one who has so truly acted out that *programme*.

Wishing you all possible present and future happiness,

Yours most respectfully,

L. BIDEN.

Portsea.

MILK AS WELL AS STRONG MEAT.

DEAR SIR,—I am exceedingly glad that the RAINBOW is to continue to shine, and that YOU will continue to direct its *rays*. I could NOT bear the thought of it being given up. Nor could I readily believe that the Lord would allow it to die out. With the view of helping a little, I have ordered an extra copy to be sent to me for 1884, which I purpose sending where it would prove useful. But I want to say to *you*, that I consider it would be very helpful to us, when handing it to strangers, if each number contained, say, one chapter of a more rudimentary character. Something like we had in the RAINBOW many years ago, question and answer style, between two (or more) individuals; this I remember was very helpful indeed. And there are many to whom it would be very interesting and attractive now. For though the RAINBOW is *twenty* years old, and its readers (greatly increased numerically) having enjoyed the strong food given them each month; yet there are young people in some of our families, or about us, who would be spared much doubt and darkness by the introduction of such chapters which they would readily read and understand, ultimately seeing things in the right light. Then there are others not young in years who want dealing with in a similar fashion, at first, and I feel sure, if you see this matter in the same light and let us have something each month, in the form indicated, that henceforward the circulation of THE RAINBOW will be considerably increased.

I am, yours faithfully,

D. THOMPSON.

Liverpool.

A GLORIOUS FUTURE.

DEAR SIR,—I am much pleased to enclose you my usual subscription for the RAINBOW. I trust that the New Year will bring you an increase of subscribers that your hands may be strengthened for renewed work. Your final reward will be at a future age. Many have blessed you for opening their closed eyes to the glorious truths which the RAINBOW advocates.

Yours very sincerely in the blessed hope of a glorious future,

B. B.

LITERATURE.

Through the Bible. A New Calendar and Almanack. For Leap Year, 1884. London: Grosvenor Library, Chapel-street, Belgrave-square: Hamilton, Adams & Co. Sixpence.

A REALLY ingenious compilation, which must have cost the compiler much thought. It is arranged on a new six-day system. It goes all through the New Testament, and through half the Old, in the course of a year. There are also readings and meditations for Sun-

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days from the Psalms. Heads of families will find this a great help in the selection of passages at family worship.

English Versions of the Bible. A Handbook, with copious Examples, illustrating the Ancestry and Relationship of the several versions, and Comparative Tables. By the Rev. J. I. Mombert, D.D. London: Saml. Bagster & Sons. New York: Randolph & Co.

We believe this book will be found historically accurate, and we are sure it will be practically useful to any one who takes an interest in this department of literature. Dr. Mombert's Biblical learning is placed beyond question by this work, which we cordially introduce to young men especially, whom we should rejoice to think of as making themselves acquainted with the romantic history of the English Bible. The book is well-timed, whether so intended or not. The Protestant world is everywhere recalled to thoughts of its privilege and responsibilities by the "Luther Commemoration." If regard for the Word of God is to be found anywhere, it must be sought in the wide regions of Protestantism, for Rome has long since been "cut off" from the Christian Commonwealth. It is only a system of Pagan idolatry, which has assumed certain Christian names to which it has no right.

Noonday Musings. London: S. Bagster & Sons.

This booklet is about the thickness of a penny, and yet has 64 pages of clear type on the sacred names. As a waistcoat-pocket companion, it is a gem. Paper covers, 4d; French morocco tuck case, 8d.

Natural Law in the Spiritual World. By Henry Drummond, F.R.S.E.; F.G.S. Fifth thousand. London: Hodder and Stoughton.

The task which Prof. Drummond set himself in relation to this work was a noble one, and nobly has he performed it. He has rendered rare service in a region of thought which, both to the theologian and the man of science, is almost new. There is a refreshing air of originality about much that he says, and it is not the originality which shocks the moral sense by claiming our suffrage at the expense of recognised Christian doctrine. On the contrary, while leading us along lines of profound philosophy, the book is remarkably reverent. Here there is nothing to wound the most delicate Christian feeling, but much, very much, to invigorate faith, and to show the admirable harmony between the two great volumes of creation and revelation. To say that we endorse everything in this goodly volume, would be absurd; for where there is intelligence, there must be occasional diversity of opinion; but it is long since we read a work which, upon the whole, gave us more mental satisfaction. The following extract will give the reader a glimpse of the author's line of thought and mode of expression, but a full view of the masterly argument requires a thoughtful perusal of the entire work. Here and there we meet with substantial repetitions, which, from the variety of illustrations from natural phenomena, was unavoidable. Mr. Drummond does not formally deny natural immortality, nor teach in so many words the necessity of union with Christ for permanent life; nevertheless, if science be worth anything, his book is a scientific

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demonstration of the truth that life only in Christ is God's great law for the future of men:

"What now, let us ask specifically, distinguishes a Christian man from a non-Christian man? Is it that he has certain mental characteristics not possessed by the other? Is it that certain faculties have been trained in him, that morality assumes special and higher manifestations, and character a nobler form? Is the Christian merely an ordinary man, who happens from birth to have been surrounded with a peculiar set of ideas? Is his religion that peculiar quality of the moral life defined by Mr. Matthew Arnold as 'morality touched by condition?' And does the possession of a high ideal, benevolent sympathies, a reverent spirit, and a favourable environment account for what men call his spiritual life?

"The distinction between them is the same as that between the organic and the inorganic, the living and the dead. What is the difference between a crystal and an organism, a stone and a plant? They have much in common. Both are made of the same atoms. Both display the same properties of matter. Both are subject to the physical laws. Both may be very beautiful. But, besides possessing all that the crystal has, the plant possesses something more—a mysterious something called Life. This Life is not something which existed in the crystal in a less developed form. There is nothing at all like it in the crystal. There is nothing like the first beginning of it in the crystal, not a trace or symptom of it. This plant is tenanted by something new, an original and unique possession, added over and above all the properties common to both. When from vegetable life we rise to animal life, here again we find something original and unique—unique at least as compared with the mineral. From animal life we ascend again to spiritual life. And here also is something new, something still more unique. He who lives the spiritual life, has a distinct kind of life added to all the other phases of life which he manifests—a kind of life infinitely more distinct than is the active life of a plant from the inertia of a stone. The spiritual man is more distinct, in point of fact, than is the plant from the stone. This is the one possible comparison in Nature, for the widest distinction in Nature; but compared with the difference between the natural and the spiritual, the gulf which divides the organic from the inorganic is a hair's-breadth. The natural man belongs essentially to this present order of things. He is endowed simply with a high quality of the natural animal Life. But it is Life of so poor a quality that it is not Life at all. He that hath not the Son *hath not Life;* but he that hath the Son hath Life—a new and distinct and supernatural endowment. He is not of this world. He is of the timeless state, of eternity. *It doth not yet appear what he shall be.*"

A Discussion of the Meaning of the Scriptural Doctrine of Eternal Judgment. By A MEMBER of the SOCIETY of FRIENDS. London: Elliot Stock.

THIS sixpenny pamphlet professes, by discussion, to represent the opinions of different persons on the great subject which is now engaging the attention of men in all lands. It is fairly representative. The writer is a clear-headed and loving-hearted man, and reasons well from Scripture. If men would only look at the fundamental fact, that natural

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immortality is an utter delusion, and that, consequently, there is *no future life whatever out of* CHRIST, as for years we have shown to be the teaching of Scripture. they would be saved the wild talk of "millions of years of torment" (!!) and then salvation. Universalism is the last refuge of lies. It is very popular at present, and that is enough to stamp it with suspicion. Divine truth was never popular, and its advocates have always been in the shade.

The Little Horn of the East. An Exposition of Dan. viii. 9-26. By the Author of "The Great Roman Eclipse." London: Elliot Stock.

THE theory of this able writer—who is thoroughly well-read in Oriental history—is that "Mohammed," as he spells the name, and, we think, correctly, is the "little horn" of Daniel viii. In the various steps by which he reaches this conclusion, he is careful and conscientious, taking for his guide the text of Daniel, and summoning for his witnesses the character and deeds of the prophet of Islam. We ourselves have never been able to appreciate the palliations which some of Mohammed's biographers have used, when presenting ugly facts, which they could not flatly deny, and durst not altogether conceal. To us, he has ever been an impious charlatan, a daring impostor, an enormous liar, a heartless tyrant, and a blaspheming Antichrist. He placed himself above all the prophets, even above Jesus, our Lord, the greatest of the prophets, and the Son of God. The painful story of the Eastern Churches, during the fourth and fifth centuries, is told once more in this book, and, no doubt, the desolating scourge of Mohammed's Koran or death was permitted to fall upon them, because of their deplorable departures from the Christian faith and practice. We do not know that the arguments of our author can be set aside. Our judgment is that he has made out his case with remarkable clearness, and that we are all indebted to him for the striking photograph of the infamous Arabian Impostor. We believe the days of the "unspeakable Turk" are nearly numbered. Surely we may venture to express the opinion that he has lived long enough! It will be a mercy to the world to let the "Sick Man" die, and his resurrection is, happily, impossible!

Conditional Immortality: A Reply to the Substance of a Sermon preached by the Rev. Canon Hoare, in Trinity Church, Tunbridge Wells. By HENRY CONSTABLE, M.A., late Prebendary of Cork. Price 1d.; post free, 1½d. Tunbridge Wells: R. Pelton, the Parade.

BEAUTIFUL, wealthy Tunbridge Wells, with its romantic drives, fine mansions, and highly-respectable millionaires,—who are ever ready out of their abundance to help their needy brethren,—has not escaped the "heresy" of Conditional Immortality. The Rev. Canon Hoare, a devout servant of our Lord, highly esteemed by men of all classes, and best beloved by those who know him best, has preached against it. We sincerely thank him, for thus attention has been called to the subject by a man who cannot be irreverent on any matter touching the honour of his Lord, nor unjust to his brethren who differ from him. We are also glad that a much-esteemed gentleman in Tunbridge Wells asked our gifted

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friend, Mr. Constable, to examine and report on the rev. canon's sermon. The readers of this journal do not need to be told that he does this calmly, clearly, and forcibly, with the courtesy of a Christian gentleman, and the logical argument of a scholar. Here is the concluding paragraph of his pamphlet:—"According to Scripture then, we unhesitatingly say, the doctrine of Conditional Immortality is God's own blessed truth. And it does indeed magnify God, and enables us to look on to the eternal future with bright joyful hope. It magnifies also the Gospel of our Lord and Saviour, Jesus Christ. He came, not merely to make life happy, but to bestow life itself. The maddening idea that throughout eternity evil and misery, infinitely beyond all hitherto seen or felt, are to exist in countless numbers of God's creatures is removed. The cloud of evil will be rolled away, and the sun will shine for ever. And, in so concluding, we not only conform to that sense of justice which God has put within us and told us to exercise, but we also reverently and faithfully follow the teaching of God in His Holy Word. We rejoice that that Word does not force us to a conclusion from which every heart recoils, and which would make the Divine conduct appear unjust and loathsome in the eyes of all His intelligent creation. We rejoice that it leads us to a view of the future, which, while it warns all of the terrible nature of sin, will also be such as will enable redeemed man and the angels of Heaven to say,—'Great and marvellous are Thy works, Lord God Almighty, just and true are Thy ways, Thou King of saints.'"

BIBLICAL AND THEOLOGICAL QUESTIONS.

We shall be glad to receive questions and answers. Our readers are able to help each other in this way. Please, send questions and answers to our private address. [See top of second page of wrapper]. The answers can either be letters or articles.

"Doulos" will feel obliged to any brother who can explain to him the meaning of the flying roll and ephah in Zech. v.

"Eliza" is at a loss respecting Matt. xxv. 31, 32. "Is this before, or after, the Millennium? And, are the persons judged living in the flesh, or raised from the dead?"

"R." writes: "There are four great events foretold in Scripture:

1. The coming of Christ.
2. The resurrection of the dead.
3. The Judgment.
4. The reign of Christ on earth.

What will be the order of these events? It appears from Matt. xxiv. 26, and xxv. 6, and Rev. i. 7, that the sudden appearance of Christ in the clouds of heaven, will be the first thing we have to look for. From the same passage in Matt. xxv., and from 1 Thess. iv. 16, 17, it appears also that *when* it is said, "Behold, He cometh," "Behold the Bridegroom," those who are ready will go forth to meet Him "in the air," the living and the dead. This, then, is the first resurrection. But

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in Matt. xxv, 31, we read, "When the Son of Man shall come in His glory, and all [the holy angels with Him, THEN shall He sit upon the throne of His glory, and before Him shall be gathered all nations," &c. This seems to be a judgment of righteous and wicked, taking place just after His coming in the clouds. How say some that there will be no judgment till after the Millennium? From our Lord's words to Caiaphas, it would seem that he and all those who were then judging Him, should *see* Him *coming* in *the clouds of heaven.* These, then, must be raised before the Millennium. How does this agree with Rev. xx. 5, which seems to postpone the resurrection of the wicked till after the thousand years? Are there *more* than *two* resurrections? The coming in clouds and the judgment seem to be associated in point of time, but *after* the reign of one thousand years on earth, Christ will be *already come;* yet in the Book of Revelation, the vision of the Great White Throne and the general judgment, occur after the mention of the thousand years. How are these difficulties to be reconciled?"

"R. T." asks some "well-instructed student of Scripture, to give his views of the Church and the great tribulation. Must the Church of Christ go through this terrible ordeal, or will she be removed before?"

"MARY" asks: "To whom is reference made in John xix. 35, and xxi. 24? In both these instances the third person is used. Is it John thus modestly speaking of himself? or is it some one else vouching for the apostle's truthfulness? I should really like to be certain, as I have the privilege of teaching a Sunday-class. I must take this opportunity of earnestly thanking the Editor of the RAINBOW for the wonderful help he has been to us all."

"D. L," who says he is an old reader of this Magazine, and expresses thanks for the light it has given him, asks if the expression, "There was no more sea" (Rev. xxi. 1), refers "to the Mediterranean only, with which the Jews were acquainted, or does it include the great ocean highways of the entire world?"

"QUERY," writes: "More than seven centuries before the Christian era, the ten tribes were taken captive by the King of Assyria, and placed in certain cities of the Medes. They have been for ages referred to as the lost tribes. Our Lord speaks of them as the lost sheep of the House of Israel, so that they could not have been in the land of Israel in His day. What, then, does Paul mean by the expression, "Our twelve tribes," in his speech before Agrippa (Acts xxvi.)? I hope some reader will kindly answer this question, which, to my mind is, for several reasons, important."

THE CABINET.

"E. H.," an esteemed helper, says: "The light of the RAINBOW has been so bright and cheering, that it would be pitiful to let its radiance die out from the heavens. There is an old tradition, firmly believed in by schoolboys, that at the base of every rainbow, an industrious digger will find a pot of gold. I am quite sure that the foundation on which

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our RAINBOW rests, is the well-tried gold of apostolic truth, which does not require popular favour or ecclesiastical stamp to make it of standard value, where value is *really* discerned."

THE SOUDAN, scene of the recent disaster to an Egyptian army, is also called Nigritia. It is a general name for some of the interior parts of Africa, some of which are yet unknown to Europeans. It is an enormous region, containing a great number of kingdoms. The Mohammedan Messiah and his forerunners appear to us an imitation of the coming of Elijah before the great and dreadful day of the Lord (Mal. iv. 5, 6). "Behold, he is in the desert!" has been the cry for several years, and multitudes of Mohammedans and so-called Christians have joined his standard. Had our Lord this before Him when He said, "If they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not?" This secret chambers hint, corresponds exactly with the "veiled prophet" whom the Mahdi is to introduce. Politicians have talked about withdrawing our troops from Egypt. We have said from the first, arguing from a higher ground than politics, that this cannot be. Instead of this we have had to increase them.

PSA. xcvii. 7 and Heb. i. 6, illustrate each other. In the psalm it is, "Worship Him, all ye gods." But "the Lord reigns" at the time, and "all the people *see* His glory." The predicted event is therefore still future. In the epistle it is, "When He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him." The quotation is clearly from the psalm, and as it comes after the statement of Christ's ascension to the right hand of the Majesty on high (ver. 3), the writer of the epistle must also refer to the period mentioned by the prophet. A better translation makes this clear: "When He bringeth back," or, "Again bringeth in the First-born." There is no reference, therefore, to the past, but to Christ's second Advent. The harmony of Scripture is wonderful! Prophet and apostle are agreed, here as everywhere else.

EPITAPH ON A CHILD.

DARLING LITTLE SIDNEY.

DEAR child! love could not keep thee here;
We shed the sad parental tear.
Thy stay with us was far too brief;
But truth divine is our relief,
Which tells how JESUS loved, of old,
The tender lambkins of His fold,
And in His reign, in glorious light,
They shall appear as angels bright!

Mark x. 14; Luke xviii. 16.

How is it viewed? Is the coming of the Lord seen to be a necessity as the only possible solution of the divisions of the Church and the troubles of the world? And is it therefore accepted as the divine plan, though with a feeling of reluctance, and an unexpressed wish that there was some other way of meeting the difficulty? Or is it hailed with

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exulting gladness as "that blessed hope" which, to the believer, will be fulness of joy, to God the complete vindication of His dealings with men, and to the world the beginning of that governmental righteousness (Acts xvii. 31) for which it has groaned for ages? The question thus stated is a fair test of a man's relation to Christ.

A accepts the return as *a necessity*, because the Church has gone wrong, and all human governments are utter failures.

B rejoices in it as *a glorious arrangement*—the very best that divine wisdom could have devised—and longs for its realization in actual fact.

A says, "Well, I suppose it is right!" and, in his heart, wishes it had been otherwise.

B welcomes it as "the fulness of joy."

A says, "I shrink from it."

B says, "We shall have boldness in the day of judgment, and not be ashamed before Him at His coming."

A says, "It is a fearful prospect!"

B says, "Come, Lord Jesus, come quickly."

A PRIVATE letter from a Christian brother in India, an officer in a very influential position, gladdens us with facts in relation to the progress of the truth, especially among the cultured and thoughtful. He lends the RAINBOW "right and left." He concludes his letter with the following remarkable words: "Do you see how near Russia is now to Herat? We have Egypt. The next move is to put the Jews into Palestine under our protectorate. Then Russia will come down on them, and then in due course the KING will be in Zion. Happy day!"

PASTOR MASSILLAMANI, Nagercoil, South India, writes, among some cheering statements, of the progress of truth in India: "Again I must thankfully acknowledge that it was your most valuable Magazine, the RAINBOW, which was the means, in the hand of God, of opening my eyes to the wonderful mysteries of the Gospel." We rejoice to hear that translations of some of our papers appear in the Tamil language; may the true light shine afar!

A THOUGHTFUL CORRESPONDENT writes: "Allow me to suggest that you might say something very much to the purpose at this crisis, when Luther is in every mouth, setting forth that it is not sufficient to build his sepulchre unless we hold all the truth, or at least so much of it as he held; to wit, Resurrection the hope of the Church. And also, that if he had placed the Reformation under the ægis of the Divine Captain rather than under that of the Northern princes, he might have escaped clericalism, and the soiling of his hands, by oppressing the Anabaptists; so that, as the thing actually befel, it was but a half-measure; a gallant achievement, no one will deny, but requiring the finishing hand of John Miltonism."

A NOBLE ANSWER.—Cardinal Caietan would not hear of argument. To argue with a poor little monk was, of course, beneath his dignity. He desired Luther to retract at once. "Think you," he said, "that the Pope cares for the opinions of Germany? Think you that the princes will take up arms for you? No, indeed. And where will you be then?" Luther answered, "UNDER HEAVEN."

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FEBRUARY, 1884.

THE HEALTH-GIVER.

PROBABLY the most remarkable feature in the public career of Christ Jesus when He was visible on the earth, was His power of miraculous healing. Crowds of people gathered about Him wherever He went, and although many of them heard Him gladly when He preached, most of them were attracted more by the fame of His miracles, and the hope of seeing Him perform them, than they were by His teaching. A single quotation will show this. In the gospel of Matthew iv. 23, 24, we read that "Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness, and all manner of disease among the people. And His fame went throughout all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, *and those which were possessed with devils, and those which were lunatic, and those that had the palsy;* and He healed them." This passage exactly describes the characteristics of His work; preaching and healing; and shows also that the healing attracted most attention, for as His fame spread, the result was that all the sick and diseased and infirm people were brought to Him to be healed. His preaching was listened to attentively, but it was not well understood. The same crowds already mentioned heard Him preach the Sermon on the Mount, and they were "astonished at His doctrine," as well they might be—and as many people have been since—but that is all that we are told of the effect of the sermon. We are in no doubt however, as to the effect of the miraculous healings which He effected before the sermon. They produced most practical and prompt results—for the healthy people hasted to bring their sick friends to Him. And this is just how it would be now—just as it would be at any time—were Jesus again to appear, and preach and heal in the same manner. There would be a thousand times more people following Him because of His miracles, than because of His teaching. Even the twelve disciples—who were with Him every

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day, and had frequent opportunities of private talks with Him, of asking Him to explain things to them—even they did not understand, much less appreciate, His teaching, after nearly three years of such intimacy. If such was the case with them, it was not likely that the multitudes, who only saw and heard him occasionally, would appreciate His teaching any better. In fact it is pretty certain that both the common people, and the disciples, believed in and followed Jesus far more because of His mighty works than because of His wondrous teaching.

Now Jesus knew beforehand that this would be the case. He knew well what human nature is, and how it would necessarily be affected by such a course of action as that he adopted, and therefore he must have chosen to associate healing so prominently with the preaching of the Gospel, of set purpose. For not only was this conspicuous in His own procedure, but when He sent out His disciples as evangelists, He made it so with them.

In Matt. x. we read that He gave the twelve power over unclean spirits to cast them out, and to heal all manner of sickness, and all manner of disease. Saying to them: "As ye go, preach, saying, 'The Kingdom of Heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out devils,'" &c.

When John the Baptist sent to ask whether Jesus was the expected Messiah or not, the evidence that Jesus gave was (Matt. xi. 5) "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." Here the Lord Jesus Himself refers to His miracles, as together with His preaching, being the manifestation of His Messiahship. Now, why did His miraculous healing have so important a place in His work? There are some people who seem to think that it was to attract attention, and afford some proof of His Divine authority. There is doubtless a measure of truth and correctness in this latter suggestion, but even it falls short of a satisfactory explanation. But of the former we think it will be seen on consideration that, thus regarded, the miracles were wrought by Jesus as little better than a means of advertising Himself and His mission. Now, of all persons that ever lived in this world, the Lord Jesus Christ was the last to resort to such means of publicity. To those who know Him, the thought is repulsive—how much more to Himself! Besides, we know as a matter of fact, that He frequently repressed the natural tendency of humanity to publish abroad His fame as a healer.

Nor does it appear anywhere in the Gospel narratives that He wrought the healings for the purpose of proving His authority as the Messiah. He who said, concerning that greatest of all the miracles, *i.e.*, the raising of the dead to life, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead," knew only too well the comparatively

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small value of miracles, as practical evidence, to make much use of them in that way.

He knew, what many of His followers nowadays have not yet learnt—how much the will and affections of a man have to do with his religious convictions, and that if a man or woman is not disposed to believe in and obey God on the persuasion of the moral and spiritual evidence which the Scriptures contain, the strongest physical and intellectual evidence can do but little to convince them of the Divine authority and power of Jesus as Messiah and Saviour. No! if Jesus did not reckon the miracle of raising the dead of any such utility, we may be quite certain that He placed no more reliance upon any of His other miracles for the same purpose. We must look for some other reason why He did so much healing.

Another suggestion is that He wrought the miracles as physical signs of spiritual miracles He intended to effect. This is much more reasonable; is, in fact, undoubtedly true. The Apostle John, in his Gospel, frequently speaks of the miracles as "signs," and signs they were, showing that He who was able to cleanse the leper, could also cleanse the sinner; that He who could make the blind to see, could give to those who are spiritually blind power to see spiritual truth; that He who could raise the dead could also make those who are dead to righteousness live in newness of life. But there was a higher reason still why the Lord Jesus did so much healing. It was an essential part of His work as the Messiah and the Saviour.

He said of Himself, in the Sermon on the Mount (Matt. v. 17, 18), that He came to fulfil the law and the prophets; and it is significant that immediately after recording this sermon, Matthew recounts an extraordinary amount of healing done by Jesus, and, in the midst of the story, says: "He cast out the spirits with His Word, and healed all that were sick:

THAT IT MIGHT BE FULFILLED

which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses."

This is Matthew's version of the words in that great Messianic prophecy, Isaiah liii. 4, "Surely He hath borne our griefs, and carried our sorrows," and Matthew's reading agrees better with the original Hebrew, in which Isaiah wrote. Here, then, in the words of the most evangelic of the prophets, and in the chapter which, more than any other, prophetically sets forth the work of the Saviour, one of the first things predicted of Him is that He shall bear His people's infirmities and sicknesses; whilst, in the Gospels, His fulfilling of this prophecy is one of the first things recorded of Him.

In many other places in the prophecies, it is said of Him that He should give sight to the blind, make the lame walk, the dumb

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speak, &c., but in Isaiah liii. His healing work is spoken of in the same terms as His atoning work; and He who was to "*bear* the iniquities" of His people is the One who was to "*bear* their sicknesses." His work as the Saviour had the same relation to their sicknesses as to their iniquities. He entered upon His work of bearing their iniquities, when, as the Apostle Peter says, "He bare our sins in His own body on the tree;" and He entered upon His work of bearing their sicknesses and infirmities, as Matthew tells us, when He began to work His miracles of healing.

That the healings of Jesus were more than signs demonstrative of His authority and power is evident also from another consideration. They were done by the compulsion and power of His abounding, sympathising love. The whole work of salvation and redemption was one of pure, irrepressible love, and so, also, was the work of healing.

"God so *loved* the world, that He sent His only begotten Son," &c., and, in like manner, we read of Jesus, that He "went forth, and saw a great multitude, and was moved with *compassion* towards them, *and He healed their sick*" (Matt. xiv. 14).

Compassion is love suffering in sympathy, and the love of Jesus was ever thus in exercise. In the power of His love, He not only healed the sick, but also gave sight to the blind: "so Jesus had *compassion* on them, and touched their eyes, and immediately they received sight" (Matt. xx. 34). Under the impulse and power of this same love, He fed the hungry, and taught the truths of His Kingdom; for He said, "I have *compassion* on the multitude, because they continue with Me now three days, and have nothing to eat" (Matt. xv. 32; Mark viii. 2), and we are told that He "saw much people, and was moved with *compassion* towards them, because they were as sheep not having a shepherd, *and He began to teach them many things*" (Mark vi. 34; Luke ix. 11).

And, further, it was in the power of this love that He raised the dead; for when He saw the grief-stricken widow of Nain, "He had *compassion* on her," and called her dead son to life again.

In love the Father sent His Son; in love the Son came down; in love He saves, in love He redeems; in love He healed, in love He taught; in love He gave new life. Every kind of work that He did, whether as Teacher, Healer, or Saviour, we find is specifically attributed to the highest motive that influences God or man; and it is, surely, dishonouring to Jesus now to attribute any of it to any inferior motive. His miracles, then, were not mere exhibitions of arbitrary power; nor were they only signs of His spiritual power; they were the natural and necessary manifestations of an overflowing, omnipotent love, and the carrying out of a Divinely gracious purpose.

And Jesus Christ, risen Himself from the dead, and ascended to heaven, is the same to-day that He was then, having as full, deep, and tender a sympathy with human suffering as ever He had. In

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Him "we have not a High Priest who cannot be touched with a feeling of our infirmities," but we have One who so loves and understands us, that He is not only touched, but cannot help being filled with and deeply immersed in sympathy with us. Therefore, who shall say that He does not now heal the sick, as He did before, without medicine, when He is approached in true faith? He healed, then, ALL *who came to Him* for healing. When He sent forth the twelve disciples, and the seventy, to preach the Gospel, He gave them also power to heal.

Before He died, He said: "As the Father hath sent Me into the world, even so send I you." And "Greater works than these shall ye do, because I go to the Father." After His death and resurrection, His great evangelic commission to all Christians, "Go ye into all the world, and preach the Gospel to every creature," &c., included the gospel of healing, for, amongst the signs which He said should follow them that believe was this: "They shall lay hands on the sick, and they shall recover." And, so long as the Church had faith in this His Word, it was fulfilled; for He confirmed the Word preached with the "signs following" (Acts xiv. 3; Heb. ii. 4).

Miracles of healing were quite commonly wrought by the apostles and first evangelists, through faith in His name; and the ordinary practice of the early Christians is plainly indicated by the Apostle James, when he said—(ch. v. 14, 15)—"Is any sick, let him call for the elders of the church, and let them pray over him, anointing him with oil, in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Early Church history shows plainly, that during the first three centuries after Christ, those who believed in Him, believed for healing of their diseases, as well as for salvation from their sins. Since then, many thousands have been the instances, amongst Christians, of recovery from infirmities, diseases, and even from the very jaws of death, as marvellous and mysterious as any acknowledged miracles. And whilst doctors and all concerned have been surprised and amazed, the Christian Church has not hesitated to believe that the recoveries were brought about in answer to prayers which had been offered for, and by, the patients. This is admitted evidence that the Lord Jesus has continued His work of healing amongst His people, in so far as they have looked to Him and trusted Him to do it. "According to your faith, be it unto you," was His own enunciation of the only limitation of the blessings that are to come to us through faith; and one of these is healing.

The Christian Church, as we have seen, has never entirely lost its faith in Christ's mission and power as Healer; it has only lost this faith so far, that instead of looking to Him first, to Him alone and entirely, it has turned to Him rather as a helper, to assist human efforts, or only as a last resource, when human effort has

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failed. The worldly wise, but utterly unscriptural maxim: "God helps those who help themselves," has been allowed to influence Christians to their spiritual hurt, and the serious injury of their faith in God. He is the "helper of the *helpless*," and to them that have *no might*, He increaseth strength." Jesus Himself said, that He came to "seek and to save that which was *lost*;" i.e., utterly unable to save itself. One of the most blessed features of the Gospel is, that it reveals God as the helper of those who *cannot* help themselves. He is, in fact, shown to us as more than "helper," as we now use the word. It is a purely human idea to regard God as one who only stands by, or behind, a man, helping the man forward in the way the man wants to go, and to do what the man wants to do. The Divine idea is (as revealed in the Scriptures), that God shall be Leader and Commander to His people; that He shall be their Strength, and their Righteousness, as well as their Redeemer and Saviour. Only as such is He their Helper. In fact, all that He gave Himself to be to Israel of old, so He gives Himself to Christians now, in Christ, "all in all." To them He proclaimed Himself, by special statute and ordinance, as JEHOVAH-ROPHI: the LORD, the HEALER (Exod. xv).

He ordained not physicians or medicines for them: He alone would do the work direct, and by His mighty love and grace, instead of medicine. He fought their successful battles, giving them to follow in the way of His feet, and to triumph over the enemies that He trampled down before them. But when they, through lack of faith, set themselves to fight, then they suffered; and, even though they sometimes asked Him to help them, they then never had such successes as when they waited for Him to lead, and followed in the wake of His fighting. So also now, the true Christian finds it must be in his conflict with sin and all the powers of darkness, God will occupy no second place, even in works of righteousness. He is our righteousness. He must be in us, by His living Holy Spirit: the living force by which we think and act and feel, every righteous thought, deed, and emotion. Many Christians make serious mistake here. They "read their duty in the word," and then themselves try to do it, asking God, by His Holy Spirit, to *help* them; whereas it is the work of the Spirit, not to supplement their futile human efforts, nor to help them out in their good endeavours, but Himself, to work in them, both to will and to do of God's good pleasure. The Spirit, as uniting in Himself the purposes and powers of both the Father and the Son, becomes, in the person of the believer, the living wisdom, the living righteousness, the living sanctification, and the living redemption, by which, as in-dwelling Divine forces, the believer speaks wisely, acts righteously, and abides holy, through the redemption which is in Christ Jesus. The Christian who has not consciously realised this as a matter of daily experience, has not yet apprehended that for which Christ has laid hold of him. God's place, in every step and stage of the work of

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salvation, is ever that of Leader, whilst man's place is ever that of follower; and, until these relationships are rightly understood and maintained, there can be but little, if any, progress. Our natural tendency and temptation are to reverse this order; and even in following our best and highest aspirations for righteousness, we are apt to try what we can do ourselves, and to only look to God to second our efforts.

It is no wonder, then, that a similar error should show itself in reference to the work of healing. Although as in the work of salvation, so in the work of healing, God has revealed Himself in Christ as the sole power, and His Spirit as the sole means, of accomplishing the work, yet even His own people yield rather to the natural impulse of their fallen humanity, than to the teachings of the Divine Word. They try to make themselves righteous by doing righteous deeds, instead of receiving the righteousness of God by His Spirit, as an in-dwelling and impelling force, manifesting itself in righteousness of life. And in like manner they try to make themselves well when they are ill, by taking medicines according to human advice, and attending to humanly-devised rules, instead of accepting the healing of God by the quickening power of the same Holy Spirit.

As to the Israelites of old, so to Christians now, God Himself is the source of health, as well as of holiness. With Him is "the fountain of life," both physical and spiritual; and He alone can purify the streams of life in each individual. The author and giver of spiritual life is alone able to keep it pure and strong. So it is with the physical. Men have tried by various, and almost innumerable means and methods, to cleanse the defiled blood and destroy disease, but their successes are only partial, at best, and often are only modifications of the evil. The author and giver of physical life is alone able to make and keep IT pure and healthy. Man can and has devised ways and means of modifying immoral and unspiritual conditions in the soul, but that is all; he cannot cleanse and make holy. So also he can and has devised and discovered ways and means of modifying unhealthy and diseased conditions in the body, but he cannot cleanse and make perfectly whole. God can do both, and He alone; and He claims to do both by His own direct power, without any human aid, or humanly-devised means.

In the grand Eighth Chapter of Romans, this double work of the Spirit of God in us is strongly set forth: "Now if any man have not the Spirit of Christ, he is none of His. And if Christ [by His Spirit] be in you, the body is dead, because of [its] sin; but the Spirit is life, because of [its] righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead *shall also quicken your mortal bodies by His Spirit* that dwelleth in you." Thus the Spirit of life in Christ Jesus is not only to be a vital power to the soul for

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righteousness, but is also to be a vital power to the body for healthiness. Why? That the members of the body, whether brain, tongue, limbs, &c., may be fit instruments to do righteous work, think righteous thoughts, feel righteous emotions, speak righteous words, as directed by the living Spirit of righteousness which is given to us.

The Gospel of Christ is a Gospel of salvation for the body as well as for soul and spirit. It is a Gospel of healing, as well as a Gospel of justification and sanctification. But the Christian Church, generally, has long lost sight of the healing part of the Gospel. It early lost sight of the great truth of Justification by Faith, which was not restored to its proper place until the Reformation, four hundred years ago. And the great truth of Healing by Faith was also lost about the same time, and is only now being restored.

We praise God that it *is* being restored. We praise Him for the many and wonderful healings of all kinds of diseases which He is accomplishing in all parts of Christendom, in answer to the prayers of faith from those who believe. We praise Him for what He has done through the faith and prayers of Dorothea Trudel, in Switzerland; of Pastors Blumhardt and Stockmeyer, in Germany; of Dr. Cullis, in Boston, and other parts of the United States; and of many believers in England, especially those connected with the institutions called "Bethshan" (House of Help), in London, Liverpool, &c. We praise Him because He is thus practically vindicating His Word, and its claims upon our faith; because He is thus justifying the faith of those who trust in Him, and walk by faith; but chiefly because He is thus visibly and practically demonstrating His LOVE to man, showing that He is not an austere God, but a personally sympathetic Father, who wills nothing for us but our present and eternal good. We praise Him, too, because He thus encourages and strengthens the faith of those who believe. Many who have believed only that they are forgiven and justified through Christ, seeing the purpose and power of God to heal, are constrained to believe also in His purpose and power to sanctify, and to enable them to live now, righteous and holy lives. And, fully believing this, they receive power by which they overcome sin, resist temptation, and are enabled to triumph over all the power of the enemy. This they realise, as done by the Holy Spirit which is given to them; and so, through faith, they have the joy of the conscious in-dwelling of the Spirit, and have happy communion with the Father and the Son thereby.

All these blessings become facts in the daily experience of those who believe in the Word of God concerning these truths. "According to your faith be it unto you," said the Lord Jesus; and those, even now, who believe in Him for holiness and healing, find that He more than fulfils His promises to their faith. Will not you, reader, trust Him to be your Justifier, your Sanctifier, and your

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Healer, and accept of all the blessings brought to you by this so complete and perfect Saviour?

Liverpool. T. KIRKMAN.

THE LIFE-GIVER.

IF there is one truth more certainly revealed in the Bible than another, it is that "eternal life is the *gift of* GOD in Jesus Christ our Lord." Because of its extreme importance,—irradiating as it does with its holy light the entire field of revelation—it is told in a great variety of ways. Its foundation, spring, source, is the love of God to men. It is therefore the very best exponent of the Divine character, and when it is clearly seen side by side with the fact of man's absolute mortality, it assumes a beauty and a grandeur which call forth the adoring praise of the man who by this gift is made a partaker of the Divine nature, a child and an heir of God, and consequently looks forward to the incorruptibility promised at the second coming of our Lord, who is "our Life."

Thus the Spirit speaketh expressly respecting those who are Christ's at His coming: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 51-57).

In the opening of his first epistle, the mind of the Apostle John is burdened with a great thought which human language is unable fully to express. Yet, as he knows its immense value to the whole body of Divine truth, as the sun to the world he enlightens, essential to its very existence, he is anxious so to present it that no one may mistake his meaning. The human mind may not comprehend its breadth, and length, and depth, and height, yet it may be correctly realised as far as the mind is able. We may see that it means something of transcendent importance, though *all* that it means we may not grasp now, nor perhaps in the ages to come. Accordingly, he arrests attention by an emphatic assurance, as an honest and truthful witness, that he had heard, seen, steadily looked upon, and touched the Word of Life, the same blessed One whose eternity and Deity he declares in the opening of his gospel;

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and then before he proceeds with his letter, penned this grand parenthesis: "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us."

Is there anything in the Bible more striking and important than this? There is apparent repetition in John's introductory words, but it is language trembling under the weight of its burden; it is the loving heart lingering on a theme of surpassing interest; the facets of a great brilliant throwing light in every direction; and the strength of the revelation is condensed in the parenthesis. Loved truths hang upon the lips like fragrance on the rose, and John's aim was exactness in doctrine, that we might know the love which God has to us, and return our tribute of filial adoration.

The apostle sees around him a world of mortals: the failure of the first man was of course the failure of all men to rise above the state of mortality; the possible prize of Eden has been lost; and corruption, sin, and death, are co-extensive with the human race. Yet there is no tone of disappointment in his words, as if a man's highest conception, that of immortality, were altogether a delusion. No; so far from that, his heart is bounding at the very thought, and he says, "I write this unto you that your joy may be full." The possibility of immortality is not a mistake, only you are to look for it far above and beyond the human race: not in Eden, but in Heaven; not in man, but in Christ; for "the Eternal Life *was with the Father*, away back, far, far back, long before months and years began to be, or the measuring line of time was put into the hands of mortals. But the period determined by perfect wisdom has come, the fulness of time for the incarnation of the Logos; and the Eternal Life which was with the Father has been manifested unto us. The Word, the Life, the Eternal Life, has come from the Father to give sonship and life everlasting to as many as receive Him; and we declare this unto you that ye also may have fellowship, communion, participation, with us in this Divine and permanent life; and truly our fellowship is with the Father and with His Son Jesus Christ."

This paraphrase of the apostle's great testimony is not submitted to our readers as either perfect or exhaustive, but we believe it is accurate so far as it goes; that is to say, it fairly sketches the outline of this Scripture, and of all other Scriptures that speak on the subject—immortality only in Jesus Christ. Man has no natural immortality stretching out into eternity, but He who was in the beginning with God, comes down to men to give the superhuman boon to all who "believe on Him to life everlasting." The inspired witness-bearer, the beloved John, who knew his Lord and the sublime objects of his Lord's incarnation as fully as ever man was privileged to know them, needs no corroborative testimony; yet the doctrine is of such paramount importance, sheds such light on the entire revelation of God, exhibits so fully the true import of the

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terms regeneration, redemption, atonement, salvation, perish, life, death, justified, sanctified, and the like; and unfolds so delightfully the character of our heavenly Father and kinsman Redeemer, that we shall transcribe a few passages for the reader, in the full belief that he will regard them, not as the words of man, but, as they are in truth, the words of the living God, meaning strictly and literally what they say.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life; for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 14-16).

"My sheep hear my voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John x. 27, 28).

"Father, the hour is come. Glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent" (John xvii. 1-3).

"I am come that they might have life" (Chap. x. 10).

"Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (Chap. v. 24).

"This is the Father's will who hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one who seeth the Son and believeth on Him, may have everlasting life; and I will raise him up at the last day. He that believeth on Me hath everlasting life" (Chap. vi. 39, 40, 47).

"To them who by patient continuance in well doing seek for glory, and honour, and immortality (God will render) eternal life" (Rom. ii. 7).

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Chap. v. 21).

"What fruit had ye then in those things whereof ye are ashamed? for the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life in Jesus Christ our Lord" (Chap. vi. 21-23).

"He that soweth to his flesh, shall of the flesh reap corruption;

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but he that soweth to the Spirit, shall of the Spirit reap life everlasting" (Gal. vi. 8).

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them who should hereafter believe on Him to life everlasting" (1 Tim. i. 16).

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (Chap. vi. 12).

"In hope of eternal life, which God that cannot lie, promised before the world began" (Titus i. 2).

"That being justified by His grace, we should be made heirs according to the hope of eternal life" (Chap. iii. 7).

"This is the promise that He hath promised us, even eternal life" (1 John ii. 25).

"And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath the life, and he that hath not the Son hath not the life. These things have I written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. We know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life" (chap. v. 11-13, 20).

Why all this—and the Bible has a hundred times more than this on the subject—if it be not the purpose of the Spirit to impress upon men that there is no such thing as immortality, except in God's beloved Son, and that the GIFT of "eternal life" to believers in Him is a most marvellous honour? *We*, any of *us*, live FOR EVER? By our philosophical, poetical, and pagan "immortality of the soul" we have simply talked ourselves blind. Surely, to live for ever can only be predicated of God, or of one to whom God communicates of His own life. Now this is strictly true. It is really the case that in the new creation in Christ Jesus, we are made partakers of *His* life; the "Divine nature" is imparted; we are "born from above," "born of God," "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." It was to put away sin, and to bring in everlasting righteousness, and to make us children of God, and to give us this wonderful, Divine, deathless life, that the Son of God, the Eternal Life, was manifested among us. Look again at the beginning of John's letter. What is this? "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ." Surely there is something here to correct our vain conceptions of man, and to exalt our ideas of God's infinite love. So far from individual independent

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immortality being an attribute of man as such, it is not even an attribute of the saved. What! not even Christians partakers of independent immortality? No; their life as God's sons who shall live for ever, is a matter of fellowship with the Father and the Son; that is to say, they participate this divine and eternal life in common with the Father and the Son. This is the wonderful and glorious doctrine of the New Testament on this subject; they are one body of which the life is Christ. It is Christ's life in them, by the Holy Spirit, not their own, that gives them immortality, "I live, yet not I, but Christ liveth in me." That is the language which each of them must use if he would speak scripturally on this great subject. Christ came to give eternal life to as many as the Father has given Him, but this life is not a grant so given as that each who receives it can henceforth live separate from, and independently of, Christ the giver. The eternal life-spring is in Him; out of that they are constantly sustained; because He lives they live; they are one body in Him, and they enjoy the certain prospect of immortality; because He, their "life," is the glorious Son of God who, with the Father, only hath immortality.

We have used the term "immortality" as the equivalent of eternal life, or deathlessness; but the Greek word is incorruption —incorruptibility, always carrying the idea of perfect purity in resurrection-life; a sinful immortality being an absurdity and impossibility utterly unknown to the word of God. If, therefore, it be heterodox to deny the eternity of evil, we accept the epithet with all its consequences, as we prefer truth to orthodoxy, and the teaching of the Holy Spirit to that of modern theology.

But as the word rendered eternal and everlasting is not in itself capable of conveying the thought which the English reader attaches to eternal and everlasting, namely, never-ending, except in cases where that to which it is applied is known to exist for ever, as, for example, "the eternal God," it is important to inquire what guarantee the believer has that the everlasting life promised to him will continue always? If the word is rendered "age-lasting," for example, may not that age come to an end, and the believer cease to be? May not the glory to be revealed be one of the age-lasting dispensations, which, like its predecessors, shall terminate at some far-distant epoch to give place to some unrevealed unfolding of Divine purpose to the universe? On the mere meaning of the words I cannot rest the idea of literal endlessness; there must be something more to impart the certainty of duration to the life of the saved, and there is something that is certain, ample, perfect, glorious.

Here it is: "Because I live, ye shall live also" (John xiv. 19). "Your life is hid with Christ in God . . . Christ our life" (Col. iii. 3, 4). This meets all possible limitations of the word, and gives absolute assurance that our grandest hopes will be

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realised. "BECAUSE I LIVE" is enough. Yet—is it not wonderful?—as if to meet all possible criticisms we have this about the glorious speaker Himself: "Christ being raised from the dead dieth no more; death hath no more dominion over Him" (Rom. vi. 9). And this from His own lips, as if exulting in the victory already achieved, and the manifold victories which are yet to spring from it: "I am He that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of Hades and of death" (Rev. i. 18).

But, in connection with this great subject, it may still further expand and exalt our conceptions of the love of God to men in giving to any of them who were merely mortals—and sinful mortals, too—this wonderful boon, if I mention a thought which has occurred to me, and the argument which I am confident entirely meets it. The thought was this: there have been during the past many successive orders of creatures in our world before man appeared; what if at some period in the vast future, the Creator should please to create a far nobler being than man, endowing him with splendid powers—mental and moral—that he might illustrate on an unprecedented scale the infinite resources of God, and placing him in a newly-created world in all respects superior to this? What then? How could this affect the redeemed? Would this younger and grander being eclipse the glory not of the Adamic race only—for that may be easily assumed—but also that of those living by the second Adam, who have for a very long period shone forth as the sun in the Kingdom of their Father? There is nothing wild or absurd about the supposition that God may create a personality as much superior to Adam as he was to any of the creatures to which he gave names. Who can say what the ages to come may witness, or what further manifestations of creative wisdom and goodness may be presented to the universe?

The idea, as such, therefore, cannot be rejected as impossible, or even incredible. The objection to its probability arises from its bearing upon the already existing sons of God; and here we come at once to that which gives to their life its supreme glory. What is that life? It is the life of the Son of God. He is the ideal perfection. The Godhead has no loftier conception of being than Christ. The glorified man Christ Jesus is the Ideal Being of the universe. Those who live in His life, therefore, and are glorified in His glory—we speak of that which is to be—have reached the highest position possible to creaturehood. No imaginary race can ever, therefore, either eclipse their glory or reach their position; for they shall live always in the undecaying life of the risen Son of God as the glorified members of their glorified and adorable Head.

EDITOR.

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"SAVIOUR," IN THE SYRIAC-PESHITO.

Places in the Syriac Peshito in which the Greek σωτήρ is rendered Life-giver.

THE first case is in the song of Mary, when she was at the house of Zacharias, on a visit to the mother of the Baptist. She opens "the Magnificat," so often sang in churches, thus: "My soul is magnifying the Lord, and my spirit is rejoicing in God, my Life-giver." The word has for its root *hhyh*, preceded by *mem*, the characteristic of the participle, and also used to form a noun from the verb, and then the possessive pronoun follows the root—"My Life-giver."

Now, is there any one who believes in either prophetic or apostolic inspiration, who will refuse to admit that Mary spake this song under the guidance of the Holy Spirit?

Let us ask the Romanist, who makes so much of the Virgin and of her immaculate conception, what he understands by Mary calling God her Saviour? If she was born without sin, and lived a holy life, what need had she of pardon? What need had she of deliverance from sin and its consequences? But if Mary knew that she, too, belonged to a mortal race, "born of the flesh," and not fit, without a new endowment of life, to enjoy the blessings of that Kingdom of which there was to be "no end," promised to her, for her as yet unborn Son, well might she, in hope of receiving "the gift of God, which is life everlasting, through our Lord Jesus Christ," sing "My spirit rejoices in God, my Life-giver." Again: let us ask the Protestant Episcopalian, who so often uses the song of Mary, in lowly church and lofty cathedral, what would have been the doctrinal effect of that song if it had contained the words "God my Life-giver," instead of "God my Saviour?" Teaching, in song, is often more effective than in any other form.

Could the doctrine of natural immortality and eternal pain have lived besides the constant joy of a people who sang of God having sent His Son into the world "that men might live through Him?" Surely, we have suffered much, in the conception of the high meaning of the Gospel by using *Saviour*, instead of *Life-giver*. Dissenters, also, have borrowed their theology from the Episcopalian leaders, and stand on a lower platform than they might have done if they had studied the testament edited by Jude, the brother of James. The above is in Luke i. 47.

The second occurrence of *Soter*—Saviour—is in Luke ii. 11. It is the announcement of the angel to the shepherds. Here the *Peshito* has *Paroka*—the Deliverer. The root-idea of *Parak* is "He broke," and that which is broken is bonds, either material, or political, or moral ones.

To break men's bonds is one function of the Messiah. Now observe when, and to whom, and by whom, this was spoken.

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1st. It was when active steps were being taken by the Roman authorities to enforce the decree of Cæsar Augustus for laying on the Jews new taxation. At this time the Roman yoke must have been the common topic of conversation throughout the country.

2nd. These shepherds of Bethlehem had, probably, just returned from the presence of the Roman officers, to whom they had been required to disclose all their possessions. How deeply they must have felt the humiliation of their country! Could they fail to lament it, and long for the coming of the long-promised "Deliverer?"

3rd. It is when such evidence of their fallen state is pressed upon their minds, in the silent watches of the night, that the heavenly messenger appears to them. Now, apart from the fact that the unfolding of the Gospel is given to men, and not to the angels, there is fitness in this angel telling these shepherds, at this time, that a *Deliverer* or *Bond-breaker* had been born for them in the city of David. If the Jews had then accepted Him, He could have broken the imperial yoke, and made them an independent people. At this time they had not shown what manner of spirit they were of, and even Jesus did not unfold the doctrine of "life everlasting" until He could tell one of their learned doctors this truth—"We speak that which we know, and testify that which we have seen, and ye, Jews, receive not our witness." So, then, when the angel spake to the shepherds, whose common speech was Syro-Chaldaic, he rightly used *Parokna*, and to have spoken of the new-born child as the *Life-giver*, would then have been premature. The third case of the use of *Soter*—Saviour—in Greek, is John iv. 42. Here the speakers are the inhabitants of Sychar, from which the woman whom Jesus had met at the well came. These people are confessing Christ, in His presence, and with His approval. When He spake of them, as they hurried down the hill to hear Him, as like fields already white for harvest, He, who knew what was in man, assured His disciples that He was about to preach the Word to these people with success. And what did they hear? From the woman they could learn that He had declared Himself to be "The Christ of Moses and the prophets," and from His lips they heard that He could give "water of life," the drinker of which should thirst no more, because this gracious gift should "be in him a well of water springing up into life everlasting."

Then what wonder that when they believed they confessed that He was "the *Messiah*, the Life-giver of the world." If this confession had been excessive, He would have, surely, restrained it; but He received it with approval, and spent two days with this interesting people.

For them to have called Him less than the Life-giver would have been to fail to express the true function of the Son of God in the great work of redemption. It will not avail any one to

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remind us what Jesus told the woman, "Ye worship ye know not what," and argue that these people were ignorant, for He had removed their ignorance by two days' teaching, and now they were enlightened. The fourth case of the use of *Soter*, Saviour, in the Greek Testament, is found in Acts v. 31.

Peter is the formal speaker, and the Jewish Council—or *Sanhedrim*—are the persons addressed. And the other apostles are there as fellow-prisoners with Peter, and equally firm confessors of the name of Jesus. For we read that the high priest and his party, who were Sadducees, had, in high wrath at their teaching, arrested the whole company of the apostles, as it would seem, just as they finished a very successful day's work of preaching and healing, and put them in the common prison. But the angel of the Lord had opened the prison doors, and brought them forth, and said, "Go, stand and speak in the temple to the people *all the words of this life*." This command they obeyed early next morning. In the meantime, the high priest and his party summoned a full meeting of the council, determined to silence these troublesome teachers.

When these were gathered, officers were sent to the prison to bring the apostles before this great court. But when the officers came, and found them not in the prison, they returned, and told, saying, "The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened we found no man within." This threw the high priest and the captain of the temple and the chief priests into deep perplexity as to what was about to happen; but a new matter of excitement is introduced by one who came from the courts where the apostles were at work, saying, "Behold, the men whom ye put in prison are standing in the temple, and teaching the people."

"Then went the captain, with the officers, and brought them, without violence, for they feared the people, lest they should have been stoned." And when they had brought them, they set them before the council, and the high priest asked them, saying, "Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

Here we find a grand man, in the presence of a crowded court, composed of the highest men in Judea, charging a few poor fishermen with contempt of court in doing what the *Sanhedrim* had most plainly forbidden them to do. Besides this disobedience to orders, he further accuses them of conspiring to raise a tumult among the people, which will end in bloodshed, even the destruction of the members of this very council, because of their share in procuring the death of Jesus, their beloved Master. What will these men reply in their own defence? Nothing of their own premeditation, for they are now in the very situation of which their Master had before told them, and must speak what is dictated to

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them from above. "Ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father, which speaketh in you" (Matt. x. 18, 19, 20).

Twice in Luke (xii. 11, 12, and xxi. 12-15) the same assurance is given, and the latter instance was at the close of his ministry. If this be not a promise of inspired help, how could it be given? And now for the Divine answer to these charges made by the high priest. It begins with a sentence containing the very Magna Charta of Christian liberty—"We ought to obey God rather than men. In discharging this obligation, we have disregarded your prohibition. And now we tell you what we were preaching to the people by Divine command. 'The God of our Fathers raised up Jesus, whom ye slew, and hanged on a tree.' Do not demand us to produce Him in this court to confirm our words? We cannot, for 'Him hath God exalted with His own right hand to be a Prince and a Lifegiver for to give a changed mind to Israel, and forgiveness of sins." So spake the man whose every word was dictated by the Holy Spirit, and who was repeating in the Court of the *Sanhedrim* what the angel had bid them say to the people—"All the words of this life." How fitting that Peter should call him a Lifegiver, both in view of what the angel who opened the prison-doors bid the apostles do, and also in view of his words to the same council, as recorded in Acts iv. 12.

It was in Syriac or Syro-Chaldaic that Peter spake, and no doubt but he used not *Soter*, the Greek word for Saviour, but *Mahhyna*, Life-giver. Now how fitly one who knows the preaching of Christ to be a message of life calls its great subject the Life-giver!

The fifth case of the use of *Soter* in the Greek, is Acts xiii. 23.

This use of the word is made by Paul in the synagogue at Antioch, in Pisidia. And its equivalent word in Syriac is *Parokna*, a deliverer. That Christ is both a deliverer from evil, and the bestower of life everlasting, is true; and there were circumstances in which His apostles might judge it best to present Him to their hearers in the former character, when they were more likely to give heed to their words, if so presented. Paul had before him a Jewish audience, for he had not yet "turned to the Gentiles." Now, the Jews were unready to hear of the great heir of David, unless He promised them deliverance from Gentile supremacy. Even Zacharias, the father of John the Baptist, when speaking by inspiration, shows this. Hear his words, when filled with the Holy Ghost, he prophesied, saying: "Blessed be the Lord God of Israel, who hath visited and made a redemption for His people, and hath raised up a horn of salvation in the house of His servant David, salvation from our enemies, and out of the hand of all that hate us" (Luke i. 68-71).

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The apostle well knew what Jewish expectations were, and in this distant province, he did not forget to present Christ as fitted to realise them. But he brought Him before them, as Zacharias had done before the gathering at his own house, when John the Baptist was named. And yet, when these Jews refused his message, he charged them with "putting the Word of God from them, and judging themselves unworthy of eternal life." So then he was ready, if they would have heard him with patience, to advance, in his unfolding of the character of Christ, until he had taught them that He was the Life-giver, as well as the deliverer. No true teacher of life in Christ, will fail to honour Him as "the Son of Man," who had power on earth, and has still power in heaven to forgive sin, and to secure all the blessings on which our brethren of the orthodox school dwell, in their ministrations; but yet he will give Him higher honour than their scheme of doctrine can reach.

A sixth case of *Soter* in Greek is Eph. v. 23. The husband is the head of the wife, as the Christ is head of the Church; and He, Christ, is Saviour, *Soter;* Syriac, Lifegiver, of the body.

The notion, that the body is that of a man's wife, has been suggested, and will suit a certain class of thinkers; but it is below the habit of Paul, which was to exalt his Lord whenever he could, and far below the level of the lines of truth. In this Epistle, "the head and the body" are no mystery (see Chap. i. 22, 23). Then, as to how men become members of this body, is made clear in Chap. ii. 4: "God who is rich in mercy, for the great love wherewith He hath loved us, even when we were dead in sins, hath quickened us with Christ." It is by life-giving from His Spirit, i.e., by a new birth, that we enter into membership, into the body of which He is the Lifegiver and Head. There is a point of likeness between the working of Divine power in the believer, and in the dead Christ, which brought Him forth from the tomb, see Eph. i., closing paragraph; and our apostle would have us know this power. Now it is life-giving and life-sustaining power, and so the Syriac rightly reads Paul's lesson to married Christians, as teaching them their duty, while highly exalting their Lord. Very suitable to the whole Epistle, therefore, is the reading, "He is the Life-giver of the body."

A seventh case of *Soter*, Saviour, in the Syriac, Life-giver, is in Phil. iii. 20: "Out of heaven also we look for the Life-giver, the Lord Jesus Christ;" and when He comes, He will give a further endowment of life than what we have yet received; according to His words "I am come, that the sheep might have life, and that they might have it more abundantly." When they hear His words and believe, the Gospel is made a "Divine power for life," which can never perish; but this will only be *in measure*, until He comes again. Then shall be the abundance. For "He will change our lowly body, that it may be fashioned like His glorious body;" and then our whole humanity will be full of life.

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If any one fears lest he lose the consolation of pardon and deliverance from sin unless *Soter*, or Saviour, be adhered to, let him think of the name Jesus. It is *here* in the text, without shutting out the higher office of Life-giver.

The Lifegiver is the Lord, equal to Jehovah; He is Jesus, the Deliverer; and He is Christ, anointed to the redemptive work by the Father and the Holy Spirit. Much is added to these words of Paul, and nothing taken away, by the reading found in the Peshito.

Our eighth case of *Soter* is one where the Father is called in Syriac, *Mhhynin*, our Lifegiver. Paul is speaking to Timothy, 1 Epistle i. 1, and this young man well knew the apostle's doctrine, that the gift of God is eternal life through our Lord Jesus Christ (Rom. vi. 23). So, then, to call God our Lifegiver, well suits the opening of a correspondence between these two eminent brethren.

The ninth instance of *Soter*. In the same Epistle, ii. 3, the Father is again called "the Lifegiver, who will have all men to obtain life, and come to the full knowledge of the truth." Here is the truth given by Ezekiel. "Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should return from his ways and *live?*" (Ezek. xviii. 23.) The prophet and the apostle both taught "repentance unto life," and the early Church at Jerusalem held this doctrine, as seen in Acts xi. 18. When Peter had given a full account of his visit to Cornelius, for which he was called to account, his accusers were silenced; and the Church glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life." In this passage, even the Greek manuscripts have let the word *life* stand, although it would have been more in keeping for them to have changed it for salvation. We thank God for this oversight on their part!

A tenth case of *Soter* in Greek is in 1 Tim. iv. 10: "The living God who is the *Soter*, or Saviour, of all men, especially of believers." Here the Peshito has, "Lifegiver of all men, but more excellently of those who believe." Now here we have God a two-fold Lifegiver. He gives the common life of men. But above this, when we believe, He gives more, and yet on the same lines. What would have perished, He endows with assured immortality; and this is well rendered by the word Lifegiver.

The eleventh case of *Soter* is in Titus. i. 3. This is just like the one given as the eighth case from 1 Tim. i. 1. The same remarks apply to both, and the two cases show how well Paul's young fellow-labourers understood his views of the work of God in nature and grace. Our human life is God's gift, and not a mere outcome of nature; and the life everlasting is most eminently the outcome of His quickening Spirit. And these teachings of Paul were well understood by his two correspondents, Timothy and Titus.

The twelfth case is the next verse in Titus, and is just an affir-

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mation of the last instance, with direct reference to the Lord Jesus Christ, "our Lifegiver." Grace, mercy, and peace, are invoked from God the Father, and therefore, the Author of life, and from the Lord Jesus Christ, our Lifegiver. Who can give life but God? What, then, must Jesus be, for He can give it?

In Titus ii. 10, we get case thirteen spoken of God. Then in verse 13 of the same chapter, it is used of Christ in the same connection as the one from Phil. iii., last verses. For we are looking for that glorious advent, when He will fill the vessel of life to its very brim. This is the fourteenth case of *Soter* in the Greek. Then the fifteenth instance is found in Chap. iii. of Titus, verse 4, and is spoken of God the Father.

Case sixteen follows in verse 6, and here again Jesus Christ is also our Life-giver. And this life is given, as the connection shows, in regeneration, and the renewing of the Holy Ghost. When God and Christ are both spoken of by the word *Soter*, in connection with the new birth, who does not see the fitness of the word Life-giver, to fully express the Divine agency therein? It is thus the Peshito sets forth the action of the Father and the Son in working out in us that great change which Paul feared not saying too much when he called it a new creation.

The seventeenth and last instance of *Soter*, is in 1 John iv. 14: and in this case the Peshito now has *Prooka*, deliverer, or breaker of bonds to the world. Whether Greek handiwork is to be seen here, we do not care to inquire; because, even in the sense of deliverer, the passage contains a great truth, and is on the same level with several other instances already noticed. What may be found in 2 Peter or Jude, have no bearing on our investigation, because they were not ready for the first edition of the Peshito.

Now, number the cases out of these seventeen which are found Life-giver. There are fourteen against three where deliverer is found. In two of these three exceptions, we have shown cause why deliverer might be preferred to Life-giver, owing to the state of mind of the people to whom Christ was presented. And as to the other case in 1 John iv. 14, if it be original, it may be compared with the other words of the same Epistle: "And He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." We say if, because there are hints of one Jacob, of Edessa, manipulating the Old Testament Peshito to bring it nearer to Greek: what if he meddled with the New one?

The foregoing seventeen cases are all that we have found in the original Peshito where *Soter* appears in Greek.

JAMES HOLDING.

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AT SCHOOL.

VISITOR. I am much obliged to you for giving me a little of your time, which must be precious. I hope you will kindly answer a few questions.

EDITOR. No obligation. I am at your service, willingly; at the service of any inquirers, of whom I have a good many from time to time.

V. Thank you much, sir. A friend put into my hand the other day a small pamphlet, entitled, "The Ministry of Evil," which I have brought with me. He said that you are the writer. May I ask if that is so?

E. It is one of a series of mine that I have named, "The Rainbow Tracts."

V. Well, sir, the title struck me as very strange, and of course I read the tract eagerly, and I found it new and surprising.

E. You think my idea wrong, and the argument a fallacy?

V. Far from that! My earnest hope is that you are right; for if so, it changes from darkness to light much that is painful in human experience, and almost solves the mystery that has perplexed men from time immemorial, namely, the existence of evil.

E. I do not think there is any sentence in it that goes so far as that; my object was to show—or rather, simply to indicate how it might be shown—that pain, suffering, sorrow, things evil, and only evil in themselves, may be turned into ministers of good, on the principle of education by contrast. But as you have lately read the pamphlet, you will remember, better than I do at this moment, the line of argument used. There can be no doubt whatever of the fact—without reference at present to its bearing on religious subjects—that contrasts enter largely into human experience. Indeed I do not see how we could form a correct estimate of any thing without this educational influence.

V. I was particularly interested in your application of this idea to the case of Adam.

E. Read this, if you please, as it may suggest something more.

V. You write: "It *must* be assumed that as the creature, man, is to be dependent on his Creator, some test of his loyalty is absolutely essential to start with. No matter what that test is, some very simple thing will do; and we know, as a matter of fact, that a very simple thing was selected for that purpose. Now here we come at once upon an insuperable difficulty: the entrance of evil could have been prevented in no possible way that we can think of, except by making the man infallible; but a test of loyalty to an infallible being is an utter absurdity. Where is the wisdom of trying a being who cannot be tried, simply because he is created infallible? Why forbid him to do a thing which, in consequence

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of his natural constitution, he cannot do? He is positively invulnerable, incapable of receiving evil. Evil! Why, he could not understand the meaning of the word if it was named in his hearing. And Good! The term is equally unmeaning, so far as this moral virtue is concerned, in the case of a creature who has no choice, no will, and no power of doing, or being any thing, but that which the necessity of his nature imposes. He is a machine, a living machine, to which it is simply an abuse of language to apply any moral action whatever. He cannot sin, therefore he cannot be holy. He is merely innocent, which is negative; whilst holiness is positive, and a matter of personal choice. He is incapable of vice, therefore he has no virtue. He cannot rebel against God, therefore his loyalty is worthless. He cannot err, therefore his rectitude is without merit. He cannot feel sickness, therefore he knows not the meaning of health. He has seen no sorrow, and therefore, has no sympathy. He cannot commit folly, and therefore, has no idea of wisdom. He knows nothing of grief, and is, therefore, ignorant of joy. And in one word, though a thousand more might be used, as he cannot possibly do wrong, in any sense of that word, so it is impossible to give him the slightest credit for doing right, because it is not the action of a voluntary agent, but the necessity of an irresponsible machine."

E. Well, do you agree with that reasoning?

V. Certainly, and I cannot tell you how thankful I feel. To me, at least, it opens up a new view of the trials and cares of life.

E. But the teaching of Scripture respecting the trial of faith is very clear. You know how frequently affliction is referred to. I apprehend, however, that the majority of Christians simply take the comfort which the promises associated with the doctrine of sorrow give, without perceiving that the real significance of affliction is disciplinary, in view of the future age. If the followers of Christ are to enjoy the sublime honour of resurrection, and if they are to live lives of holy activity in the world to come, it seems to me indispensable that they be trained, educated, fitted, morally and mentally, for that work.

V. You mean fitted to enjoy the happiness of heaven?

E. Assuredly I mean nothing of the kind.

V. Indeed! Pardon me. I do not know to what else you can refer. It is very pleasant to look forward to. As the poet sings:—

> "There on a green and flowery mount
> Our weary souls shall sit,
> And with transporting joys recount
> The labours of our feet."

E. I will give that verse the praise of being somewhat musical; but though poets have license to deal largely in metaphor, or even to use the wildest hyperbole, it is essential that the central thought around which the muse weaves her fancy be at least rational; and

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if the poet be a Christian, trying to teach through song, it is imperative that his central thought be scriptural. But there is neither reason nor scripture in these lines of good Isaac Watts. Logician though he was, many of his hymns are transparently illogical, as when he sings—

> "Then in a nobler, sweeter song,
> I'll sing Thy power to save;
> When this poor lisping, stammering tongue
> Lies silent in the grave."

About the "lisping and the stammering," which are merely poetical figures, we need say nothing, but how a tongue "silent in the grave" can sing at all, not to say nobly and sweetly, is beyond comprehension. Or, again—

> "I'll praise my Maker with my breath
> And when my voice is lost in death."

Clearly, the thing is impossible, a contradiction of the most obvious kind; but only a specimen of hundreds of similar absurdities which disfigure that theology which assumes as settled truths the three errors of the verse you quoted, namely, the natural deathlessness of the soul, its existence as a living organism apart from the body, and its ascension to heaven at death. There is not one particle of revealed truth in either of these assumptions; but the poet taking for granted, without personal examination into their credibility, the theological notions about souls and heaven which have held possession of the Church for a thousand years, adopted a thought from Moses, and strung upon it the lines you admire. The great leader of the pilgrim Hebrews gives them many precious counsels respecting their conduct, when they should be nationally settled in the Promised Land. Among the rest, he says, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness." Upon this hint, so natural and proper under the circumstances, our poet transfers to what theology calls disembodied souls the faculties of living men. But there is nothing like this found in the Bible. There, the future of the redeemed is seen only in resurrection. If there be an intermediate state of consciousness between death and resurrection, I find nothing concerning it in the only Book that I regard as an authority on such matters.

V. I confess myself puzzled by all this! It is so new to me.

E. I am sorry for it. It is simply as old as the Bible. The doctrines I oppose, though many of them, as I have just said, have been in the Church long, are novelties compared with the teachings of the prophets and apostles of our Lord, and those of the Lord Himself.

V. Will you then kindly tell me what you mean by training for the world to come? I have never heard anything like this before.

E. Gladly. This is the point to which I return with pleasure,

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for it is, in my estimation, the key to many of the so-called mysteries and perplexities of the Christian life. As the Jewish, or dispensation of law, was preparatory to the Christian, or dispensation of grace, so is this latter to the royal, or dispensation of glory. Legal, an elect *nation* under law; gracious, an elect *Church* under grace; royal, the entire *world* under the supreme government of Jesus Christ, who is at once human and divine, Son of Man and Son of God, and therefore, as well as for the marvellous work He has done, every way entitled to supremacy over all. But as this proposition will not be disputed by any intelligent Christian, let us see what its admission involves.

V. One word. I am sorry to interrupt you for a moment, but by the world to come, do you mean Heaven?

E. No. Heaven neither *comes* to us, nor do we *go* to it; but there is a world-wide Heavenly "KINGDOM" to "come," for which the Lord asked us to pray, and of which apostles speak; for example, "Unto the angels hath He not put in subjection the world to come whereof we speak" (Heb. ii. 5). "The powers of the world to come" (vi. 5). "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13).

V. Then you really believe that Jesus Christ is coming back from Heaven to reign personally on the earth?

E. I am not at liberty to doubt it, for it is plainly revealed, and I do not wish to doubt it, if I might, for it is such a blessed truth that it makes me unspeakably glad. It is marvellously glorious!

V. Well, but, I mean *personally*. Will He come personally?

E. If He comes at all, it *must* be personally, for He has never left us spiritually. Where two or three meet in my name, there am I.

V. O, wonderful! I never thought of that, but it is certainly true that He is with us.

E. Of course it is, or we have no Church of Christ in which He dwells by His Spirit, and no Christian man a temple of the same Spirit. You remember His comforting words to His sad friends when personally He was about to leave them, "Lo, I am with you alway, even unto the end of the age;" and you remember His personal return was promised by the angels on the Mount of Ascension, thus:—"*This same Jesus*, which is taken up from you into Heaven, *shall so come* in like manner as ye have seen Him go into Heaven."

V. All this is profoundly interesting, although it is very unlike the teaching to which I have been accustomed. But when I interrupted you, I think you were about to speak of what the supremacy of Christ involves.

E. Yes. The supreme monarch of an empire requires kings, princes, rulers, judges, magistrates, to administer under him the laws by which he seeks the welfare of his subjects. He selects for

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these high offices men in whose loyalty, intelligence, and integrity he has confidence—men whose qualifications in inferior capacities have been tested and found worthy. Now shall God's Messiah, anointed to bear rule over all nations, do less than this? Will He select His kings, and princes, and other high ministers of state, from men who have not borne His yoke, and have had no personal experience of the discipline to which He subjects His friends, and no divine light from the teaching which He imparts? You may rely upon it that the variety of trials to which Christ's faithful followers are exposed, and by which their character is formed now, have, *in the Divine purpose*, some relation to the kind of service which awaits them in resurrection life in the world to come. The principle—that of selecting the qualified—is clearly seen in the parable of the pounds: "And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities" (Luke xix. 11-19). As there are many unprofitable servants who hide their talent in the earth, at the coming of the Kingdom the number qualified for the high responsibilities of government will be comparatively few. But it is, nevertheless, certain that "the saints shall judge the world" (1 Cor. vi. 2); that "the upright shall have dominion over the wicked in the morning" (Psa. xlix. 14); that "the saints of the Most High shall possess the Kingdom for ever" (Dan. vii. 18); that when the Lord comes to judgment "His saints are with Him" (Zech. xiv. 5, 1 Thess. iii. 13, Jude 14); that the overcomer shall have "power over the nations" (Rev. ii. 26); and that there are those who are to "live and reign with Christ" (xx. 4). And surely the great Apostle had this in mind when he wrote: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17). "The men who are to be the crowned "princes in all the earth" during the coming dispensation, are being trained now for the royal honours that await them, and if they would think of this, no murmur of impatience would arise

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in their hearts, no word of wonder at their heavy trials would pass their lips.

V. Thank you, sir, most sincerely. You have given food for thought which will last long; although if you are right, I have much to unlearn.

E. You are heartily welcome. Search the Scripture for yourself; and, as a golden key to many of the riddles of life, remember that *the faithful followers of Christ are* AT SCHOOL!

SURE AND STEDFAST.

FIRM as the oath of God,
The anchor of our hope.
Whatever earthly props give way,
This safely bears us up.

No storms of life can drag
This anchor from its place;
On holy ground it safely rests,
Secured by sovereign grace.

The Lord Himself is there,
Within the sacred veil,
Forerunner of the pilgrim flock,
Whom He can never fail.

Beyond the reach of foes,
This anchor is secure;
And Hope can sing her joyful song,
For glory shall endure.

The Christ, our great High Priest,
Who died, and conquered death,
Has promised life because He lives,
The stronghold of our faith.

In Him we live to God,
In Him our peace is found;
To celebrate His glorious name
His praise aloud we sound.

HANDICAPPING.

TRUTH is—truth must be, as absolute in her perfect nakedness as ever the Greeks painted her. That faultless and perfect form, moving along in its immaculate loveliness, would be tarnished by the shadow of a single shred of clothing. Thus unarrayed and undisguised, she capti-

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vates the aspiring athletes who are willing to be taught by protracted discipline the perils and the triumphs of the chase. For he that would assay to be her lover and pursuer, above all to be her winner, must, in like manner, be equally divested of encumbrance. Every lying rag must be stripped off and utterly abandoned. Every personal adornment, even every ounce of armour, whether for shelter or aggression, must be laid aside, and the votary must accept for himself the position of a defenceless victim exposed to the rage and ribaldry of an envious world. Many think that truth can be overtaken without all this self-emptying, and anon they try the experiment; but while they are gathering their garments about them, she has already stepped across their dusky horizon and is far out of sight. Their first duty would have been to get quit of the garments. Now, perchance, daunted by failure, they are beginning to think that truth is unattainable. To pursuers weighted with encumbrances such as theirs, perhaps she is. Alas, they were fatally handicapped. The game has for the present escaped them. But is it yet too late? Heaven forbid.

It is an awful struggle to renounce one's handicap. The tortoise would as soon think of renouncing his shell. "The shell," says he, "is not of my making; I never initiated the scheme of life under which I was born, bred, and fed; and incrustation has at last frozen the very fountain of my elasticity—if I ever had any."

But perhaps the handicap is one of our own invention, or, at least, one that we have cherished and nursed until it became part of ourselves. False logic may have placed us in a lucrative position in life, and false logic may keep us there; and so long as the treacherous thought is permitted that the claims of a family are paramount to the claims of truth, so long will false logic be to us the highest wisdom. The handicap will in this case be retained, but the race will be lost.

The *esprit de corps* is to many an impassable barrier and a crushing weight. So also is educational bias; to say nothing of the more ignoble bondage of animal instincts. Another roaring lion in the path of the half-awakened is a dread of letting in too much light on the understanding. Moles and bats can see somewhat, and therefore it is that the prophet suggests that idols may be fittingly thrown to them. Their visual faculty just suffices to discern the idols; anything more spiritual would be lost upon them. Besides, it is instinctively felt that the inflow of more light would involve more active life; and even the stoutest human heart, to say nothing of moles and bats, might reel and stagger under supernatural effulgence. Might it not be safer to keep the idols a little longer? They have served us very well hitherto. And is it not better to live in dust-holes and sewers than to come out into the daylight only to be blinded by the lightning?

But a man may be handicapped by his virtuous life—what, at least, the world calls virtuous. For half a century, may be, he has been uttering popular errors, till staggered by irrepressible doubts he finds himself confronted by the dire alternative either of suppressing his convictions or of destroying a life-long reputation for consistency. This is not a weight easily to be cast aside; and the resultant throes and convulsions which at the present hour we discern all around, tell us that there are some kinds of encumbrances which it requires a moral earth-

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quake to dislodge. For the consolation of all such strugglers they may be confidently assured that the weight, when resolutely discarded, will be replaced by eagles' wings.

Many simple-hearted folk are grievously handicapped by veneration for their pastors and teachers, resulting in a forfeiture of all true Christian manhood, that one superlative attribute, without which all other Christian attributes are impossible. Unlike the riderless horses whose race-ground is the Roman Corso, they run in harness and carry trappings which they ought to spurn, and they accept burdens which neither we nor our fathers were able to bear. But indeed the snares of pontifical proxyism are far too subtle and intricate to be here discussed, and may therefore be dismissed with a single quotation from Monsieur Edward Pressensé—"You cannot with impunity," says he, "release Christian people from any portion of their responsibility. On the contrary, the placing of docility as a virtue above holiness is the infliction of an enormous wrong" ("Christianity in the Second and Third Centuries").

Do we not here discern the gospel of individualism set forth so eloquently by John Milton and Alexander Vinet—set forth, rather let us say, by the Apostle Paul? One, says Paul, receiveth the prize—only one; but who was that one?—Well, we know his method though we cannot declare his name. He was one who had cast aside every weight, without asking his neighbour either for his advice, or for his aid, or for his good opinion. And as this one hath run, so each and all are summoned to run. But who is sufficient for these things? Who among us is willing to give Paul's gospel a fair trial, to make full proof of his Christianity, to see what it is really capable of bearing without state-aid, without money-aid, without talking-aid—to test the meaning of the phrase, "When I am weak then am I strong?"—Well, Paul was not afraid of it. Martin Luther was another who on trial of the same Divine alchemy, found it capable of snuffing out the Pope's thunder and startling Europe out of the sleep of ages.

J. WAYLEN.

AN APPEAL TO THE HOUSE OF JUDAH.

BY THE RIGHT REV. BISHOP TITCOMB.

RESPECTED BRETHREN,—Although you are not yet prepared to recognise the English people as your own kindred, permit me, in all sincerity and affection, to propose a few plain questions to you upon the subject.

Suppose, for the sake of argument, that future events should ever induce you to believe this; let me ask whether there would be anything in the fact to make you ashamed of it? On the contrary, would you not rejoice that your lost brother had been raised, in the marvellous providence of God, to a position of such pre-eminence in the world? Would it not strangely remind you of the personal history of Joseph, who, while separated from the House of Jacob, was nevertheless made pre-eminent over them in a Gentile land? For our own part, we

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believe that the narrative of Joseph in the book of Genesis is distinctly prophetic of the fact.

Again, would you not see in this circumstance how the promise given by Jacob in Gen. xlviii. 19 has at length become mysteriously fulfilled? You know that the Hebrew word, used plurally in that verse for "*nations*" (*goyim*), invariably stands in your sacred Scriptures for Gentiles, or for nations non-resident in Palestine. Let me ask you, then, whether this "*multitude of foreign nations*" was ever bestowed upon Ephraim during the Hebrew monarchy? And, can you identify the fulfilment of it in any subsequent period of the world's history. Impossible. Nevertheless, should your eyes be opened to perceive how Ephraim and his exiled tribes now lie within our own Anglo-Saxon race, you would immediately discern its accomplishment. In which case, finding Ephraim with a central localisation in Britain, and spread out, also, at the same, over "*a multitude of goyim*," throughout its vast Colonial Empire, would not your faith in the Divine covenant be greatly confirmed?

I am aware that a subject so novel as this must present many points of consideration which are calculated to suppress the uprisings of conviction. You will wonder, for example, at the mystery of a Semitic people losing all trace of their origin, and appearing upon the stage of later history under other ethnic names. But you must remember that Israel, when in exile, was not faithful to his old traditions, like the House of Judah. Your own ancestors cast off idolatry from the time of the Babylonian captivity, and never afterwards fell into it. It was not so in the Assyrian captivity. You will recollect how Hosea had said, "*Ephraim is joined to idols, let him alone*" (Hos. iv. 17). And again: "*Because Ephraim hath made many altars to sin, altars shall be unto him to sin*" (Hos. viii. 11). The ten tribes, therefore, during the early centuries of their exile, gradually became more and more heathenized. They were scattered among the heathen, according to the prediction of Moses, "*Serving other gods which neither they nor their fathers had known, even wood and stone*" (Deut. xxviii. 64). Can you be surprised, then, that having allied themselves to these heathens, they should have followed them in their migratory marches through Europe? I say through Europe, because it is an historical fact that the Anglo-Saxon tribes migrated into this country in a North-westerly line directly from the spot where the Israelites had been settled by Shalmaneser (see Sharon Turner's "History of the Anglo-Saxons").

If it were the purpose of God, therefore, to fulfil Amos ix. 9, is it at all incredible that He should have preserved His outcast people as a distinct community, even while in alliance with the Teutons under new ethnic names? And if He were all along designing, in His inscrutable Providence, that they should be ultimately incorporated into one nation, is it incredible that He should have conducted them forward by separate waves of migration into this country as their appointed resting-place? And was not that God's purpose? Was it not prophesied by Jeremiah in chap. xxxi. 2 (a passage whose context shows that Ephraim was spoken of—ver. 6), was it not prophesied, I say, that Ephraim-Israel should find grace "*in the wilderness*," and be called "*to rest*," and that from that resting-place he should, in due time, go forth to re-inherit

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Palestine? Our belief is, that Israel found this promised rest in Britain; and that in these islands, according to Isa. xli. 1, "*the people have renewed their strength*," and are at the present moment fulfilling their appointed destiny before the final restoration.

I.—Now what was this *appointed Destiny?*

1. Was it not specially declared of Joseph that, through his sons, he should increase in shoals, like fishes; or, as we have it in our Authorised Version, "*grow into a multitude in the midst of the earth?*" (Gen. xlviii. 15, 16).

2. Did not Moses say of Joseph's future that he should inherit riches in the earth, and blessings on the ocean deep? (Deut. xxxiii. 13).

3. Did not Zechariah speak of the House of Joseph, even while in exile, as being, "*sown among the peoples, and remembering God in far countries*," and that, moreover, *before* he was to be restored to *Gilead and Lebanon?*" (Zech. x. 9).

4. Did not Jeremiah declare that when Ephraim was to return to Palestine, he would be found "*among the chief of nations*," and spread through "*the coasts, or sides, of the earth?*" (Jer. xxxi. 7, 8).

5. Did not Hosea say that, at that time, Ephraim should come "*fluttering like a bird from the West?*" (Hosea xi. 10).

6. Did not both Hosea and Zechariah predict that this final return should be again, as of old, "*out of Egypt?*" (Hosea xi. 12; Zech. x. 10).

Now, I ask you to put these six marks of Ephraim's prophetic destiny together, and see whether they do not singularly coincide with the condition of Anglo-Saxon Britain. Consider our prodigious fruitfulness in population; our enormous wealth in land, and prosperity on the ocean; our wide-spread distribution, and religious institutions in far countries; our special possession of maritime coasts through the earth, and our position as among the chief of the Western nations; to say nothing of our present marvellous establishment in Egypt, where we have been unexpectedly placed, in the providence of God, as if being slowly prepared for entering upon our homeward march to Palestine, whenever the promised "*ensign*" shall be "*lifted up*" to give us notice of starting (see Isa. xviii. 3).

II. Look, moreover, to the *predicted methods* by which Holy Scripture sets forth the return of His ancient people to Palestine.

1. Isaiah says, in the chapter from which I have last quoted, that they will be sent as an offering, or "*present, to Jehovah*," by a great maritime Power, whose land is "*shadowed*" by "*the sails of ships.*" (So the Septuagint renders "*wings.*") It will also be a Power distinguished as a "carrying," or *messenger* nation, accustomed to send forth "*ambassadors*," or "*messengers*," to all parts of the world in swift vessels. It will no less be a Power lying "*beyond the rivers of Cush.*" That seems very significant. For whether this distance be reckoned along the Mediterranean Sea to the Atlantic Ocean on the remote West, or along the Red Sea to the Indian Ocean in the remote East, we are equally confronted with one Power, viz., the Anglo-Indian Empire.

2. Isaiah also tells us: "*The isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far*" (Isa. lx. 9). Now, the ancient tin-exporting Tarshish has long since perished. The words

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must, therefore, be at present understood by some parallel maritime Power in the latter days. And what Power so analagous as Britain, the tin-exporting Cassiterides of ancient times? Suppose, then, the day should arrive when British ships carry back your sons and daughters to Palestine (and has not the movement already commenced to some small extent?). Tell me, whether you would not look to this text, and think of what it says respecting the "*ships of Tarshish?*" And would you not equally think of the "*messenger nation*" named in Isa. xviii.?

3. Jeremiah, however, adds another touch to the picture of the Divine method by which you are to be restored. He says very distinctly that "*Judah*" will have to go "*to Israel*" for the blessing. "*In those days the House of Judah shall walk to the House of Israel*" (not *with* the House of Israel, as we have it in our Authorized Version), "*and shall come together out of the land of the North to the land which I have given for an inheritance unto your fathers*" (Jer. iii. 18). Observe that the method of your restoration will, in some manner, be the result of your first turning to the House of Israel, most probably because Israel will be in a position to help you. Now is not this exactly identical with your present condition in Britain, if the view for which I am arguing be correct? We believe that you are living in Israel, and that the time is near when you will come to us for transmission into Palestine, under the safe convoy of our ships; and when, though it may be in blindness on both sides, we shall go together to the Promised Land, and there have our eyes mutually opened to a recognition of one another. Thus it will be "*out of the land of the North*," for we are a Northern, quite as much as a Western nation. And as the "*ships of Tarshish*" are now Anglo-Israelitish possessions, the two prophecies of Isaiah and Jeremiah will be then identically fulfilled.

III.—Once more, consider what Scripture says concerning the *relationship which is to exist between us at this predicted period*. Up to the present moment you have been in a long exile of suffering; nor is it yet over, as the distressing persecutions which your brethren in the East of Europe have had to endure, bear witness. Nay, to the shame of Englishmen, we must acknowledge that before the Reformation of the sixteenth century we ourselves were your persecutors; but times have changed since then. If you were now asked to point out the nation which most befriends you, or to single out one race of mankind which is the greatest bulwark of your liberty, and safety, and honour, would you not intuitively select Britain, and the Anglo-Saxon race in general? Many nations still hate you, either openly or secretly; but we have ceased our hatred, and have learned how to show you sympathy and generosity in your sufferings. Well! Does not all this harmonize with that preparation of heart and mind which will be required of us when we shall have to take you back to Palestine? I am ready to grant that at present there is as much national ignorance on *our* side of this gradual preparation for our appointed work in the future as there is on *your* side. But everything is, year after year, growing more and more ready for the grand discovery. Already has Isaiah's word found its fulfilment among us: "*Ephraim shall not envy Judah, and Judah shall not vex Ephraim*" (Isa. xi. 12). Britain does not envy you the wealth you accumulate; nor do you, by your methods of business, vex

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us into outbursts of hatred and persecution. Here all is peace. You dwell among us with equal rights and privileges, the poor as well as the rich. Noble characters, like your Sir Moses Montefiore, are publicly honoured by us. In short, we live without distinction as brethren. Will you not, then, accept us as such? It is hard, I know, for you to do this, because you say that we are Gentiles. But we are so by ethnic *affinity* only, not by aboriginal *consanguinity*. And why should that be a stumbling-block to you? Was not Ephraim, after his departure into Assyria, in this condition? Was he not lost among the Gentiles? He wandered among them, "*worshipping wood and stone*," according to the very words of Moses. He became allied to the manners and customs of the heathen, as well as to their idolatry and language. He travelled with them from place to place, and fought with them in all their battles; and, finally, he appeared in Britain as if he had been really of their own ethnic stock. Yet it was an *affiliated*, not an *inherited* stock. And had not this fact been predicted? It commenced, it is true, under Divine judgment. But has it been now transformed into mercy by its fulfilment in Jacob's blessing? Yes. "*Ephraim has become a multitude of goyim*"—i.e., a multitude of nations, altogether foreign to Palestine, Gentile in name and form, but ineradicably what he was from the very first—viz., the "*House of Joseph.*" And all this that, in the mysterious providence of God, he might obtain his predicted destiny of at last becoming powerful enough to restore his brethren to their inheritance.

This belief is a riddle to the careless world, and is treated with contempt rather than with consideration. Be it so. We must await events to confirm it, and, meanwhile, endure the ridicule which those will always have to suffer who live before their age, and who speak with the courage of their convictions.

THE SCAPE-GOAT.

THE article of Mr. W. Laing, and the ingenious lines of Mr. S. J. Turner, on the above subject, in the January RAINBOW, open up once again the question as to the meaning of this type, and of the incident in which it takes so peculiar a part. Mr. Laing acknowledges the difficulty as to the exact meaning of the word "Azazel." I find from a little work from America, that Wm. Jenks, in his "Commentary," has the following remarks: "*Scape-goat*—Spencer, after the *oldest* opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosanmüller, whom see. The Syriac has Azzail, the angel (strong one) who revolted."

Charles Beecher, "Redeemer and Redeemed," page 66, says: "Two goats were to be presented before the Lord by the high priest. . . . Placing these goats before Him, the high priest put both his hands into an urn containing two golden lots, and drew them out, one in each hand. On the one was engraved La-Yehovah (for Jehovah), on the other La-Azazel (for Azazel). The goat on which the lot La-Yehovah fell, was slain. After its blood had been sprinkled in the holy of holies, the high priest laid his hands on the head of the second goat, confessed the

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sins of the congregation, and gave him to a fit man to lead away, and let go in the wilderness; the man thus employed being obliged to wash his clothes and person before returning to the congregation."

With regard to what this scape-goat represents, he says that, "one opinion is, that Azazel is a proper name of Satan." In support of this, the following points are urged: The use of the preposition implies it. The same preposition is used on both lots, La-Yehovah, La-Azazel; and if the one indicates a person, it seems natural that the other should, especially considering the act of casting lots. If one is for Jehovah, the other would seem to be for some other person, or being; not one for Jehovah and the other for the goat itself. What goes to confirm this is, that the most ancient paraphrases and translations treat Azazel as a proper name. The Chaldea paraphrase, and the Targums of Onkelos and Jonathan, would certainly have translated it, if it was not a proper name; but they do not. The Septuagint renders it by *apopompaios*, a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices. Another confirmation is found in the book of Enoch, where the name Azalzel, evidently a corruption of Azazel, is given to one of the fallen angels: thus plainly showing what was the prevalent understanding of the Jews at that day. Still another evidence is found in the Arabic, where Azazel is employed as the name of the evil spirit. In addition to these, we have the evidence of the Jewish work, Zahar, and of the Calvinistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: "On the day of Atonement a gift to Sammael." Hence Moses Gerundinensis feels called to say, that it is *not a sacrifice*, but only done because commanded by God.

Another step in the evidence is, when we find the same opinion passing from the Jewish to the early Christian Church. Origen was the most learned of the fathers; and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: "He who is called in the Septuagint, *apopompaios*, and in the Hebrew, Azazel, is no other than the devil."

Lastly, a circumstance is mentioned of the Emperor Julian, the apostate, that confirms the argument. He brought as an objection against the Bible, that Moses commanded a sacrifice to the evil spirit, an objection he never could have thought of, had not Azazel been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favour of this, Hengstenberg affirms, with great confidence, that Azazel cannot be anything else than another name for Satan."

In conclusion on this point, Beecher says: "Would it not be strange if, in all the symbols of the sacrificial system, there were not a single intimation of the Serpent's existence? And where should we expect to see his baleful shadow, if not here on the great day of Atonement?" Irenœas, in his book against "Heresies," quotes an ancient verse thus: "By means of Azazel, that fallen, yet mighty angel."

Thus we see that it is susceptible of proof that Satan is the great antitypical scape-goat. How fitting, how just it is, that Satan, the great author of sin, should receive back upon his own head the sins and transgressions into which he has led God's people.

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In the type, they brought the scape-goat "alive before the Lord," and the high priest confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat. So it will be with the antitype. Satan will be arraigned before God, and there in the presence of the angelic hosts and the redeemed saints, Christ, the great High Priest, his conqueror, will enumerate his sins and iniquities, and those he has caused the Lord's people to commit; then He will pronounce his sentence, and send him away into a land not inhabited (Rev. xx. 10).

O. BLINKHORN.

EVERLASTING.

"In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."—Rev. ix. 6.

THE conviction is strong in the mind of the writer that these words will have their fulfilment in a very short time, and upon a class of men who little think what is coming upon them. They occur in the midst of a fearful description of the judgments to be inflicted on the rejectors of the truth of God, and though symbols abound in describing those judgments, there is no symbol in these words. They mean just what they say.

It has pleased God, at various times, to revive truths which have been lost sight of in the Church: justification by faith; the missionary character of the Gospel; the right interpretation of prophecy; the coming of the Lord; the Church's standing in Christ, and the doctrine of life only in Christ. These have all, as they arose, met with stout opposition, and some of them have barely got foothold in Christendom; but the last one meets with the most virulent opposition. Over those who oppose this doctrine of life only in Christ, the writer would shake this Divine rod, by way of warning, feeling assured that now, in this present generation, are preparing the men on whom its weight will fall. In the face of the declarations that God is love; that judgment is His strange work, which He will make a short work; that the wages of sin is death, and the gift of God is eternal life; that the soul that sins shall die, and hundreds of statements of like import, they will assert the doctrine of endless torment—a doctrine which has not one utterance to sustain it in the whole Word of God. For many centuries this evil doctrine has been maintained, but this was done in ignorance. It is one of the doctrines of which Peter speaks,—a damnable heresy, privily brought in, with feigned words, to make merchandise of men; and most fearfully effective has it been, besides being the prolific parent of other heresies. But it is a principle of God's Word, that "times of ignorance God winks at." All the current translations of the Scriptures were made during this ignorance, when Christendom was just emerging from the darkness of Popish superstition and priestcraft, when the public mind had been for centuries imbued with this evil thought; and thus its impress is left upon the Bible itself.

But, while God winks at ignorance, when He gives special light on His truth, He holds the gainsayers of it to a strict accountability; and

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on the asserters of eternal torment, He will bring torment—torment prolonged for five months, from which they cannot escape, and thus He will pay them in kind. This principle is clearly set forth in Rev. xvi. 5, 6, where the vial is poured upon the rivers and fountains of waters, and they become blood; another judgment with no symbol in it. "Thou art righteous, O Lord, who art, and wast, and shalt be, because Thou hast judged thus; for they have shed the blood of saints and prophets, and Thou hast given them blood to drink, for they are worthy." So here, it is righteous judgment that they who ascribe to the blessed God a disposition to torment should be tormented; and thus, to use a common phrase, be "paid in their own coin."

The fallacy of their doctrine is set forth in the very passage itself; for if it was the purpose of God to carry out the popular doctrine of tormenting them to all eternity in hell-fire, why should He put forth His power to prolong their lives beyond all escape from torment, so that they shall seek death and shall not find it, and shall desire to die, and death shall flee from them? The testimony of the prophetic witness will have gone forth at the time of this judgment. It is recorded in Isaiah xl.: "All flesh is grass, and the goodliness thereof as the flower of grass; but the Word of our God abideth for ever." All that is born of the flesh is flesh, and, like the grass, is perishable; but that which is born of the Spirit, begotten by the Word, will abide for ever. This testimony is on record now, but it is disregarded; men are carried away by vain and flattering dreams of immortality, and will not receive the teaching of God's Word as to their true condition by reason of sin. In these days of worse than Babel confusion, instead of the whole counsel of God being declared, that counsel is darkened by words without knowledge. Feigned words are used, and God is made to speak as though He knew not how to communicate intelligence to men, or as though He was designedly misleading them. Scarcely a single leading or prominent word of the Scriptures, when uttered, calls up in the mind the same thought which it had when the Holy Ghost inspired men to record it. Hence life does not mean life, nor death mean death; and while the Lord said that the unbeliever shall not see life, perverse theology tells men they shall have eternal life, and that destruction, perdition, and damnation, mean exactly the opposite—preservation and immortality in hell.

The words, "for ever and ever," also "everlasting" and "eternal," are words used to misrepresent the character and purposes of God. The former phrase has no corresponding words in Hebrew or Greek. The Greek for this phrase is, "until the ages of the ages," and is a proper and sensible expression, as, of course, are all God's words; but the phrase, "for ever and ever," is one without sense or meaning. It stultifies itself, and not that only, but it limits the single term "for ever," which in modern usage is always applied to endless duration; but it is impossible to conceive of "for ever," and another "ever" after it.

The words translated "for ever," are "until the age." God carries on all operations by ages. Heb. i. tells us that He arranged the ages by Christ Jesus. Many ages have already run their course, and others are to follow the present age; and the events of all ages have their

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bearings and results upon "the ages of ages," when all things will be re-headed up in Christ, and God will be "all in all." In the current age in which we live, the phrase, "until the age" means until the age runs out or ends; but in reference to an age or ages yet future, the term "until the age or ages," naturally refers to the setting in or commencement of the age or ages, unless the subject or the context directs the mind to the termination of the age or ages, which even then is not "for ever."

The judgments of Rev. xiv. and Rev. xx. occur very near the end of an age, and continue until the next age commences. The sign or memorial of that in Rev. xiv. continues all through the millennial age; but it is not the torment that continues, but the smoke of it, and the scene is expressly referred to in Isaiah lxvi., where carcases are seen, but not living persons.

Rev. xx. tells us of the doom of Satan and the nations. He is dealt with very summarily by being cast into the lake of fire, where the beast and the false prophet were cast; and they (*i.e.*, the nations) shall be tormented with fire from heaven coming down and devouring them, *katephagen*, *i.e.*, like many of the preceding judgments of this book. The devouring will not come all at once in one storm, but they will be devoured by a continual succession of bolts from heaven "until the ages of ages," the commencement of which will coincide with the destruction of the last one. This word is used with this serial meaning in Matt. xiii. where fowls devour the seed grain by grain; in the parable of the prodigal, who devoured his substance in a course of riotous living, portion after portion going till all was gone; also in other passages in the New Testament.

But opponents of the truth will have it read that the devil was cast where the beast and the false prophet *are*, though the text does not say so. But, granting that they are there, it does not follow that they are alive. Holy Scripture informs us that Pharaoh and his hosts are in the Red Sea, for it says the sea shall give up "the dead that are in it;" but no one thinks of them as floundering about alive in the Red Sea. Water and fire are alike destructive of life. If the fire was not for the destruction of the beast and the false prophet, why was not Satan put there too? Can anyone answer this question? He certainly deserves hell-fire far more than they do; but he is preserved from destruction for a time, and merely imprisoned. Holy Scripture informs us that God's purpose, by means of Satan, is to teach his elect deeper lessons of the height and depth and length and breadth of His love than they had ever learned before. Through him He will show that man, who failed in Eden; who failed under law; who failed under the presentation of Divine Love in the mission of the Son of God in humiliation; failed under the Gospel,—is an utter failure! and that, even after seeing the God-Man in glory, witnessing His power, and experiencing the blessings of His wise and gracious and beneficent reign on earth for a thousand years, is so incorrigibly bad that at the end of the millennium, when Satan is loosed again, man is yet vile enough, foolish enough, wicked enough to yield to the wiles of Satan and to rebel against the authority of the Lord, and defy him in open insurrection; and God's elect are thus to know that such were they, and that nothing but grace has made a difference between them and those led on by the devil.

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"Everlasting" is another great swelling word of vanity when misapplied, as it very often is. The Greek word is *aionion*, and its meaning is, "of or pertaining to the age," whether the age be long or short. It means sometimes—only sometimes—"age-lasting," and at other times it is used *without the remotest idea of duration entering into it at all.* Heb. vi. 2 is an instance of this among others, but the passage which demonstrates beyond all cavil the meaning of the word is Rev. xiv. 6. The *aionion* (translated everlasting) gospel, so far from lasting for ever, will be proclaimed once for all at the winding up of this age and the inauguration of the millennial age, probably once in each region of the earth, just as earthly monarchs are proclaimed on their accession to the throne.

No one rightly dividing the word of truth will change a word of unchangeable meaning which stands in connection with a changing word, but will make the word of fixed meaning define and modify the changeable word. Hence "*aionion* destruction," "*aionion* judgment," &c., are intelligible expressions, and are consistent with other parts of God's Word, where it is called "swift destruction," and "sudden," &c., to be inflicted at the end of the age; but everlasting destruction, as set forth in the popular teaching,—a destruction that never destroys, a destruction that is not destruction—is a contradiction in terms, an impossibility, a lie. Men do not show such folly or falsehood outside of theology. They use the common-sense God has given them, and discriminate exactly in the use of words analogous to "*aionion*." We have the words, "annual," "biennial," &c., which, applied to plants, inform us that they continue one year, or two years, as the case may be; but no one who hears of an annual meeting or a quadrennial convention dreams for a moment that the meeting or convention will continue a whole year or four years. This discrimination is clearly discernible in Holy Scripture. Every word of God is pure (margin, purified); add thou not to His words, lest He reprove thee, and thou be found a liar.

Our space is nearly filled. Again we sound the note of warning. Let no one, in the face of light, presume to darken the character of the blessed God by asserting the doctrine of endless torment, and thus, it may be, bring on themselves the five-month's torment which our text predicts. The time is very, very near, and the only comfort this subject has for the child of God is the thought that, if this judgment be thus near, the coming of the Lord for His saints is still nearer. "Even so, come, Lord Jesus. Amen."—*Selected.*

ANSWERS TO BIBLICAL QUESTIONS.

In reply to "Doulos" concerning Zech. v. —.

PREVIOUS visions to this prophet had been of mercy to Israel; in chap. v. we get visions of judgment. That of "the flying roll" seems to be an exhibition of curse or judgment, finding out sinners, whether against their neighbours as *thieves*, or against God as *false-swearers*. The curse follows law (Gal. iii. 10). As the law had its

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two tables, the curse has two sides, corresponding thereto, as we see here.

II. The "Ephah, with the woman sitting in it," is a picture of wickedness, or lawlessness (*ἀνομια*). The woman in the Ephah is hidden, and it is borne to the land of Shinar, its "base," where it began its course; for Nimrod was the first typical representative of the wild "beast" of Rev. xiii. and Dan. vii.-ix., who will be destroyed at the coming of the Lord in power. The vision seems to have suggested the parable of Matt. xiii. 33, where wickedness is "hid in three measures of meal," or as in the "Ephah"* here. Hidden under a profession, as of the religion of Israel, or as of Christendom. But, in reality, it is Babylon at the end as at the beginning. "The whole will be finally leavened" (see Rev. xvii., and other Scriptures).

III. "Eliza" will find her question answered in the course of the reply to "R."

IV. "R." recognises four great events foretold in Scripture, but, as regards the first, "The Coming of Christ," one circumstance must be mentioned, which, as an initiative, will clear the investigation of obscurity. This circumstance is the translation of the members composing the body of the Christ into the firmament to meet the Lord, the Head of the body, there: never again to be separated. 1 Thess. iv.: "The coming of the Lord" in this chapter is the Greek *παρουσία*, simply being present at a place; to be distinguished from His "appearance" in glory, as in Col. iii. 4, and elsewhere; where the Greek word is *φανερόω*, to appear manifestly as in light (Parkhurst). This body of Christ is perfectly unique in its origin, hope, standing, inheritance, and millennial destiny. Adopted in Christ before time was, its members are called "the complement of Him who filleth all in all." The Christ, Ephes i. 22, with 1 Cor. xii. 12. It is the Eve of "the last Adam" (Ephes. v. 30) who will hold joint dominion with Him, sitting on His Throne (Rev. iii. 21). It is purely a heavenly body, and includes all believers, from the Day of Pentecost to that of its translation, which will take place at some moment of which not the least hint is given in Scripture, nor is any event foretold to occur between the present hour and that of its removal from out of the world.

The coming of the Lord for His body is altogether distinct, both in time and manner, from His coming in power and glory, as in Matt. xxiv. 29. 30; xxv. 31, and Zech. xiv. 1-4, with Rev. i. 7.

His *descent* from heaven, as far as the firmament only, as in 1 Thess. iv., is in accord with the promise in Acts i. 2, viz., "in like manner as He was *to ascend*," in an unostentatious way, with no exhibition of glory, and with no witnesses but disciples. He will call up His Church to join Him in the firmament, the dead saints being raised by the voice of the Archangel, and the general assembly summoned by the trumpet of God—"the last" (see Rev. x. 7)—which none will hear but those concerned; the whole transaction occupying only the time of "a moment, in the twinkling of an eye" (1 Cor. xv. 52). I believe, from the language of Rev. xii. 1-9, with

* The Ephah was a measure of dry things, containing *three* sœta, or seeahs, about seven gallons.

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Rom. viii. 33-39, that the judgment-seat of Christ, a tribunal of works *as regards this body only*, will then and there be held, after which, Christ, the Head, will carry it up, and "present it, faultless, before the Throne of God," in the third heaven (see my work on the Revelation, pp. 221-238, in full detail, with Jude 24).

V. The question of "R. T." can be answered here, as to whether this body, the Church, goes through the great tribulation? This query has partially been replied to above, but I will add further evidence. Rev. iii. 10 says "No." It says that "the hour of trial," or proof as to whether the Christ of God or the Antichrist of Satan is to be worshipped (Rev. xiii. 1-8), will "come upon the whole world," but that the Church will be "kept from it."

In 2 Thess. ii. there is a hindrance spoken of to the manifestation of "the Man of Sin," or Antichrist, who, in Daniel viii., is called a fierce, wilful king, and, in chap. ix, the lawless Desolator. This hindrance can be none other than the Church in whom, and with whom, the Holy Spirit dwells, which, when translated, will remove the obstacle to the opening of the flood-gates of despotism and tribulation. Rev. xii., xiii. plainly show this. Chap. xii. shows the Church (ver. 5, with Ephes. ii. 15) at the Throne of God, and *not till then*, in chap. xiii. do we see the wild beast (*θηρίον*) revealed in desolating anti-Christian power. This agrees with Paul's statement that the members of Christ will not be overtaken by the terrible scenes of that day, for they are "not appointed to the time of wrath (that of Rev. xvi.), but to obtain salvation by our Lord Jesus Christ" (1 Thess. v.). It was thus with Enoch, as a type, who was translated *before* the Flood; it was so with "Just Lot," to whom it was said by the Messenger of God that he "*could not do anything*" to Sodom *till Lot had escaped* out of it.

Again, the appearance of the Lord in avenging power and glory, as in 2 Thess. i. 7-9, and Rev. xix., to open His Kingdom on earth, unlike His coming for His Church, will be preceded by certain signs (Matt. xxiv. 15-27); moreover, when He thus appears, the members of His Body will come *from heaven with Him*, as declared in Rev. xix. 14, and, again, "*Then* shall we also appear *with Him* in glory" (Col. iii. 4). All this is evidence to prove the removal of the Church before the rise of the Antichrist, and the tribulation of which he will be the author. But simpler evidence, and the strongest, lies in the fact of the indissoluble union of the Head with the members of the body forming *the complete Christ* (1 Cor. xii. 12, and Eph. iv. 13). In connection with which remember the words, "For ever with the Lord," and also "*Where I am*, THERE ye may be also." Now, at the period of the rise of Antichrist and the tribulation, the body of Christ will be complete, "the mystery of God (Ephes. iii. 3-6; Col. ii. 2) will be finished" (Rev. x. 7). It will be impossible, therefore, for the members to be elsewhere than where the Head will be. If the Head is in heaven at this time, *the members must be "where He is."* Spiritual beheading is not admissible.

VI. Now to "R." once more: who can scarcely fail to see that the coming of the Lord, as in 1 Thess. 4, has no connection with the scene of Matt. xxv. 31-46, which is not one where a judge sits in judgment of righteous and wicked, as on the great white throne of Rev. xx., but the

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return of a king (ver. 34) to arraign *His subjects*, nations *living* on earth at the time, rewarding or punishing them severally as they, in His absence, will have been friendly and beneficent towards His brethren (ver. 40), Jews, who will have been persecuted by the Antichrist; or, on the other hand, will have aided and abetted in their sufferings. Their acts towards the afflicted Jews, "My brethren," will be regarded as acts towards Himself.

VII. As regards the Resurrection. "The first" has more than one stage (see 1 Cor. xv. 23), from that of "Christ, the firstfruit," onwards. "At His coming" will be raised the patriarchs and saints of the Old Testament, those who are "Israelites indeed" of the nation (Ezek. xxxvii.), and, lastly, the martyrs who will have suffered under the reign of terror, and have been "beheaded for the witness of Jesus" (Rev. xx. 4); to which period is the saying applicable, "This is," or completes the aggregate of "the first Resurrection;" of course, excluding the unsaved "dead" of ver. 5, who do not rise till they are called to judgment 1,000 years after.

The Church is not reckoned here separately, its *true* resurrection being with "Christ the firstfruit," as One with Him. God "*hath raised us together with Christ*" (Ephes. ii. 6).

VIII. "Mary"—referring to John xix. 35, and xxi. 24—asks whether John is speaking of himself; and I have no hesitation in saying that he is. The disciple "who wrote these things" is the same "who testified of them," evidently himself. He was present at the Crucifixion (xix. 26), and saw all that was done. Chap. xxi., 20 to the end, John is speaking in the third person, of himself; of this there can be no doubt, from the words of ver. 20, he "who also leaned on His breast at supper." This was John.

IX. "D. L."—"No more sea" refers to the "new earth," not the present earth renovated (see 2 Pet. iii. 10-12); Rev. xxi. speaks of "*all* things being made *new*," also that "the former things will have *passed away*." We know nothing of the configuration of the "new earth," but we have reason to believe from chap. xxi. 1, that there "will be no more sea," for it has always been a sign of unceasing restlessness and turmoil among nations (Isa. lvii. 20).

X. "Query," in reference to "our twelve tribes" (Acts xxvi.). Paul was speaking before Agrippa by inspiration, according to the word of the Lord, in Matt. x. 18, 19. He was alluding to "the promise of God made to the fathers" of Israel, viz., their ultimate possession of their earthly inheritance, which those fathers believed could only be fulfilled under the Messiah and in resurrection (see Heb. xi. 13). Speaking by the Holy Spirit, Paul could enter into the mind of God, and refer to "our twelve tribes" *prospectively, as God could foresee them*, serving Him with an intensity of devotion, which they will do when restored and regenerated; of which there is abundant testimony in the Psalms (see xcvi.-c. as a sample, also Isa. lx. 20-22; xlii. 1-12; Ezek. xxxvii., especially ver. 24. Paul was trying to press on Agrippa the assurance of a Resurrection (Acts xxvi. 8), which was his own hope, as it was also that of the nation of Israel.

H. GOODWYN.

Reading, Jan. 1884.

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CORRESPONDENCE.

"THE DEATH OF CHRIST."

DEAR SIR,—In his thoughtful and interesting paper in this month's RAINBOW on "The Death of Christ," Mr. Constable contends that to hold as he does, and as he thinks all should, that Christ's soul died as well as His body when He died upon the cross, is inconsistent, not only with the belief entertained by so many, that the human soul is immortal and cannot die, but also with the belief, entertained by many who deny that along with him, that the soul does not die at the first death.

I would be glad if you would allow me to remark in reply to this, that I do not see that it is at all inconsistent with the belief in the soul's survival of the first death, to hold that the soul of Christ died upon the cross. For, supposing it were so, it could then be said, as many are disposed to say in any case, that the death of Christ being the full vicarious penalty of sin, was such a death as the sinner will die in the second death, and that the possessors and heirs of eternal life in Him, do not, and will not die such a death as He, their sin-bearer, did.

The question is, as it seems to me, Did our Lord, when He died on the cross, die such a death as He alluded to in the former, or such a death, *mutatis mutandis*, as He alluded to in the latter part of this verse, "But fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell?" Mr. Constable answers: "He died such a death as is described in these latter words." I rejoin: "Be it so; but His saints and martyrs do not die this death, but such a death as is described in those former words. It is not till the second death that men will die, body and soul, as you hold that Christ died upon the cross." Others might, and probably would answer: "He died such a death as He described for His martyrs, rather than that He pointed to as reserved for His enemies." I would rejoin to such: "Be it so; so long as the death He died is counted sufficient for the expiation of sin."

I confess there is much to incline me to take the view that Mr. Constable takes of the death of Christ. It fits in better with what I hold to be the truth about His atonement; which seems to require that His death should be rather the sinner's, than the martyr's death.

The only reason I have for hesitation about his view of this deep matter, is what he hints at (in his eighth paragraph, beginning—"Again: There is a point," &c.) as felt in some degree by himself. I would say to him, that if he will make it clear to my mind that, in his view of the death of Christ, the hypostatic union between the Godhead and the manhood, which we both believe was effected in the Incarnation, was not dissolved in the crucifixion death, I am perfectly ready to adopt his view. It may be that His human spirit remained in eternal co-existence with His Godhead, even though His soul died on the cross. But if His whole humanity went out of existence—and out of union with Deity—when He died, then His Incarnation was annulled at His death; and if we have now an Incarnate

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God in Christ Jesus, it is owing to a second incarnation which took place, unrecorded, at the Resurrection; not to the only Incarnation that we read of, which took place in the virgin's womb.

In fact, the continuity of existence for human soul, or spirit, in the intermediate state, and on to the second death, which we hold to be absolutely necessary in the way of identity for purposes of judgment, &c., seems required in our Lord's case for the further reason to which I have alluded as connected with His personality as the God-man. And this continuity of existence is, thank God, abundantly proved for both, by His words to the penitent robber on the cross in answer to his petition, "Lord, remember me, when Thou comest in Thy kingdom." "Verily, I say unto thee, to-day shalt thou be with Me in paradise."

I would ask Mr. Constable what it was that St. Paul spake of in 2 Cor. v., as being "unclothed" at death, and "clothed upon" at resurrection, and meanwhile, or otherwise, "naked?" What was it that St. Peter spake of, in 2 Pet. i. 14, in the same mixed metaphor as St. Paul used, as "putting off his tabernacle" in his "exodus" from this mortal life? Do not these passages of Scripture imply a being of some kind which is now a tenant of this tabernacle, clad in this mortal body, which will at death put off this mortal body, and so be naked until clothed upon with the eternal and immortal house—the tabernacle being exchanged for the temple—which shall be given us from heaven at the resurrection, and which we have reserved for us in heaven till then? And is not this naked tenant to be identified with the soul which our Lord says is not killed when the body is killed in the first death?

But I would specially draw his attention to the fact, that for the reasons I have given above, his view of the death of Christ, if it were ever so certainly true, does not affect in the least the view we hold of the soul not being killed in the first death.

I am, dear sir,
Yours faithfully,
W. T. Hobson.
St. Barnabas' Parsonage,
Douglas.

THE WELL OF HAROD.

Dear Sir,—The Rainbow cease to be published! This would distress me and many others. What is to take its place? Dear Dr. Leask, God raised you up to do a great work when the Rainbow was started. *It has revolutionised theology, it has broken the chains of many a captive, it has proclaimed the acceptable year of the Lord to many a creed-bound soul, who would else have never been emancipated.* There never has been such a Magazine, so daring, so fearless, so full of subjects the clergy dared not touch, and which the laity so longed to have discussed. There has been nothing like it in the world.

Then as to its loss of half its subscribers when the great lie of eternal torments was denied. Why, the Christ lost more than half his followers once. The fact is, God just brought you, without your knowing it, down to the well of "Harod," and left you, as it were, but three hundred men, the men who carried water in their hand to their mouth; and, see now, what deliverance God wrought in spite of the defection of those who left you! Fear not! Hold on! Your

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work is not done! There are fresh questions for you to answer.

Yours, with affectionate remembrance, WM. NICOLSON.

Bundaberg, Queensland,
1st Nov. 1883.

APPRECIATION.

DEAR SIR,—I pray that you may be spared to continue the RAINBOW. With such lovely articles as we have had the last few months, it would have been something terrible (I hardly know what word to use) had it stopped. I do hope and trust that the good people who wrote so well, have assisted in giving help to carry on the best Magazine printed. I have just finished the December number, and your *charming* articles—three, this time. I have been copying Mr. Kirkman on "The Death of Christ and Substitution." I never saw it so beautifully put and so clearly written before, as most of us are rather hazy on that, and many other points. If he makes a leaflet of it, I should like two dozen copies to distribute to the non-readers of the RAINBOW.

With every good wish,

Yours most sincerely, M.C.

LITERATURE.

To be, or, Not to Be? The Awful Problem of a Future Life, Briefly, but Calmly Considered, in the Light of Holy Scripture. By A CHRISTIAN MATERIALIST. "If a man die, shall he live again?" (Job xiv. 14). Second Edition. London: Elliot Stock, 62, Paternoster Row. Price 1s.

WE are glad that the judgment we expressed of this pamphlet in October last has been so speedily confirmed by the public, as proved by the call for a second edition. We hope this reprint will soon find its way to the hands of fresh readers, for the subject is extremely important. The writer has the power of expressing strong thoughts in plain language, which all may understand. Mental ability, combined with deep reverence for Scripture, is, to us, very beautiful, and that beauty is here. The increase of witnesses to truths which have occupied the best years of our life, and in the advocacy of which we have grown old, is to us unspeakably gratifying. But we have always known that the battle is the Lord's, and He will find new soldiers when the old ones are no longer able to take the field (Psa. xlv. 16).

Man. His Primeval State, Naturally, Legally, and Morally Considered; also His Present Condition and his Eternal Destiny. An Essay in Three Parts. By JOHN LAWRENCE. London: Elliot Stock.

WE noticed this book, very briefly, some time ago. We beg to invite attention to it afresh. It is a singularly interesting fact, which has recently come to our knowledge, that Mr. Lawrence did not know that others were labouring in the same field. See what comes of reading the Scripture as it should be read! The little volume has done good, and cannot fail to do much more, if it is read as its many merits deserve. There are some copies on hand, for which, we trust, the publisher will receive

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orders forthwith, as this able essay ought to be doing work for the MASTER. The price is 2s. 6d., post free to any address. Thirty stamps cannot be better employed.

Spiritism: Its Phenomena and Nature. By EDWARD WOOD FORSTER, M.R.C.S., &c. Darlington: W. Stairmand. Price Threepence.

OUR desire is always to present our readers with the best we can get for them; so, some months ago, knowing that our friend Dr. Forster is at once a skilful physician and an enlightened Christian, we asked him to favour us with his views of Spiritualism, or "Spiritism." He kindly did so, as our readers will remember with satisfaction. He has re-printed his papers from the RAINBOW in the pamphlet before us, and we hope it will be very useful in exposing this wretched necromancy, which is deluding myriads. Of course, we know that the old lie will drag out its shameful existence until the old liar, its father, is killed; but we are bound as Christians to protest against it, in the name of our Lord, until He Himself comes to crush the old serpent's head.

Religious Experience—from Dawn to Sunset: with its Progressive Stages Scripturally Denominated and Described. By AN OLD WESLEYAN. London: Elliot Stock.

"AN Old Wesleyan"—why not an old Christian? These party names are distasteful to us, as we are jealous of our Lord's honour. A Baptist, a Churchman, an Independent, a Presbyterian! All rubbish destined for the great fire (1 Cor. iii. 13)! "Who, then, is Paul, and who is Apollos?" No use, Paul! They won't hear you. "As Mr. Wesley says" is more to the point. Well, hope comes to our relief. All this childishness must end some day. Its existence in the Kingdom of Heaven seems to us an utter impossibility. But about the pamphlet? Well, it is perfectly orthodox, and has some useful reflections on the lines of the theology generally taught in our pulpits. The writer quotes a number of Scriptures, which he takes for granted, in support of his views, although, we think, they teach something else. Here is a morsel of the food with which the worthy writer would nourish us:—

"Except in the quotations I have made, I am not aware of anything in our literature illustrative of the sentiment I seek to convey so vivid and beautiful as a passage in Cardinal Newman's poem, entitled 'The Dream of Gerontius.' The poet seeks to describe a disembodied saint in the arms of the conducting angel on the wing for heaven. They are now approaching the immediate presence of the Exalted Saviour, and longing to gaze upon, yet unable to bear, the Divine effulgence, the soul darts from the angel's grasp, whereupon the angel exclaims:—

'Praise to His name!
The eager spirit has darted from my hold,
And, with the intemperate energy of love,
Flies to the dear feet of Emmanuel;
But ere it reaches them the keen sanctity
Which with its effluence, like a glory, clothes,
And circles round the Crucified, has seized
And scorched and shrivelled it; and now it lies
Passive and still before the awful throne.
O, happy, suffering soul! for it is safe—
Consumed, yet *quickened*, by the glance of God.'"

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He who believes *that* has a power of faith which is not required of any reader of the RAINBOW! Our teaching is simplicity itself compared with this.

The Kingdom of Christ: A Divine, Visible Monarchy on Earth, over all nations, yet not of this World.

AT the Eastbourne Conference we had the pleasure of hearing Mr. Laing read this paper, and afterwards of expressing to him our thanks for its harmony with Scripture, and its clearness and ability. No doubt there are many who would like to have it for circulation. Apply to Mr. W. Laing, 51, Buccleuch Street, Edinburgh. The price is sevenpence per dozen, or four shillings and sixpence per hundred, carriage paid. We give a specimen extract:—

"The commentator we have already named (Barnes) interprets the twelve tribes of Israel to mean 'His redeemed people,' *i.e.*, *Christians*. 'Not the Jews, not the world, not the wicked, . . . but the people of God, the redeemed.' Here we have an illustration of the truth of Hooker's *dictum*, that 'when the literal sense will stand, the farthest from the literal is generally the worst,' for, in this case, it places the Church of Christ in the relation of *subjects* to the twelve apostles in the Kingdom of God, whereas our Lord promises to each one who overcomes, that he shall sit with Him upon His throne, even as He is now seated upon the throne of His Father (Rev. iii. 21). Nowhere in Scripture are Christians spoken of as subjects of the Kingdom of God, neither is Jesus spoken of as *their* King. He is their Lord—Head of the body of which they are members; but their destiny is to reign *with* Him. 'To him that overcometh, and keepeth My words unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, even as I received of My Father' (Rev. ii. 26, 27). The Church the Kingdom, about which Jesus and His apostles preached and taught so much! Nay, so far from that, the Kingdom is a matter of *promise* to the Church. 'Fear not, little flock, it is your Father's good pleasure to *give* you the Kingdom.' It is a Kingdom which God hath promised to them that love Him. The early disciples were instructed, that 'through much tribulation they must enter the Kingdom.' Only try the experiment of substituting the words *church* for *kingdom*, and *kingdom* for *church*, where they occur in the New Testament, and see what havoc you would make of the sense. It is only the necessities of a false theology that lead expositors to resolve 'the twelve tribes of Israel,' which the apostles were to judge, into 'the Church of Christ.'"

The Robber's Prayer. This is No. 8 of the "Rainbow Tracts," price one penny. It is a reprint, by request, of the Editor's paper on Luke xxiii. 42, 43. It may be had of Cyrus E. Brooks, Malvern Link, or F. Southwell, Ivy Lane, London.

MR. LAING, Edinburgh, writes:—"I am very glad to see the reprint in tract form. It is by far the best statement of the case I have seen, and cannot fail to satisfy many who have difficulty in understanding the text."

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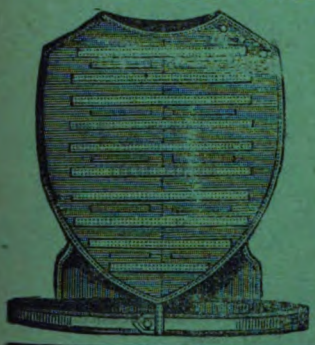

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THE RAINBOW:

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MARCH, 1884.

PREDICTIONS OF THE BIBLE.

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 PETER i. 19-21.

"The testimony of Jesus is the spirit of prophecy."—REV. xix. 10.

ONE of the most remarkable characteristics of the sacred Book is prophecy. This peculiarity has engaged the attention of men during many centuries, and has occasioned many inquiries, many speculations, many elaborate treatises. Nothing has tended more firmly to fix the regards of mankind upon the Bible than its prophetic utterances. This was, doubtless, intended by its Author. There is a strong desire in man to pry into the future, to anticipate events, and to foresee the character of occurrences which are yet in the womb of futurity. There are two ideas that, as it were, haunt the human race. The first respects the invisible, the second the future.

The idea of prophecy corresponds with our desire to know something of the future; and, indeed, in a revelation from Him before whom all things are naked and open, we should expect to find as many such disclosures as are consistent with the strengthening of faith and the cherishing of hope. It does not seem to be the intention of prophecy to put us in possession of every detail, every minute circumstance, respecting what is coming on the earth; but rather by a few marked outlines, and great and prominent facts, to keep us from despondency, to excite the highest hopes, and to furnish material for watchfulness and prayer. It is well, therefore, that the inspired seers keep our minds fixed upon grand outlines such as—evil conquered; good triumphant; errors removed; truth supreme; the knowledge of the Lord universal; wars abolished; the ferocity of man and beast subdued; the earth amazingly fruitful; want and famine unknown; the Jew

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restored and converted; the Gentile abandoning his idol; population abundant; early death unknown; longevity general; all nations and classes of men living in perfect harmony; the Glorious King reigning over, and loved by, all the inhabitants of a fertile, healthy, and happy world; and, ultimately, after a final, desperate, and abortive effort of the great enemy to recover the world from its Divine Sovereign, new heavens, and a new earth, wherein dwelleth righteousness.

In filling up these splendid outlines, men have relied, to a considerable extent, on imagination: and whilst there is probably much truth in some of the pictures drawn by writers on prophecy, yet we cannot be absolutely certain on anything but the outlines themselves. Yet we may be positively sure of this, that inasmuch as many ancient predictions have literally come to pass amidst circumstances which set at defiance the foreknowledge of unaided reason, and the sagacity of uninspired men, those that remain to be fulfilled will also receive a literal accomplishment, for it cannot be imagined that God would annihilate time and space for the purpose of exhibiting scenes before the eyes of His prophets, of which He alone could possibly be cognizant, and give to some of these scenes an entire, and, to others, only a partial, fulfilment, or no fulfilment at all. He is righteous in all His ways, and holy in all His works; and seeing that He hath spoken, He will certainly bring it to pass. Why foreshadow that which hath no substance? Why antedate that which shall never occupy an hour of time? And why command to be written beforehand events which will never transpire beneath these heavens? There is a feeble and timid piety which unconsciously aids the cause of unbelief, by urging us not to study the prophecies; but would it not be equally reasonable to tell the traveller to pass unheeded the finger-post on his road, or the mariner to disregard the beacon or the lighthouse? It is impossible that the predictions of God's Book have been written in vain; and I am strangely mistaken if the times amidst which our lot is cast do not urgently, nay even vehemently, summon us to ponder well the utterances of the Hebrew seers. Events of deep significance are occurring around us. Besides, is not the voice of Scripture conclusive on the point respecting the study of prophecy? Does not Paul say to the Thessalonians, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night." Does not Peter write, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation"—that is to say, the result of mere unaided reason, without the inspiration of the omniscient Spirit—"for the prophecy came not in old time by the will of man; but holy

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men of God spake as they were moved by the Holy Ghost." And does not the Apocalypse open with a blessing on the student of its marvellous contents? "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

It is true that erroneous opinions have been formed respecting dates and events; but this fact, so far from militating against either the authenticity of the original documents, or forming a reason why they should be treated as non-existent, is inferentially a proof of the former, and an argument against the latter. For it shows that the convictions of religious men have led them to the certain conclusion that He who knows the end from the beginning has really spoken to the world through His prophets; and it suggests the necessity of approaching the inspired predictions, not with foregone conclusions, or opinions already formed, but with a teachable and earnest desire to ascertain what is written, and to abide by it, though it should entirely overthrow cherished predilections. Nay, more. Is not the fact that the best and wisest men have erred somewhat in interpretation a clear proof that there is more than human wisdom in the text? For, otherwise, surely among the powerful intellects which Europe has produced during the last three centuries, some one would have been found equal to Isaiah, Daniel, and John, if these latter were merely men of eminent ability, but destitute of supernatural guidance when drawing the outlines of the world's future. The fact, however, is that the most powerful thinkers still sit at the feet of these honoured messengers of the Most High, and acknowledge that the splendour of their visions, instead of being obscured by the combined rays of art, science, and philosophy in these modern days, only gathers brilliance by comparison with the brightest achievements of men. The errors in interpretation, then, to which I have alluded—errors, by the way, not so numerous, after all, as the opponents of prophetic investigation would have us to believe—are really evidences that there is a depth of meaning and a breadth of grasp in these predictions which are the constant vouchers for their Divine origin.

Another peculiarity of prophecy is, that it anticipates the actual history of nations—gives in a few graphic sentences the substance of what should, centuries afterwards, swell out the parchment of the historian into bulky volumes—and thus makes it manifest that the omniscient Spirit of God exhibited to the minds of the prophets the scenes of the great future. Take two illustrations. The mind flashes across the world's history, and sees, in the mausoleums of the mighty, the tombs of potentates, and the graves of the great, the pitiable vanity of those who dreamt of enduring dynasties. Grim death leers at the delusion. Desolation sits on the ruins of marble palaces, once echoing minstrelsy strung in honour of powerful rulers. Reptiles creep where

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despots trod. The poisonous fungus luxuriates within dark vaults which hide from the light of day the dust of forgotten emperors. The serpent leaves its trail where the world's nobility walked. Rottenness triumphs in regions of imperial glory. Tradition forgets its legend, and antiquarianism is baffled in its efforts even to spell the names of buried heroes. The carnival of death is kept where victorious kings shouted to the honour of the gods. Satyrs dance where the elegant and beautiful reclined, as if in mockery of the festive splendour which elicited their applause. The owl hoots to his fellow where the licentious jest awoke the mirth of princes. The wild beasts of the desert roar where the voice of sovereignty made the terrified slave to leap. Dragons lodge in what were once the magnificent abodes of Royalty. The Arab pitches his tent, and the shepherd makes his fold, where "the beauty of the Chaldees' excellency" sparkled. "Men that made the earth to tremble, that shook kingdoms, that made the world as a wilderness, and that destroyed the cities thereof, are cast out like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the sides of the pit, as a carcass trodden under feet." Such is one branch of history; but whilst Nineveh, Tyre, and Babylon, of whose desolations these facts are a brief summary, were in the enjoyment of power and opulence, nay, long before they had reached the culminating point of their splendour, God's prophets had proclaimed that thus it should be. Prophecy is history anticipated. History is prophecy fulfilled.

The second illustration of the same truth is of a very different kind. Again the mind sweeps across the annals of time; and taking our place by the side of the prostrate magi at the feet of the Infant of Bethlehem, we behold the source of a power which has produced the most extraordinary changes in the world. A dispensation of truth dates from that hour which, rising in apparent feebleness, has given millions of proofs that it is the power of God. Gathering to itself, in the first instance, with few exceptions, only the poor and illiterate, it grew and spread, and diffused itself far and wide; laid hold of the hearts of myriads; hurled the pride of man to the dust; bathed the stoutest rebels in tears of penitence; drove the idols from their niches; left the temples in ruins; entered the schools of philosophy, and proved the doctrines of the philosophers folly; penetrated the palace of Cæsar, and gained converts; passed to every corner of the Roman empire; brought peoples, nobles, kings, to the feet of the crucified Nazarene; altered the face of society everywhere; changed the laws of nations; and shed a new and glorious light upon the destiny of man; and teaching Jew and Gentile, bond and free, without respect to person, country, or language, the sublime relation which subsists between God and His creatures, the secret of victory over sin and death, and the way to secure immortality.

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All this it has done in the face of the most tremendous difficulties. The fury of the multitude was excited against it. Literature and philosophy made it the butt of their ridicule and scorn. Governments enacted laws expressly to crush it. Powerful armies were sent out to hunt it from the face of the earth. Dungeons were crowded with its confessors and advocates. Courts and citizens assembled to enjoy the sport of seeing wild beasts devouring Christians. The streets were lit with their burning bodies. Rivers were dyed with their blood. Their bones were scattered on many a field. Ingenuity was taxed to discover new plans of torture. In a word, all that wealth, power, learning, and art, animated by the most deadly malice, could do to annihilate it, was done. All in vain. It lives still, and probably counts a greater number of disciples at this hour than at any former period during the past eighteen hundred years.

But this is not all. From avowed foes it knew what it had to expect. A terrible reserve to those foes arose at a time when they seemed exhausted. This new and deadly enemy to the truth that radiated from the Sun of Righteousness, came with friendly greetings—a great Judas intending to betray Christianity with a kiss. Nay, it speedily said that itself was Christianity—pure, apostolic, divine, exclusive; denounced everything that would not assimilate to its character and succumb to its will; and hung over Europe a dark and pestilential monstrosity for a thousand years. Surely the enemy will accomplish his designs now. No: not yet. History says, No. And our open Bible, and our blessed religious freedom, and evangelic pulpits, and Christian love to each other, and to all our fellow-disciples, say, No. But even this is not all. We now have to ask history with what weapons the system that began at Bethlehem preserved its power, obtained its victories, and defeated the deadly malignity of its enemies? Wonders multiply upon us here. Its Master would not allow it, its spirit will not permit it, to throw one solitary arrow from the bow, or to draw a single sword from the scabbard. Against brute force it raised moral truth. For hatred it gave love. For cursing it returned blessing. When imprisoned, it preached liberty to its gaolers. And as its martyrs died beneath the hands of murderers, they cried out with their last breath, "Lord, lay not this sin to their charge!"

Now ecclesiastical history records and proves all this. It is all unquestionably true, as a matter of fact. But Isaiah, who flourished seven centuries, and Daniel, who flourished five centuries before the birth of the child Jesus, foresaw and related it all. Is it not, therefore, in the highest degree irrational to doubt the inspiration of those men?

One other characteristic of prophecy I wish to notice, as I deem it the most conclusive proof of its truth. The fulfilment of predictions has, of course, always been considered as an evidence of

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their divinity; but the peculiarity I wish to mention is this: that there are many prophecies in the Old Testament Scriptures, the publication of which *naturally tended to prevent their fulfilment.* It would have been the interest, nay, the most sacred duty, of the Jews, who lived at the beginning of the Christian era, to have falsified many of the predictions of their own prophets.

The following remarks will bring out the point: Prophecy is twofold, relating partly to Divine purpose, and partly to human conduct. Inattention to this fact has frequently made these parallel streams to mingle so as to lead to the erroneous conclusion that certain events in human history, which were pre-described as the actions of men, were the unavoidable consequences of Divine decrees. The inspired prophets write at one time of what God intends to do among men in respect to individuals, communities, and nations; and, at another, of what these will respectively do, without reference to Him, and as the result of their own free agency. The transition from the one to the other is frequently abrupt. The picture before the seer's eye often exhibited to him men, in the foreground, active and energetic, planning strange devices, seeking out and executing inventions, doing evil with determination, sinning with a high hand, refusing control, trampling on law, despising authority, and claiming independence; and the God of Israel, apparently in the distance, calmly uttering His glorious purposes, and His determination to accomplish them, notwithstanding the opposition of men.

"In the year that King Uzziah died," says Isaiah, "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory." After this, the prophet was commanded: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." The meaning of this passage is easily ascertained. Every day's experience produces a commentary upon it. Divine truth offends the corrupt hearts of men. They close their eyes and ears against it. But this is their own act, and not the result of purpose or decree on the part of the Almighty; for that would remove accountability, and, consequently, guilt. God foresaw and foretold what the effect of the truth would be on such a people. Offended with its purity, they would harden themselves against it. But still it must be proclaimed. The Divine authority must be maintained; iniquity must be rebuked, and its effects described; idolatry must be denounced, and its wickedness exposed; and the tendency of

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the human heart to resist the righteous will of the Lord must be so emphatically asserted, as to leave the voluntary transgressor entirely without excuse. Throughout the prophetic Scriptures this evidence of the Divine mercy is continually seen. Men are informed what they are by descriptions of what they will do. The corrupt motive will give birth to the iniquitous deed, and the deed accomplished will bear witness at once to the kindness which gave precaution against it, to the Omniscience which foresaw it, and to the inspiration of the prophets who declared it. Had God foretold his purposes, without at the same time foretelling the foreseen actions of men; or had there been the proclamation of a decree, without respect to the voluntary conduct of those who should be affected by it, the principle of human accountability would have been merged into that of Divine supremacy. But by these two streams of prophecy they are kept distinct, so that the moral insensibility of men, and the sins they have actually committed, are traced to themselves; whilst all the good experienced by humanity is seen, indisputably, to result from the infinite mercy of God. When prophecy speaks of men revolting more and more; of the neck like an iron sinew, and the brow of brass; of abounding transgression and increased iniquity; of men plunging into every kind of pollution, and wallowing in the mire of uncleanness; it is simply human history anticipated by Divine prescience. It is the Lord saying, "I have even from the beginning declared it; before it came to pass I showed it." It is not decree or purpose; but the map of the moral world, before it was actually constructed by human hands, described by the Omniscient One, just as it should be seen by every intelligent being, when centuries yet unsunned should have revolved, and left their written history behind them. The foreseen describes the actions of accountable human agents. The fore-appointed reveals the unchangeable decree of Jehovah. Had there been no revelation of the Divine prescience, in other words, no prophetic descriptions of what men would do in after ages, they would have done exactly as they have done; for prophecy does not necessitate human conduct; but the latter will always be in exact harmony with the former, because the Omniscient Spirit inspired the prophets to commit to writing many things which would, in fact, take place among men.

For example, it is an historical fact, placed beyond question, that the Jews rejected the claims, the doctrines, and the person of Jesus Christ. But seven centuries before this actually took place, their illustrious prophet, Isaiah, had written: "He is despised, and rejected of men; a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from Him; He was despised, and we esteemed Him not." For the very purpose obviously of calling the attention of the people to this very prophecy, the seer had introduced it, with a warning, in these words—"Who hath believed our report? And to whom is the arm of the Lord

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revealed?" evidently intimating that whilst they would be ready enough to credit the splendid predictions of the Messiah's royal authority and power, they would not believe the fact of His previous humiliation and sorrow; and thus, from inattention to the Scriptures, they would become the agents in effecting this humiliation and causing this sorrow. Our Lord himself relates to and rebukes this partial faith, when he says to the two disciples, "O fools, and slow of heart, to believe *all* that the prophets had spoken." Had they believed *all*, how very different would have been the result! And as Paul said afterwards at Antioch: "They that dwell at Jerusalem, and their rulers, because they knew Him not, *nor yet the voices of the prophets, which are read every Sabbath-day*, they have fulfilled them in condemning Him." And again, in writing to the Corinthians, and referring to the wisdom of God revealed by the Spirit, he says, "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." It is manifest that the prediction respecting the Man of Sorrows, which I have cited from Isaiah, exerted no influence whatever on the conduct of the Jews, although they fulfilled it to the very letter. The only influence which it was fitted to produce was to keep them from fulfilling it; for it describes conduct against which they should have watched with trembling solicitude. To despise and reject their Messiah, on whose advent the hope of the nation was suspended, would have been considered by every Jew the most atrocious of all crimes —a crime including madness, treason, and blasphemy. Yet they did despise, reject, and crucify Him, notwithstanding the possession of inspired oracles sounding a note of terrible warning, and whose legitimate effect certainly was to deter them from the commission of such incredible wickedness. The inference, therefore, is warranted that they would have acted as they did had there been no such prophecy; and it is equally certain, that instead of prophecy having a natural tendency to work out its own fulfilment, as the enemies of revelation have suggested as a last desperate resource, the contrary is emphatically the case. Their foreseen conduct in the rejection of Jesus was described. They had read it, and ought to have started back in horror, saying—"This shall never be!"

Let us briefly notice now the astonishing breadth of vision with which the prophets were favoured—the extent of field over which their eye swept. The world's great monarchies pass before them like a panorama. He before whom all nations are as nothing, allows His servants to gaze upon a thousand generations floating by their feet like the waves of the troubled sea. And He with whom one day is as a thousand years, and a thousand years as one day, shows them chiliad after chiliad deducted from the years of time, until the heavens pass away with a great noise, and the elements melt with fervent heat. Admitted, as it were, into the

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presence-chamber of the Lord, the influence of surrounding objects is suspended for a time; and they are empowered to pierce the amazingly remote future with supernatural vision, and to witness the doings of men who were as yet unborn, and of nations which had no recognised place at the time upon the earth. The last judgment is seen by them and described with an awful grandeur, a terrible glory, which can only be surpassed by the event itself. "*I saw* a great white throne," says one of them, "and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And *I saw* the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the book, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." But even this does not limit the prophetic vision. Moved, or borne along by the Holy Spirit, on it rushes still. "And *I saw*," adds the highly-favoured man, "a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, *saw* the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And *I heard* a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." Now, you will recollect that these sights were seen, and these voices heard, by the Apostle John, at least eighteen hundred years ago; but the things to which they relate have not yet taken place: no uninspired man has seen or heard them yet. We must wait the slow work of time, or, rather, the unfolding of God's eternal plans; but when He took His prophets to the Mount of Vision, intervening centuries formed no hindrance to the perception of these wonderful events.

EDITOR.

THE CHURCH AND THE BOOK.

I SAW a rose unfolding to the morn,
Whose dewy odours on the breeze were borne;
Its gentle beauty drew me to the place
To look upon it as a thing of grace;

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"Alas!" I cried, "although a gem of light,
Thy velvet leaves are full of fatal blight!"

I saw a field of rich and waving grain,
Placed in the centre of a barren plain;
Conclusive proof that persevering toil
Is greater wealth than princely warrior's spoil;
But when examined with minuter care,
The wheat was mixed with many a worthless tare.

I saw a youth of promise, borne away
By the false pleasures of the foolish gay.
He spoke of principles as one who felt
Their priceless value; yet he daily knelt
At the false shrine of vanity, and said,
When reasoned with upon the course he led,
That by conforming to the world in this,
He merely wished to lure it back to bliss.
His creed, he boasted, was entirely sound,
As any creed of man was ever found.
Drawn in at last amidst the whirlpool fair,
His barren faith was bartered for despair.

I saw a female, loveliest of her kind,
In beauty perfect, and of noblest mind.
Pure as the light upon a flowery field,
Religious virtue was her chosen shield.
The grace that charmed and crowned her blooming youth,
Was earnest love to Heaven's exalted truth.
Her smile kissed off the weeping widow's tears;
Her words removed the timid orphan's fears;
Her visits fell like moonlight on the floor
Of the mean cottage of the humble poor;
Her gifts relieved the needy in distress;
And old and young expressed their thankfulness.
I looked upon her lately, and a dart
Of deepest sorrow struck me to the heart.
That cheek, so lovely, wore a hectic red,
Which marked her out as number'd for the dead.
That eye so bright had lost its radiant gleam,
And looked oppressed as with a painful dream.

I saw a stream of living waters rise
High in a mountain kissed by orient skies.
It sought the mountain's base, and sparkled bright,
Whilst leaping o'er the rocks, like sheets of light;
It sought the valley, and upon its breast
Expanded to a river. Travelling west,

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It watered many a league of barren earth,
And millions blessed the hill that gave it birth.
Luxuriant fruit sprang up where'er it came,
And soon the nations heard its growing fame.
Wonders of healing by its power were wrought:
It taught the ignorant the art of thought;
It cleansed the filthy from their deepest stains,
And chased away the groaning sufferer's pains.
The lame leaped gaily where its waters ran;
The blind looked up and saw the face of man.
It gave the sick the cheerful bloom of health;
It gave the poor an ample store of wealth.
By many a generous channel it conveyed
Speech to the dumb, and raised the sleeping dead.
The slave imbibed its blessed stream, and found
Himself a freeman on his Father's ground.
And still it went upon its God-like way,
Turning the night of nations into day;
And causing poor humanity to sing
The wondrous virtues of the orient spring.

But now, alas! the wise and great began
To say it acted without rule or plan.
Its course was too erratic—they would build
Embankments; thus its crystal stores to shield
From probable pollution; and from waste,
That all might have the certainty to taste.
It sought the lowest channels—they would try
By golden pipes to keep its waters high.
They did, and they succeeded, but the scheme
Impaired the virtues of the orient stream.

I saw a Book which multitudes believed
Had come from God; and multitudes received
Its superhuman doctrines, as the light
To guide them through the dark and cloudy night.
It spoke of ONE especially, whose name
Enjoys in highest heaven illustrious fame;
And whose exceeding kindness to mankind,
Deserves the praise of every human mind.
It called to truth and peace and fervent love
To make this world resemble that above.
It promised much felicity to man,
And sketched the outline of its Author's plan;
Which closes with the vision of a throne
Of universal empire—virtue grown
To glorious development—the world
Enrobed in heavenly beauty—evil hurled

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For ever from its surface—good restored—
Uncounted millions blessed—and God adored!
But strange! these crowning glories of the Book
Were deemed mere symbols, even by those who took
Its present treasures gratefully, and owned
That but for it in sorrow they had groaned
Away a life of darkness, and had died
Without a tender soother by their side!

I saw all this, and thought of the surprise,
Even of His friends, when from the opening skies
The wondrous Prince shall come in clouds of glory,
To justify the Book's majestic story!

EDITOR.

ANALOGY AND FUTURE PUNISHMENT.*

WE are glad to find, from several observations in Mr. Rogers' pamphlet, that the great question of "Conditional Immortality" is exercising a most powerful influence upon the religious teaching of our day. He tells us that the views upon the subject advocated in the RAINBOW, and in various other separate publications, are beginning "to affect the general belief," and have "revolutionized the whole system of New Testament theology." For ourselves, we have long been of this opinion, and are glad to have it strengthened by this testimony.

Mr. Rogers argues both with us and with the upholders of "Universal Restoration." Of course, we can only refer to that part of his argument which concerns our view.

At the present stage of the inquiry, we had scarcely expected that anything very new would be introduced into it. "The thing that hath been," we thought, "is that which shall be," in a question which seemed to have been regarded from every point of view. But Mr. Rogers claims somewhat, at least, of novelty for his argument. He claims to have "one source of evidence . . . which has not yet been referred to, or, at least, not closely investigated." We will examine this new source of evidence. It is "*the argument of analogy.*"

In introducing this argument, Mr. Rogers makes some confessions which will not, we imagine, be altogether pleasing to those who, in general, are agreed with him. He seems to suppose it possible that the "positive evidences" for his view of future

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* The Teaching of Analogy Upon Future Punishment. By Rev. George Rogers, Theological Tutor of the Pastors' College. London: John Snow and Co.

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punishment may not amount to "absolute demonstration," or that it might even be that "the evidences on both sides should come to an even balance;" and then he thinks that the additional evidence derived from his analogical reasoning may determine a question which would otherwise be incapable of solution. It used not to be so with the advocates of everlasting torments. According to them, Scripture was so plainly for their view that he may run that readeth it. But, according to Mr. Rogers, the matter is by no means so plain. The arguments on the different sides may be evenly balanced! The issue of the battle may be doubtful. It may require Mr. Rogers' argument from Analogy to decide it in favour of what he thinks truth. So we will examine his argument. Analogy, no doubt, has great force in many questions. But we do not expect that Mr. Rogers' "Analogy of Future Punishment" will prove anything like the power of another work upon Analogy—Butler's great work on the "Analogy of Natural and Revealed Religion."

We will first inquire what Mr. Rogers means by his argument from Analogy. He supposes that from the "moral government of the world," as God now and in past times has exercised it, men may learn what may be expected from Him, both in anger and in love, in the future. From what God has done, he tells us, we may understand what He can and will do in the hereafter. We think the proposed line of argument a very fair one, but we have not the smallest doubt that in pursuing it, analogy will be found not in favour of, but in diametrical opposition, to the writer's views of the future.

The first particular to which he draws attention is "the analogy between the punishment of sin in this life and in the future." He makes the punishment of sin in this life to consist in the suffering which follows sin, either through the instrumentality of natural laws, or direct moral government. It is equivalent with him to all "real pain, either of body or of mind." It embraces the punishment which human governments inflict on criminals for their crimes, as imprisonment, or death; and also all the sufferings of man in this life, arising from the violation of natural laws, as from intemperance of every kind. Between these sufferings and punishment in the future life, he holds that there is "some analogy." Now we freely admit that there is an analogy here, but we contend that, instead of establishing, it overturns Mr. Rogers' theory.

In order to give any force to his argument, he must prove that there is a substantial analogy, or likeness, between the penalties inflicted by rulers upon criminals, or the pains arising from the violation of natural laws, and that eternal suffering which he supposes to be God's penalty for sin. Is there any such analogy? There is none. In one, and that the greatest point, there is essential difference. The one is for a time: the other would be for ever.

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Let us begin with death, the greatest penalty for crime. What real and substantial analogy is there between this death and *eternal pain?* The criminal is sentenced. He probably feels deeply the approaching end of life, accompanied with more or less of pain. The day of execution comes, attended with all the agony of its circumstances. But in a few moments, or less, the pain is over. Human law has taken its vengeance. What real analogy is there between this and the terrible theory which subjects its victims to endless pain, and to endless apprehension of this endless pain? There is none.

But while there is here difference much more than analogy, there is very close analogy indeed between death, as the earthly ruler's supreme penalty, and that destruction or annihilation which the theory of conditional immortality presents as the punishment of the wicked. Death has removed the offender for ever from the society of the living. So does annihilation. Death is attended with pain of apprehension and infliction. So is annihilation. These are most important resemblances. The analogy which Mr. Rogers supposes to be in agreement with the theory of eternal agony, is, on the contrary, in full agreement with the theory which he opposes.

We now turn to the second point, viz., the pain arising in this present life from the violation of natural laws. Mr. Rogers contends that there is substantial analogy between these pains and eternal agonies. Is there such? There is not.

He contends that the pains arising from the violation of natural laws are very great. So they are. He contends that they are always greater than was anticipated. We will, to a great extent, allow this, too. But, let them be as great as he can possibly suppose, what substantial analogy can there be between those pains and the supposed everlasting pains of the future? Both are pains. There the analogy begins and ends, and essential diversity begins and has no end.

We will allow the pains arising from the violation of natural laws to be very great. But what is their result? Every pain, great or little, is surely bringing about the result which ends every pang for ever. And the greater the pain the sooner it brings about the release. Look at some poor sufferer on a bed of pain; he scarcely knows an interval of ease. His days are wretched; his nights are each a long horror. And he has brought all this upon himself. But each pain brings about the hour of release when he bids farewell to them all. What analogy is there between this and the *awful* and, thank God, *the false system*, which would expose the poor sinner to agonies rendered a million times more terrible by the persuasion that they would last for ever? *There is* NONE! And while there is no analogy here, there is between these pains and those of the *hell of Scripture*. Those lead to DEATH, and so do these!

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At page 15 Mr. Rogers makes a very startling confession in respect of his theory. He tells us that the prospect of endless agony, as the punishment of sin, is "irreconcilable to all human ideas, both of goodness and justice." We believe it to be so, and therefore we reject it. The sense of justice is the same in man as in God, though inferior in force. God often appeals in Scripture to man's sense of justice. To disobedient Israel, he said, in Ezekiel—"O, house of Israel, are not my ways equal; are not your ways unequal?" And to God's sense of justice, as similar to his own, Abraham, without rebuke, appealed, when he said—"Shall not the Judge of all the earth do right?" It is indeed a terrible confession that Mr. Rogers makes when he says that his theory of punishment is irreconcilable to every human idea of goodness and of justice. The universal judgment of the whole human race revolts against this theory. It must, therefore, be false.

And how does he seek to neutralise the tremendous force of his confession? He tells us that there are things happening every day in the world around us which are just as "irreconcilable" to our ideas of justice and goodness as the agonies of uncounted millions throughout eternity! A plague sweeps off multitudes. Famine brings numbers into the jaws of death. Volcanoes swallow up the inhabitants of towns and villages. And these things, he tells us, are just as "irreconcilable" to our ideas of justice and goodness as his awful theory of endless agony! *Can he be in earnest?*

These phenomena of nature are terrible, no doubt. Doubtless, they happen under Divine providence. And they are, unquestionably, meant to lead survivors to serious thought. But how are they essentially different from the mere existence of death and pain against which our sense of justice does not rebel? They do in a moment what is being done all over the earth by slower degrees. That is all. They do it with far less of pain than is usually felt. One poor sufferer, for years, will endure more agony than the inhabitants of a whole village swallowed up by an earthquake. The writer's analogy here, too, fails him. There is *no* comparison between the momentary pain of numbers suddenly called out of life and the agonies of numbers whose greatest terror would be that they could never die.

Having vainly attempted to show that there is substantial analogy between the penalties of human rulers, or the consequences of the violation of natural laws, and his theory of eternal agonies, Mr. Rogers next attempts to show such an analogy between fulfilled and unfulfilled threatenings on God's part. He tells us, truly, that God threatened certain judgments in the past either on angels or on man, and fulfilled them. His object is to show that the penalties thus inflicted on angels, or on men, afford a true analogy to the supposed eternal agonies which he thinks to be the

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punishment hereafter of wicked men. He begins with the case of the angels.

There are angels who have sinned. They were, doubtless, as Mr. Rogers says, aware of the consequences of transgression. They incurred them. Their penalty, according to Mr. Rogers, was eternal agony and suffering, and hence he supposes that there arises a probability that man, forewarned of transgression and incurring its penalty, would be punished in the same way as they. And, certainly, if he could establish eternal suffering as the penalty of fallen angels, he would, no doubt, raise a strong probability that there would be a similar punishment for man. He would, at all events, remove the argument that everlasting agony would be too great a punishment for the sins of time.

But what right has he to assume that eternal agony is the punishment of angels? It is true that we are told of some of them that they were cast down to Tartarus, but, whatever were the heathen views of Tartarus, it is used by the Apostle Peter as signifying a prison, where they are not to suffer their ultimate punishment, but to be "reserved unto judgment." It is true, also, as Mr. Rogers says, that fallen angels will suffer in Gehenna the same punishment as wicked men. But the question remains —What is that punishment?

In establishing annihilation, or destruction, as the end of sinful men, we establish it as the end of fallen angels. The everlasting fire of hell is prepared for both, and will, doubtless, have upon both the same effect. The final destruction of wicked men is an established doctrine of Holy Scripture, and, therefore, such is the end of all fallen angels condemned in the judgment.

With this view, the few notices taken of the punishment of fallen angels, agree. Mr. Rogers has referred to two such notices in the Gospels as confirming his own, and we must therefore say a word of them. In one place we are told that an evil spirit said to Christ, "Art Thou come to destroy us?" In another place a legion of spirits said to Him, "Art Thou come to torment us before the time?"

Now, what is the combined force of these two passages? They tell us that the fallen angels will be tormented and will be destroyed. They do not tell us that torment and destruction are identical things. We know from their common usage that they are not. Each passage only throws additional light upon the other. The destruction of the angels will be attended with torment. The torment of the angels will end in their destruction. Upon destruction we put the sense of annihilation. Now, what is Mr. Rogers' objection to this view? He says, that in putting on destruction the sense of annihilation, we put upon it a "*modern interpretation.*"

We confess that we are lost in wonder at such an assertion. Mr. Rogers comes forth in print to say, that it is a modern, and there-

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fore, an unauthorised meaning to put upon the English word "destroy," and therefore, upon its equivalents in Greek and Hebrew, the sense of annihilation! He is "Theological Tutor of the Pastors' College." He is, therefore, we presume, a Greek, as well as an English scholar. He must surely know that the sense we put upon the word, and which he calls "modern," is the leading sense put upon it in the English, and in every language of the world. We will take the liberty to transcribe for him Webster's leading definition of the term. "To destroy," he says in his Dictionary, is "to unbuild; to pull down; to separate violently into its constituent parts; to break up the structure and constituent existence of; to ruin; to bring to naught; to put an end to; *to annihilate*." The same sense which Webster puts upon the term in the English language, is put upon it by similar authorities in every language of the world. We beg to tell Mr. Rogers that we put no "modern" sense upon the term, but only the old sense put upon it since destruction was first spoken of.

Mr. Rogers next turns attention to the first sin of Adam, and its penalty, death, as affording an analogy to his idea of future punishment as consisting in endless agony. We will not dispute with him the greatness of this sin, but we confess that we are unable to gather from his remarks upon it what he exactly supposes its penalty to be. The usual sense put upon death as the penalty of the first sin, by Mr. Rogers's school, is "death temporal, spiritual, and eternal," meaning by this last expression, eternal agonies. We really do not know, from what he says, whether Mr. Rogers includes this latter or not. If he does, we meet this part of his argument in two ways. In the first place, we deny altogether the fearful idea that eternal agonies were included in the penalty on Adam. Surely the simple word "death" does not convey this sense. In the second place, the supposition that eternal agonies are included, destroys the whole force of his argument. He pleads *analogy*, i.e., the comparison of two distinct things. But endless agony, if threatened to Adam, would be nothing else than the endless agony vainly imagined by Mr. Rogers to be the future punishment of the wicked. There is here *identity*, not analogy!

Unable to ascertain from his expressions all that he may think included in the penalty of death, we will take as at least part of his meaning what he does expressly mention. He means, then, by the penalty on Adam's sin, that death which is visible to us all here, and all the woe which, in the present world attends upon, and is the consequence of the first sin. This death and woe came to Adam. They have come upon all his descendants. They will come upon all down to the end of this age. This is a very terrible penalty. With Mr. Rogers we agree that this is the penalty for Adam's sin.

But where, we ask, is the analogy between the death and woe of earth, and that endless agony and woe which he supposes to

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resemble it? There is *no* "analogy." The one is temporal; the other is eternal. In a few thousand years the one will have passed away for ever. The other would not have passed away for all the eternal years of God. Between things temporal and things eternal there is no analogy.

Mr. Rogers next turns to the Deluge as affording an analogy. The fulfilment of God's threat upon this occasion, he truly tells us, "teaches us, in the case of future punishment, to look for a literal fulfilment; for a fulfilment to the full extent of the interpretation of the terms, and with no expectation of any subsequent relief."

This is all very true, and what we contend for. We always explain future punishment by the interpretation of its terms. We would refer Mr. Rogers to Chapters iii. iv. v. and vi. of our "Duration and Nature of Future Punishment," in proof of this. But where is the analogy between the flood of waters in Noah's time, and his theory of eternal misery? The flood was a temporal destruction of man and beast, and can bear no analogy to an endless agony. Were it ever so true as he says, that the sufferings of the ungodly antediluvians did not end at the flood, but would last unto the judgment day, still there could be no analogy between the temporal and the eternal.

But that their pain endured *after* the flood, and was part of their punishment, we *wholly deny*. We ask anyone to read the narrative of the flood, and see if there is the smallest reference to any punishment but that which the ungodly suffered when the waters overwhelmed them. We would refer particularly to Genesis vi. 7-17; vii. 21-23. Mr. Rogers has no right, nor will we permit him, to add to the Word of God. The one text, 1 Pet. iii. 19, on which he relies, does not refer to man at all, but it refers to a race of fallen angels, the sons of God, of Genesis vi. 2; through whose illicit intercourse with the "daughters of men," the flood was brought about. We have given this view at large in an article in the RAINBOW of 1879, page 348.

What we have said on the flood, applies equally to the case of Sodom, the last of the "fulfilled threatenings" which Mr. Rogers specially advances for his supposed "analogy." Let it be ever so true that the Sodomites are now, and will be to the day of judgment, suffering pain for their sins, there is yet no analogy between the temporal and the eternal.

The subject of his fourth chapter is, "The analogy between the fulfilment of promises and the fulfilment of threatenings." Throughout this chapter he labours under a great misconception. He argues against our view as though we denied the eternity of future punishment. Surely he ought to know better than this. He professes an acquaintance with the general subject, and yet he quietly assumes that we hold an opinion diametrically opposite to what we do hold. I might refer him to many books, but I will content myself with referring him to one of mine. Five editions of

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my work on "The Duration of Future Punishment" have been sold, and it may therefore take a place in the controversy. The very first chapter in my book is headed, "Future Punishment is Eternal." Perhaps Mr. Rogers may set this aside as only an idea of ours put forward to get rid of the force of the many texts which speak of everlasting punishment. But some of the most powerful intellects, and these not holding our views, have freely admitted what we contend for, viz., that annihilation is an everlasting punishment. When we mention the names of the great Dutch divine, Hermann Witsius, and of the profound American thinker, President Edwards, we justify what we say. But this, at all events, we say, that in supposing that we deny the eternity of future punishment, Mr. Rogers says what is not the case. Most of his fourth chapter is based upon the supposition that we do, and is therefore inconclusive.

But in seeking to prop up his argument, he not only affirms of us what we do not hold, but asserts that Scripture teaches what it never does. As long as he speaks of everlasting punishment and destruction, we fully go with him. Such is the undoubted language of Scripture, and that on which we rest in opposing the deadly error of universal restoration. But Mr. Rogers is not satisfied with this scriptural language, and affirms that Scripture commonly uses language which we affirm that it never does. Referring evidently to Matt. xxv. 46, he says that, "with regard to *the duration* of happiness and *misery* hereafter, *eternity is predicated in the very same terms of both.*"

Now we ask our readers to examine this statement. Mr. Rogers evidently implies that *eternal misery* is mentioned in Matt. xxv. 46. It is not mentioned. "Everlasting *punishment*" is spoken of, but not everlasting *misery*. But we go further than this important text. Where, we ask, is eternal misery ever mentioned in Scripture? Eternal happiness and joy are spoken of in many passages of Scripture. Eternal misery is nowhere mentioned. We charge Mr. Rogers with affirming of Scripture language which it *never uses*. And we also charge him with putting into the mouths of his opponents language which they wholly repudiate. At page 36, he says that they "boldly say to their fellow-men, ye shall not surely die for ever." Now where do we say this? In all my writings, and I have written a great deal, I have never said anything of the kind, but the very contrary. Satan said this to Eve in the garden, but Satan is not of our part in this argument. Those who agree with Mr. Rogers in this question, use this language perpetually. We are always hearing them say to the wicked, "You are immortal and can never die." But I here challenge Mr. Rogers to bring forward out of the literature advocating "Conditional Immortality," one single passage in which any of us says to the wicked, "Ye shall not surely die for ever." It is indeed a serious matter, in so grave a question as

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we are now discussing, to attribute to us language which we wholly disavow.

The concluding chapter in the pamphlet is on "The Analogy between the Punishment of Sin in the Person of Christ, and its Punishment in those who remain in their Sins." To this Mr. Rogers draws our most serious consideration. He first tells us that the description of the sufferings of Christ in prophecy met with a literal fulfilment. He then goes on to consider the analogy which he supposes to exist between the actual sufferings of Christ, and those which men bring upon themselves. Christ suffered in the sinner's room what the sinner himself deserved. Between the sufferings of Christ for sin, and what unpardoned sinners themselves endure, there must be therefore an analogy. The condemnation which has been endured by Christ, remains to be endured by the sinner.

To all this we only say, that we fully and heartily concur in it. But then it leads us to a conclusion diametrically opposed to that which Mr. Rogers and his school come to. We, too, hold that Christ suffered for His people what they deserved to suffer, and that the sufferings of the unsaved will have a strict analogy with those which Christ actually suffered. But where will all this lead us? Not to Mr. Rogers' theory most assuredly.

Once more we ask, where is the "analogy" which he supposes here? We say there is *none!* The sufferings of Christ were not of an everlasting kind. There was much and terrible suffering, no doubt. There was the opposition of sinners throughout the whole of His public life. It closed in gloom. But all the suffering was over when He gave up the ghost. What analogy is there between this and the eternal suffering which Mr. Rogers supposes to be the punishment of the majority of men? There is none. But it is strictly analogous to our theory of future punishment. The tears of the wicked will be bitter, their agony will be intense, as they see with open eyes what they have thrown away. But as with Christ, so with them. The pains of death will lead them to the state of death where pain shall cease.

We do not think that our readers, when they consider Mr. Rogers' argument from analogy, will wonder that it is an argument which has not been "closely investigated," if indeed it has "yet been referred to" in the great question of Conditional Immortality. If it had any force, Mr. Rogers assuredly would not have been the first, or among the first, to bring it forward. It would have been brought forward long ago by those acute and powerful minds which have laboured to establish the horrible, and thank God, the baseless theory of everlasting torments. We do not expect that the argument will be often repeated. If Rogers is its first advocate, we venture to say he will be its last.

HENRY CONSTABLE.

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THE HAND UNDER THE WING.

VISITOR. I hope you will say at once if it is not convenient to you; but your remarks a month ago set me on an entirely new train of thought, and I cannot walk alone as yet.

EDITOR. Who can? We must walk in the light of the Book, which is a reflector of Him who is Light, and follow the blessed Leader, or we shall, without doubt, stumble. By the way, I inadvertently credited Dr. Watts with lines written by good William Cowper, "Then in a nobler, sweeter song," &c. Not that the argument is affected by the fact, for both poets held the traditional idea on the subject. I quoted from memory. But let us redeem time. How can I serve you?

V. There are many things that perplex me. You smile, at the originality of my remark, I suppose?

E. Why, yes. Your experience is by no means singular. Men have been perplexed ever since men were. All along the line of humanity, this has been the universal feeling. In no age, no nation, no generation, has there been exception to this. The few, the very few through the ages, finding no solution of the mysteries of life from the exercise of their own intelligence, have devolved their difficulties on God, whom they rightly believed all-wise and all-powerful. This I consider the highest kind of philosophy. This gave them peace. This did not solve the difficulties, but it brought the conviction that they were solvable. This was the conclusion of faith, and faith is divine philosophy. Believing that God, who is behind all secrets, would ultimately explain the enigmas of time to the entire satisfaction of His intelligent creatures, they obtained at once peace and hope, and thus became strong to discharge life's duties, and bear its burdens, notwithstanding its manifold perplexities.

V. Enviable state of mind indeed! Those are the men whom you call true heroes, as you did not long since in the pulpit, and you are right. But still it occurs to me that it has a drawback. Does it not tend to something like fatalism? Or, at any rate, does it not check inquiry into the "reason why" of the distressing things that occur in the world?

E. That there are multitudes thoroughly indifferent to all that takes place, except their personal cares and ailments, is certain; but to call their insensibility by the great name of Faith, is absurd. Totally unable to appreciate either the terrible or sublime, if you tell them that an earthquake has engulphed a city, with all its inhabitants, they will say, "indeed!" Or if you quote the magnificent words, "The Lord made the heavens," they will reply with an inane, "O, yes!" The heroes of whom I speak, on the contrary, are the strong thinkers, the earnest, clear-headed men, who wish to understand *everything*, to get at the why and the

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wherefore, the cause and the object, of the numberless phenomena of life. And when they are baffled, in spite of their earnest investigations, they think through the mystery up to God, just as your child when puzzled with a school task, says, "I'll ask my father." The wise thinker, instead of landing upon the other side of his mystery into the fool's paradise of atheism, steps from it into the Christian's stronghold of faith. The man who refuses to walk in the light of the Book, frets and fumes when he finds some great obstacle in his way which he can neither remove nor understand: and his miserable philosophy tells him to get rid of it by leaping into the mire of unbelief. But the believer in God makes a stepping-stone of the huge boulder that has rolled across his path, and mounts higher into his citadel of strength.

V. Then cannot a man think himself into unbelief?

E. Easily.

V. I mean, of course, by correct, clear logical reasoning.

E. Never.

V. One of the things that perplex me is the slow, the very slow progress of the Gospel. It is to me a distressing mystery. I try to avoid thinking about it; for I am almost staggered by it. That with our vast numbers of churches, and preachers, and Sunday-school teachers, and missionaries, home, foreign, and colonial, and millions upon millions of Bibles and Christian books and tracts continually pouring from the press, like a vast river, only a small minority of the world's inhabitants should yet be Christians, is to me simply amazing. And especially is this so, when I see the sorrowful condition of the world, and remember that the Gospel is a message of Divine love to it.

E. Realising your stand-point, which I do clearly, as it was once mine, I understand your perplexity. Speaking commercially, you think that the enormous expenditure of money, and moral and mental power, should produce immeasurably greater results?

V. I do, most certainly.

E. Can the commercial rule be properly applied in a spiritual region, or to a system of truth which avowedly requires superhuman influence to give it effect? Turn to that wonderful Gospel of John, the holy of holies of the wonderful biography, and what do we read at its very opening? "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own possessions, and His own people received Him not. But as many as received Him, to them gave He power to become children of God, even to them that believe in His name." Now, mark, how the Lord describes and defines the children of God:—"Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The commercial, or arithmetical rule, is infinitely beneath this high and holy region; you cannot lift it up here; children of God are not the mechanical productions of ecclesiastical machinery; and it is a fact to be deplored that the

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ecclesiastical machinery of Christendom has for long ages been so grossly anti-Christian, that its tendency has been to drive men from Christ, instead of winning them to Him.

V. You have flashed a fearful truth upon me! I cannot deny it, although I must confess I had not given it much thought. But does not Christ say that the Gospel is to be preached to every creature?

E. Yes; and He adds that the believer shall be saved, and the non-believer condemned; proving, that though the Gospel were preached to literally every human being on the face of the earth, it would not be universally believed. Testimony and the reception of testimony are different things.

V. Well, that is of course true; yet I long for the promised conversion of the world by the preaching of the Gospel. To see all men brought into the Church of God would be a glorious thing!

E. My good friend, I sympathise with your philanthropy and enthusiasm; but whatever becomes of our aspirations, we must gather our convictions from the teaching of the Book which the LEADER has commanded us to search, lest we think things which He has not authorised, and thus cherish expectations doomed to disappointment. Now you have raised two points—the conversion of the world through the Gospel, and a universal Church. Will you name a Scripture that warrants either?

V. A Scripture that warrants either! You surprise me once more. Why, the Bible is *full* of both!

E. Then you can easily give me *one* text for each. I ask no more.

V. Ah! ha! Really that is good, and from you, too! My difficulty is to select——

E. Yes; that *is* your difficulty, no doubt!

V. Well, here is one that can stand for a thousand: "Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." You will admit that as conclusive?

E. Of what?

V. The world's conversion to Christ, by the ministry of the Gospel.

E. Hardly. Not the kind of conversion, at any rate, that you are thinking of. Let me quote the next sentence, which must not be separated from that which you quoted, for God hath joined them together. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." How does that read in the light of your idea of conversion?

V. Come, you fairly astonish me.

E. I? What have I to do with it? The psalm was not written by me. What the great King is to do with His enemies when He returns to reign, you read as a gracious fact taking place during the present dispensation, while He is still on His Father's

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throne in heaven. When the Sovereign comes to His own throne, He tells us what He will do with the men who hate Him, and say, "We will not have this man to reign over us." Those who will not accept the blessings of His grace must feel the weight of His sceptre. "Those mine enemies who would not that I should reign over them, bring hither and slay them before Me." That is the New Testament parallel to the prediction in the psalm. In fact, there are many similar passages in both Testaments; for the great Sovereign must destroy the rebels, both for the honour of His government and the peace and safety of His loyal subjects. Just one illustrative Scripture: "Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in His wrath, and the fire shall devour them." This language necessarily reminds us of the close of the psalm in which you find the conversion of the heathen by the agency of the Church, and of the judgment of the nations, in the parable of the sheep and the goats, "when the Son of Man shall come in His glory."

V. It is best, I think, to confess myself very much in the dark on this doctrine of the Kingdom, which you appear to make something quite different from the Church. I have not been so taught. All our ministers, so far as I know, say that the Church *is* the Kingdom, and that Christ will not return until the end of the world. But are there not some prophecies, at least, of the blessedness of the nations under Christ?

E. Some? Multitudes! The bards of Judah were rapt into joy when, in prophetic vision, they beheld the peace, prosperity, and happiness of mankind under the reign of Messiah. It is the glory of the KINGDOM that these inspired poets sing, not the *Gospel* concerning it, at which you and your ministers stop short. Intelligence respecting an event about to take place should not thus be confounded with the event itself. No wonder that those holy seers rose to ecstasy when they beheld the world, delivered, at last, from the confusion and terror of Satanic mis-rule, basking in the light and liberty of God's anointed, "whose right it is to govern the nations upon earth." Amidst the privations and sorrows of exile, Ezekiel saw a composite symbolic vision of the throne of Jehovah. Those enormous wings and "dreadful" wheels, so high and intricate, were enough to strike him dumb with dread; but the form of a man's hand under the wings gave him the joyful symbol of intelligence guiding the wondrous way of the cherubim. So, whatever the mysteries of the present—and they are both numerous and profound—blind chance has no share in the world's events, and no voice in the destiny of the race. All will assuredly be well in due time.

V. Thank you very much. Two or three of my friends, to whom I named my former visit to you, wished that they had been present.

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E. They are heartily welcome. Bring them next time you come, and then we shall have "friends in council." But I must not forget your second point. I think you said something to this effect: that it would be a blessed thing to see all men brought into the Christian Church. Am I right?

V. Yes.

E. Well, but a universal "Church" is inconceivable. The terms destroy each other. That which is universal cannot be called out or chosen, as the word *ecclesia*, or church, means. The "Catholic Church" is a contradiction in words. That which is catholic, or universal, cannot be a church; that which is a church cannot be catholic or universal. So much for mere words; now for the meaning of the New Testament word "Church." I do not for a moment suppose that you need information on this matter, nevertheless it is wise to bring ourselves from time to time into fresh contact with New Testament ideas.

V. Undoubtedly. How I wish that my friends were present now! I thank you most sincerely for asking me to bring them. They will be delighted, although one of them thinks you altogether wrong, and a very dangerous man.

E. So far as I am concerned, he is quite welcome to entertain those notions. But why should he wish to come here, if such are his views?

V. He wishes, he says, to enlighten you.

E. O, that is generous! I feel obliged and thankful for any ray of light. Urge him to come, with my best wishes. Now, to return to our subject—the Church. What is it? How is it described in the Church book? You remember the council at Jerusalem, in relation to the Gentile converts and the law of Moses? James, alluding to Peter's narrative, said, "Simeon hath declared how God at first did visit the Gentiles, *to take out of them* a people for His name." There the principle of calling out is recognised as the elementary idea of the Church. It is an assembly separated, called, set apart by the will of God, in the world but not of it. Called an apostle, does not mean so named, but a called apostle, one who had received a divine call to this holy office; and so of called saints. The Church, in the inspired representation of it is, therefore, the creation of the will of God, a divine creation by the Holy Spirit. It is further and emphatically described by the sacred and wonderful name of the "body of Christ." All this, therefore, excludes the idea of universality, or nationality, or identity with any given ecclesiastical body or society whatever.

V. I cannot avoid seeing, to some extent, the sacredness and beauty of all this; and I shall not ask what is the practical effect of such teaching, for I am sure it must tend to holiness and to earnest labour for Christ.

E. Thank you for the concession. You are quite right, although a different inference is drawn by those who are too much pre-

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judiced, or too indolent, to examine the fact for themselves. As to the other matters that perplex you—whatever they may be, I apprehend the solution of them all depends upon the coming of the great King. Meantime, when storms by sea or land, terrible accidents, as they are called, or distressing events occur, remember with gratitude, among a thousand plain reasons for consolation, that all must end well, for in Ezekiel's wonderful vision, "there appeared upon the cherubic throne the likeness of the appearance of a man," and under the wings of the cherubim "THE FORM OF A MAN'S HAND."

HOPE.

NOTHING has cheered like Hope, since Adam's fall,—
Most dear to young and old, entrancing all;—
Matter with all its ills we needs must bear,
And yet Hope's eyeglass shows the future fair.
How wondrous is the magic scene we view,—
All seems so real,—each fond illusion true!
Arcadia's charms we gaze upon with pride.
"Is not this mine?" the dream on every side!
Here equal rights are found for every man,
And every goose may dub himself a swan.
Let us thank Heaven, though oft is heard woe's bitter cry,
In Hope's glad beams, some gleams may cheer each mental eye;
Or, most of all, let us rejoice, that heavenly visions shine,
With Hope's bright promises confirmed, by Faith and Truth Divine.

The first and last words in each line are the same as the beginnings and endings of the first fourteen lines, in the Second Epistle of Pope's "Moral Essays," commencing "Nothing so true as what you once let fall."

Further ideas on Hope, suggested by the first and last words in ten lines of the Third Epistle in Pope's "Essay on Man," beginning at the thirteenth line, "See matter next with various life endued."

See how e'en weary men, with hope endued,
Press onward for a real or fancied good;
See what fatigue and troubles they sustain,
See them repeating the same toils again.
All goodly things Hope's energies supply,
By Hope man's forces live, without it die.
Like birds, on Hope's light wings our thoughts are borne,—
They sink without it, and to earth return,—
Nothing like Hope can cheer, like Hope make whole,—
One radiant beam may save a shipwreck'd soul.

J. L.

Surbiton.

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FIRE.

First and last words same as in Pope's Iliad, Book VI., first fourteen lines.

NOW as of yore, rare service fire does yield
To man, in peace and on the battle-field;
Dark turns to light, to slaves converts man's foes;
Now hardens, and then melts till metal flows;
While at its bid, death's missiles scour the plain.
On land, by fire's fierce aid, and on the main,
Great engines rush along the lengthy way,
Broke loose from ambling pace in our fast day.
The fiery god, if free, a scourge is found,
And man's grand works oft levels to the ground;
His ire we dread, by dismal scenes impress'd,
Where ruin stalked behind his shining crest.
Fixed and restrained, a slave to man he lies,
And his bright beauty charms our wondering eyes.

Surbiton. J. B.

DIVIDING OF THE EARTH.

Gen. x. 25; 1 Chron. i. 19.

"EH-RETZ" is applied to all the land of the earth while it continued in one compacted body, it having been so made in the third day of the creation, the waters of the great deep having been gathered together from it on all sides, unto one place (Gen. i. 9); just as Peter relates, "The (whole) earth standing out of the water and in the water" (2 Epis. iii. 5); exactly as it would be of a single island standing in the middle of a lake, out of the water and in the water, as being surrounded by the water on all sides of it. And in reference to the same, it is also stated by Peter, that of this very fact of the earth having been at the first in that one compacted whole, "scoffers" were wilfully ignorant, as denying in their inexcusable ignorance that it was so; all things, as they say, having continued the same as they were created at the beginning. The fact of that wilful ignorance should lead us to some searching into the matter. But the earth ceasing to be one vast continent, at its division in the days of Peleg (whose name means "division"), when the earth was divided into halves, and the "isles of the nations," as Great Britain, the Americas, Australia, &c., consequently brought into their present form, they being constituted out of the part (or half) that had been detached from the whole, "eh-retz" is nowhere made to signify the land of those isles; so that they are never included under the category of earth. They are always referred to as the isles, the isles of the sea, the isles afar off, &c. And also spoken of as a multitude (which they are), "Let the multitude of isles be glad thereof" (Psa. xcvii. 1). Likewise they are termed the isles of the heathen, "Men shall worship Him, every one from his place, even all the isles of the heathen" (Zeph. ii. 11). Even all the isles would appear to apply to detached

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portions of land constituting islands, as being not only numerous, but of great extent and importance. As is also implied in the following texts: "The kings of Tarshish and of the isles shall bring presents" (Psa. lxxii. 10); "Keep silence before Me, O islands; and let the people renew their strength" (Isa. xli. 1); "Let them give glory unto the Lord, and declare His praise in the islands" (Chap. xlii. 12); "The isles shall wait upon Me, and upon Mine arm shall they trust" (Chap. li. 5). In fact, in respect of the Lord's salvation, the isles are ever as importantly spoken of as the earth; for instance: "He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law" (Chap. xlii. 4). Until He does so, Christ will suffer His enemies; who to Him are but as the "prostrated reed," and "smoking flax ready to expire" (ver. 3). He will forbear to break their reed already bruised, and to quench their flax already burning. But when that judgment comes to be set in the earth, then, to their total discomfiture, He will break the one and quench the other. He shall not fail nor be discouraged in the face of all the opposing elements of wickedness that are everywhere present; but shall long suffer with them, until He "shall bring forth judgment unto truth." The "greatness" of the isles, as nations, may be further gathered from Isaiah:

"Surely the isles shall wait for Me, and the ships of (the isle of) Tarshish first, to bring thy sons from far, their silver and their gold with them" (Chap. lx. 9).

Tarshish is generally supposed to refer to America, as Chittim does to Great Britain. Both the former, and Australia, are evidently referred to in the following text: "To the islands He will repay recompense: so shall they fear the name of the Lord from the west, and His glory from the rising of the sun" (Chap. lix. 18, 19). The Americas are the utmost bounds of the West, and Australia is the utmost bounds of the East. Isaiah also, in reference to the Omnipotence of God, says, "Behold, He taketh up the isles as a very little thing" (Chap. xl. 15). Just as the Lord at the creation "comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance" (ver. 12); so did He after that period, in the days of Peleg, take (or lift) up the isles as a very little thing, when He came to separate them, lifting them up and carrying them away afar off. The inheritance of the isles was given to the sons of Javan (Gen. x. 4). So that the ancient Britons, Scotch, Welch, and Irish, the aborigines of the Americas, Australia, &c., were of the race of Japheth, whose descendant Javan was. And so it is said, "God shall enlarge Japheth (as spreading him far and wide), and he shall dwell in the tents of Shem; and Canaan shall be his (Shem's) servant" (Chap. ix. 27). All which has been, and is coming to pass. Shem, viewed in the Anglo-Saxon race, is fast superseding Japheth; and the native Indians may be said to have their dwelling in the tents of the Anglo-Saxon, as being gradually absorbed into the general population of new states continually forming; besides already to some extent they trade with the Anglo-Saxon, and have familiar intercourse with him. And it is well known that the sons of Canaan, or Ham, "African negroes" (though not now as slaves), have for long done the servile work of the Anglo-Saxons and

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others of the race of Shem, as the Germans, chiefly of Prussia. But Japheth, in the sons of Javan, was not only to enlarge himself in the islands, but also in the sons of Gomer, throughout the earth, as Tartary, Russia, and the Babylonish nations, the sons of Shem, throughout those nations, the while, being preserved by God distinct. The "holy seed," or "clay," should mingle themselves with "the seed of men" (of Japheth); but not to cleave one to another, "as (the) iron (of Babylon) is not mixed with the clay (of Israel)" (Dan. ii. 43).

After that period of the "division of the earth" "eh-retz," as earth, is confined in its application to the nations only included under the Babylonish rule, whether of Chaldea, Persia, Greece, or Rome; as it is spoken of the Chaldean, "For thy greatness is grown and reacheth unto heaven, and thy dominion to the end of the earth" ("eh-retz" Dan. iv. 23). And also of the Grecian, "Which shall bear rule over all the earth" (chap. ii. 39). And of the Roman, but in respect of the Greek "gee." "That great city, which reigneth over the kings of the earth ('gee')." (Rev. xvii. 18.)

While the whole earth was one compact body, the tower of Babel was built, and also all the people gathered together there were scattered abroad thence upon all the face of it:

"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth" (Gen. xi. 9).

If the Americas, Australia, &c., were at that time as they are now, widely separated by the Atlantic and Indian Oceans, it then follows, that none of the people of Babel could have been scattered thence abroad upon their face, and that the language of the original peoples of those countries could not have been confounded at Babel, they not being present. It is very plain, as believing the word of God, that all the people of the earth were then at Babel, excepting those of Shem, and that from thence they were scattered abroad wherever "earth" was. When once that dispersion everywhere upon the earth had been fully accomplished, then did God divide (or tear) it asunder, and that portion which was "taken up," carried far away, and all the people, animals, and all else along with it. And if that were not so, but that the islands have ever continued separated by the great waters of the oceans, even from the beginning of the creation, where, then, did the aborigines of the Americas, for instance, spring from? Let this be clearly demonstrated beyond all doubt, before the Lord's word be questioned: "The name of one was Peleg; for in his days the earth was divided" (Gen. x. 25). And, in further corroboration thereof, "The name of one was Peleg; because in his days *the earth was divided*" (1 Chron. i. 19). The matter of that "division" being so plainly referred to in these texts, must have been well understood by the people of Israel, from Moses down to David; but which had come to be forgotten in the time of Peter, through "wilful forgetfulness;". as the Revisors put it, "For this they wilfully forget," instead of "For this they willingly are ignorant of." They had come to forget, because they did not choose to credit that any such mighty change had taken place, but that all things had continued as they were at the first created—that the earth had not been so "divided." but remained throughout as it was at the beginning.

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Even Pliny, the Latin historian, eighteen centuries ago, makes reference to some tradition, then in vogue, of a mighty earthquake having taken place, at a former unknown period, carrying away a vast portion of Western Europe and Africa, and of the Atlantic, which had not heretofore existed, occupying its place.

How, for instance, did the "crocodile," of the tropical regions of Africa and India, find its way to the like regions of South America, if it had not been carried thither with the earth when the "division" thereof was brought about? The conception is not possible of its journeying through Asia to its extreme northern limit, crossing the Strait of Behring at the Arctic Circle, traversing the whole length of North America, and finding its way by Panama to the district of the Oronoco, in South America; a journey equal to the whole circuit of the earth. The same may be said of any immigration of man, from Babel to the Americas. The idea is inconceivable of his traversing, even if there had been an object before him, the frozen and unexplored regions of Northern Siberia, crossing the 36 miles Strait of Behring, and then finding his way through the inhospitable and ice-bound regions of the northern portion of America. Without the aid of ships, or caravans, or other means, where would he have found necessary subsistence, or strength to endure such an unparalleled journey?

If the aborigines of South America did not spring from Babel, as Scripture plainly intimates, how was it, then, that the Spaniards discovered the Peruvians to be a civilised nation, having a regular government, dwelling in strongly-built and beautiful cities, and possessing many of the arts of life which existed in the Old World, if the elements thereof had not been brought along with them in the first instance? Let the Physical Geographist make this matter, as well as a multitude of others, so clear as not to be contradicted, then it will be opportunity enough to deny the truth of Holy Writ. R. P.

THE DEATH OF CHRIST.

ALLOW me to reply, in as few words as possible, to Mr. Hobson's remarks on my article on "The Death of Christ," which appeared in the January number of the RAINBOW. For the kind and courteous manner in which he has spoken of my article, I am much obliged.

His first objection to a portion of my reasoning is that he does not see any inconsistency between holding my view of the death of Christ and also supposing that the death of the redeemed is in some important respects different from his. He supposes that in death the soul of Christ may have died, while in their death the souls of His people may not die. It is quite evident that such a difference would indeed be a most material one between his death and theirs.

I will not dwell now upon the great confusion of thought that it would give rise to to suppose that the important word "death" should be used in such widely different senses when applied to the same event. It seems to me utterly inconsistent with the laws of language that such should be the case. But, passing over this consideration, it

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appears to me that Mr. Hobson, in adopting the general view of Christ's death as being "the full vicarious penalty of sin," has himself answered his objection to my view. For what is meant by a "vicarious penalty?" It means that Christ endured for His people that identical penalty which they had incurred. If, then, in His case, death meant the death both of body and soul, it must also have the same meaning in theirs. Death must in both cases have been the same. The survival of the soul, in the case of the one, and its non-survival in the case of the other, would make death in these two cases a widely-different thing indeed.

It gratifies me to see that Mr. Hobson is much inclined to adopt my view of the death of Christ. He tells me that if I could make it clear to him that, according to my view of Christ's death, "the hypostatic union between the Godhead and the manhood . . . . was not dissolved in the crucifixion death," he would be perfectly ready to adopt my view.

I fear, however, that I cannot fully satisfy him here. I do not know that the continuance of this union is insisted on in Scripture. I do not deny this: neither do I assert it. It is sufficient for me to accept the teaching of Scripture that it was the same Jesus Christ who died on the cross, who rose again the third day from the grave. The question here introduced, that of personal identity, is one of the most subtle in the whole range of science. The identity of our body now with our body of seven years ago, is of difficult proof, yet we all hold it. Scripture affirms the identity of Christ, but it never explains it, and I do not feel called upon to explain it either.

It may possibly be—I neither assert it nor deny it—that in the continued existence of the spirit of man in death, and its restoration in resurrection to the body of the believer, may consist that continuity for which so many plead. In the fourth, fifth, and sixth chapters of my work on "Hades," I have fully given my views on the nature of the spirit in man, and I have never seen occasion to alter any of the views I have put forward there on this subject. That spirit I do not hold to be man himself, nor what is generally meant by an individual person, but to be the breath of God, which did not begin to be when man began to live, and does not cease to be when man dies. To that spirit man owes his life, and the exercise and perception of all his attributes, mental and bodily. It may possibly be that through this spirit that continuance of being so often and so painfully sought to be traced may be maintained. For my part, I consider this a perfectly open question. I have never solved the question of identity, and I do not ever expect to do so here.

Mr. Hobson asks me, in the conclusion of his paper, several questions. For my full view of the chief of these, arising from 2 Cor. v. 1-9, I would refer to my work on "Hades," second edition, p. 299. What I shall say on that passage here must be as brief as I can make it. I will merely state in the general what I suppose to be the meaning of the apostle, and I think that many, at least, of my readers, will see that the explanation is a natural one, and perfectly consistent with my view of the intermediate state.

In 2 Cor. v. 1-9, I hold that St. Paul speaks of three conditions of

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the believer: 1st, his condition in this life; 2nd, his condition in the intermediate state; 3rd, his condition in the glorified state. The first he describes under the figure of a man dwelling in a tabernacle. This indicates the brevity of this life, a tabernacle being, as Poole here explains it, "a moving house, or booth, builded for a time." Moreover, those who are in this condition "groan, being burdened." The second condition, that of the believer from death to resurrection, he describes as a condition inferior even to this present life, and not to be in itself desired in comparison of it. He does not describe it as a being in Paradise, or in heaven, with Christ, but as a being in a "naked," "unclothed," state, when the "tabernacle," i.e., this present mortal life, has been dissolved and lies in ruins. This is his description of the intermediate state, wholly inconsistent with *any* idea of life spent in the presence of Christ in Paradise. The third condition of which the apostle speaks is the glorified condition subsequent to resurrection, described under the figure of a "house not made with hands, eternal in the heavens," a clothed state, in which mortality—the mortality alike of the intermediate state and the present state—is swallowed up of life eternal. Our present condition is only temporary, and full of trial. It is yet preferable, in ordinary circumstances, to that intermediate state to which death introduces us. Beyond both conditions, the believer looks on with hope and faith to his condition in resurrection, when he shall be present with the Lord.

One thing is certain from this passage. The preference by the apostle of the present mortal existence, often clouded with trouble, to the intermediate state, overturns altogether the idea that this is a state of life for the believer. Those who hold that it is a state of life hold that the believer is during it "in Paradise" and "with Christ." If that were the case, it would be, and must be, altogether superior to the happiest life of the believer now. The Apostle Paul describes it as inferior.

The passage, then, from 2 Cor. v. 1-9, leaves us at full liberty, or, rather, compels us, to understand in their natural and proper sense the hundreds of passages which speak of death as the condition of the believer in the intermediate state, and describe this state as a lifeless, thoughtless state. There is not a term in language of a more clearly-defined meaning than death. It is putting a false sense upon its meaning to suppose that it is consistent with life. 2 Cor. v. 1-9 only confirms this view.

Having answered to my best ability Mr. Hobson's objections to my views upon "The Death of Christ," I would now say a few words in reply to an objection made in a letter to me by one who stands high in my estimation, as well as in that of the readers of the RAINBOW.

In my article on "The Death of Christ" (RAINBOW, for January, p. 8), I stated that the ancient sacrifices of animals were, in their leading features, true and exact types of the sacrifice of Christ. To this it was objected by my correspondent that it was incorrect to say that "animal sacrifice exactly typified the death of Christ, since the nature of the animal is *dual*, while the nature of man is tripartite." To this I would say, as I have said in the fifth chapter of my work on "Hades," that the lower animals are just as much in possession of

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"spirit" as man is, i.e., that they, as well as man, are tripartite. In Genesis vi. 17, and vii. 15, they are said to be possessed of the "breath (or spirit) of life," just as much as man. See also Psalm civ. 29-30. Indeed, it is quite evident from Scripture that, without this spirit of life from God, there could be no physical life at all.

I know that there are not a few persons who are offended at its being said that the lower animals are possessed of the same spirit of life of which man is possessed. To me, however, it is a grand thought to see God in every living creature, and without God to see only death. I can see no possible objection to the thought, when we consider the difference of relation which this Divine spirit bears to various orders of living beings. It belongs to the beast in this life, but in this life only. When it leaves him in death, it never returns to him again. It belongs also to the wicked in this life, and will return to him in that "resurrection of damnation" which awaits him in the world to come. But it is with him, as with the beast, only a temporary possession. It leaves him when the second death asserts its full power over the lost, and buries them in everlasting destruction. But with the redeemed it is altogether different. The Divine spirit is, in their case, no temporary possession. It is now pledged to them as an everlasting possession by the God of life. It will be given to them, as such, in the resurrection to eternal life. They commend it in death to God's keeping as theirs by a covenant that cannot be broken, and know that they shall receive it back again for ever to make their lives like those of the angels who cannot die.

HENRY CONSTABLE.

ON THE INTERMEDIATE STATE.

HAVING shown in a former number that the prevalent theory of the intermediate state is not merely destitute of Scriptural sanction, but plainly opposed to it, of which I furnished evidence in a selection of passages from both Old and New Testaments, I now proceed to consider some of the comparatively few which are advanced by the advocates of the prevailing theory, as in their judgment confirmatory thereof. And of the number, the first place is, on every account, due to the reply of our Lord to the prayer of the thief, "Verily I say unto thee, To-day shalt thou be with Me in paradise." Now, taking into consideration all the circumstances of the case, it is evident that our Lord's intention must have been to assure the poor man, that at the period specified in his prayer, its petition should be granted; and therefore, not on the day then present, as the existing rendering of the original implies; thus necessarily destroying the sense of the passage by the involved absence of any possible connection between prayer and reply; the former referring to an event even yet future, after the lapse of an interval of nearly two thousand years; while the latter has special reference to the then present day on which both occurred. It is, therefore, impossible to reconcile, with the uniform testimony of Scripture, the present rendering of the passage. But the difficulties of

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the case are not insuperable, as I hope to show. The term *σήμερον* is correctly rendered "to-day," but in its attic form, *τήμερον*, it signifies on that day; whereby our Lord's reply would refer to the day of which (not on which) the poor man spoke, as much as to say, "On that day" (of which thou speakest), "thou shalt be with Me in paradise." This makes all plain, consistent, and intelligible; while the existing rendering opposes common sense, as well as all Scriptural teaching. By the adoption of this admissible change, the reply of our Lord would be rendered consistent with reason, and the uniform testimony of Scripture.

And, besides, this change possesses the recommendation, that it does justice to our Lord, in acquitting Him of the error thus ascribed to Him, of representing the day of death of a believer as that of his entrance into paradise; which He Himself contradicts, in saying to Mary after His resurrection, "I am not yet ascended to My Father."

And again: Had He even ascended to heaven on that occasion, that would not have been paradise, of which the word ever represents earth as the scene, whether in the past or the future. Were the plainly-revealed truth on the subject now before us, and a few others, received with due respect, there would be fewer differences on religious subjects. "The kingdom of heaven" does not mean in heaven, as to locality, but heavenly in character. Nor is this by any means a matter of comparative unimportance, inasmuch as the all-but-universal acceptance of the theory in question, forms one of the chief hindrances to a scriptural faith.

Nor does even this bring to a conclusion all that may be said in connection with the present case, the most important of its plainly-involved points being as yet untouched, viz., the injustice done to the cause of Divine truth by the obviously erroneous rendering of the original, *ἐν τῇ βασιλεία σου*—the only correct translation of which is "IN *Thy kingdom*;" while the present rendering implies that the earth is now His kingdom, while He himself tells us that Satan is "the prince of this world" (John xii. 31; xiv. 30; and xvi. 11), as the present state of the earth proves to be the case; while the Word throughout shows that, so far from improving during the present dispensation, its condition shall be gradually becoming worse and worse, till the Lord shall, at His coming, "IN *His kingdom*," eject the usurper, "the prince of this world," from his present abused sovereignty of the earth; and "the kingdoms of this world shall become the kingdom of the Lord, and of His Christ, and He shall reign for ever and ever;" and "the earth shall be full of the knowledge of the Lord, as the waters cover" (the channels of) "the sea."

The passage I now select is found in Phil. i. 23—"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." Now, in this case, it is assumed that there occurs no interval between the period of a believer's death and that of his personal union with the Lord Jesus. But the testimony of Scripture assures us that, so far from this being the case, the *Resurrection* precedes that union. In the case before us, the Apostle's supposed support of the common theory is contradicted by himself, in the very next chapter (ii. 27), wherein he is represented as thanking God for the

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recovery of his friend, Epaphroditus, from a severe bodily ailment, saying that "he was sick nigh unto death, but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow." But, if death led immediately to personal union with the Lord Jesus, how could he thank God for the recovery of his friend, which would necessarily involve his continued separation from his Lord, as well as further exposure to troubles and temptations, and yet deem it an act of "mercy" at the hand of God to have restored his health? while, in his own case, the advocates of the mistaken view of Phil. i. 23 represent him as conceiving that the same event, for his friend's deliverance from which he thanked God, would have taken himself, immediately on its occurrence, to the presence of the Lord. Thank God, His Word contains no such gross inconsistency as this, nor must it be degraded by being placed in competition with Pagan philosophy.

So far from Paul, of all men, being a teacher of the orthodox intermediate state, he is by far the strongest opponent of it, in all his teaching, whether epistolary or oral. So abundant, indeed, is his testimony to this effect, that it would take up too much room to adduce even one-half of it. Nor is it necessary to do so, inasmuch as there is one passage so peculiarly to the point that, if it stood alone, it is so entirely to the purpose as to be simply unanswerable, viz., 2 Tim. iv. 1-8; "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the Word, be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. . . . For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me AT THAT DAY; and not to me only, but unto all them also that love His appearing." No room here for misapprehensions or mistake, so plainly is the relative period of personal union of the believer with his Lord declared in this place to be the day of *the coming of the latter in His glory*, to establish His promised kingdom, not that of the death of the former.

It is evident, on comparing this passage with Phil. i. 23, that the subject of both is one and the same; but the treatment of it in the former case is so much more comprehensive than that in the latter, that *it* must be accepted as the proper standard whereby to ascertain the signification of their united testimony, as the Word of God never contradicts itself. Appealing, then, to this standard, it is manifest that the clearly-revealed relative period of the first meeting of the dead believer with his Saviour is that of his resurrection, at the Lord's coming to establish His promised kingdom. The whole interval between the death and resurrection of the believer being passed, according to all Scripture, in the grave, as the Divinely-awarded penalty of sin, and even our LORD Himself, who had never sinned, but had submitted to death for our sake, carried this out in His own person; having said to Mary, after His resurrection, "I am not yet ascended to my Father." And, again, I am He that liveth, and was dead" (Rev. i. 18), which implied that while dead He was not alive. And, in verse 8 of the next

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chapter, we read, "These things saith the first, and the last, Who was dead, and is alive." How could He have said more plainly that *Death* and *Life* cannot *co-exist* in one and the same person?

All the recognised authorities as to the meaning of the several terms concur in withholding their sanction from the prevalent views of the matter, assigning the following as the signification of the words in question, viz., "Death" they declare to be "extinction of life," and "Life" to signify "union and co-operation of soul with body," neither of which can possibly be reconciled with the common ideas concerning the intermediate state, while they are in harmony with the uniform representation of Scripture concerning that state.

J. CONYNGHAM MCCAUSLAND.

TWILIGHT MUSINGS.

I AM musing in the twilight
On the wondrous power of God,
Who could call things out of nothing,
Or destroy them with His nod;
No work of evolution, but in order as they stood,
Came forth in full perfection, and pronounced them "very good."

I am musing in the twilight
On Creation's early prime,
When man might hold sweet converse
With God at eventime;
Ere the jealousy of Satan had wrought his foul design,
To rob man of his innocence, and God's character malign.

I am musing in the twilight
On God's mercy shown to man,
To restrict his term of being,
And reveal His gracious plan;
That the life which he had forfeited, again should be restored—
By the promised Seed of woman, for evermore adored.

I am musing in the twilight
How that promise was maintained,
By various types and shadows,
That man's faith might be sustained;
By sacrifice and offering, ordained by God's decree,
To culminate at Calvary in the Man upon the tree.

I am musing in the twilight
On that glorious age to come,
When the kingdoms of this world
Shall be given to the Son:
No scope for further musings when that blest time's attained,
For all will then be perfect, and Paradise regained.

L. L. WADESON.

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ABRAHAM NOT A JEW.

A PARAGRAPH has been going the round of the papers recently, which exhibits a curious instance of ignorance in a quarter where it is inexcusable. The paragraph has reference to a book, the author of which has just been awarded a prize of 1,000 thalers for it as the best historical work published in Germany during the last five years; and a passage from the book is quoted in which the author describes Abraham, the progenitor of the Israelitish nation, as "the dirtiest old Jew that ever lived," and as a "grasping coward."

The calumny is one so gross that it even shocks the sensibilities of a leading German Socialist newspaper—anti-Jewish though it has been to a most pronounced extent. But the equally gross historical error in the sentence was unnoticed, viz., that Abraham was a Jew. All writers and students of history ought to know that the Jews are the descendants only of Judah, one of the great grandsons of Abraham; that even the members of the Israelitish tribe of Judah were not known as "Jews" until some hundreds of years after Abraham died; and that Abraham was no more a Jew than was Adam or Noah. In these days of vaunted scientific accuracy, such carelessness on the part of leading historical writers is unpardonable. At first sight the error may, to some people, appear to be of very trivial importance; but, like many other apparently small errors, it will be found to be fraught with serious significance. It shows an utter obliviousness to the meaning and effect of some of the most important events in the history of the greatest nation of the world. To speak of Abraham, Isaac, and Jacob, and all the descendants of the latter, as Jews, common though this is, is just as wrong and ridiculous, historically, as it would be to speak of Abraham, Ishmael, and all the descendants of the latter as Jews, instead of as Arabs; yet, if Abraham was a Jew, then certainly Ishmael and all the Arabs were Jews also.

But the mistake is most important as it relates to the history of Israel; for in speaking and thinking of Abraham and all the children of Israel as Jews, the issues involved in the division of that nation soon after the death of King Solomon have been lost sight of by many people, and have been utterly confused in the minds of others. Historically speaking, there were no Jews until that separation of Israel took place; and then the smaller nation only, of the two then formed, was composed of Jews. The other and larger nation still retained the name of Israel; and since then the two have always been distinct and separate; separate in historical experience, and no less so in prophetical allusion. It is a tremendous mistake, therefore, to speak of them all as Jews; historical accuracy forbids it, and so does prophetical forecast. To the Christian student, especially, this is a matter of serious importance, for he is exhorted to "take heed unto the sure word of prophecy, as unto a light shining in a dark place;" and it is impossible rightly to take heed to it unless the distinction, well maintained throughout the prophecies, between the two houses of Judah and Israel, is carefully observed. If this were done more generally than it is, and the Divine predictions concerning each house compared with subsequent historic facts, the world would be remarkably enlightened, the truth of Christianity

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wonderfully confirmed, and the faith of Christians greatly strengthened. We repeat, then, that there is more hanging upon the error of regarding Abraham as a Jew than is at first sight apparent, and especially when this error is held by teachers of history. INKMARK.

DO you love Christ? I ask not if you feel
The warm excitement of that party zeal
Which follows on, while others lead the way,
And makes His cause the fashion of the day:
But do you love Him when His garb is mean,
Nor shrink to let your fellowship be seen?
Do you love JESUS, blind, and halt, and maimed?
In prison succour Him?—nor feel ashamed
To own Him,—though His name may be
A mark for some dark slander's obloquy.
Say not, "when saw we him!"—each member dear,
Poor, and afflicted, wears His image here.

QUESTIONS.

I MOST sincerely thank you, as an instrument in the Lord's hands, for having brought to my mind some of those glorious truths contained in the Scriptures, which it seems to me I had never known without the RAINBOW. May I ask one question? J. F. says, "Immortality is a gift from God, and is offered freely to all, without conditions, save only to accept it." I ask, Can an unregenerate person accept it?—E. C.

IN Matt. xviii. 10, the Lord says, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." I should be very grateful for any expression of opinion on this wonderful verse.

JANE.

I HAVE been pondering the prophecy of Balaam regarding Amalek, Numbers xxiv. 20. My idea is that it refers to the "sublime" Turk. Is this so?—L. L. W.

IT HAS for some years occurred to me that if some able writer for the RAINBOW would gather in pamphlet form all the passages we have been accustomed to hear explained in the orthodox way, and give the sense of them, it would greatly help us in speaking to orthodox friends about RAINBOW truths,—such as the rich man and his hell; the thief and his paradise; Lord Jesus receive my spirit; absent from the body, present with the Lord; put off this my tabernacle; when it shall fail *they may receive* you; and the souls under the altar.—J. W. N.

DEAR AND HONOURED SIR,—I gratefully acknowledge the appearing of the pages of the RAINBOW for Questions and Answers. I am an aged believer of "Life in Christ only, and also in His pre-millennial advent." I have been a close student of the Bible for more than fifty years. In

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that Book of books I have seen much at variance with the commonly received dogmas of the day. My Question which I put forth is this: Can Deity either beget or create Deity? Your favour in answering will much oblige, in your next issue. I am yours, in the faith and hope of the Gospel.—J. N.

CORRESPONDENCE.

ETERNAL SONSHIP OF CHRIST.

Dear Sir.—As a constant and attentive reader of the Rainbow for fifteen years, allow me to say how glad I was to see Mr. Constable's article in this month's issue on "The Death of Christ," particularly that part where he says that among the nations of antiquity animal sacrifices were a type or pattern of the sacrifice of Christ, and were originally ordained by God for that purpose; and that as the death of the animal was a real death, body and soul, Nephesh, Psyche, Life, the whole being, it must of necessity follow that in that great sacrifice Christ must have died to the same extent as the lamb in the daily sacrifice; without this the type would have failed to be a full and true representation of the death of Christ as a sacrifice for sin. But perhaps you will allow me to say to Mr. Constable in all kindness that I think he may have fallen into an error, when he says he believes that Christ, in accordance with Scripture and the early creeds of the Church, to be the *Eternal Son of God*. It may be so in the early creeds of the Church, which Mr. Constable himself has on several previous occasions proved to be wrong, but where in Scripture is such a doctrine to be found as the Eternal Sonship of Jesus, in any way, either as to His Divine, or His human nature? And I am surprised to find that the logical Mr. Constable should hold to a theory which he admits he may not be able, and does not profess to explain, the Eternal Son of God. Let us enquire if such a thing is possible. Mr. Constable must surely have read Luke i. 35, where the angel Gabriel said unto Mary, "That holy thing which shall be born of thee shall be called the Son of God?" This word proves that Christ is not eternal as to His human nature. And He cannot be the Son of God as to His Divine nature and at the same time be eternal, for a son implies a father, and father implies a precedency in time. Father and son proves generation, and generation proves there was a time antecedent to that generation. Again, If Christ be the Son of God as to His Divine nature, then the Father must of necessity be prior, and consequently superior to the Son; and moreover, if this Divine nature were begotten from the Father, it must have been in time, thus proving there was a time when it did not exist, and also a period when it commenced to exist, therefore we are brought to this conclusion, that this unscriptural theory is calculated to destroy the eternity of our blessed Lord, and robs Him of His Godhead. To say that Christ was begotten from all

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eternity is absurd, and the phrase eternal Son, is a self-contradiction, for eternity is that which has had no beginning. Son must have a Father, and time and generation antecedent, and so the connection of the two terms Son and Eternity, is clearly impossible, representing as they do, contrary ideas, which may be used by enemies of the truth to destroy the Deity of Christ, and if His Deity be taken away the infinite merit of His atonement must depart with it, which is a most perilous position to fall into. Therefore let us, as Conditionalists, who love our blessed Lord, and whose only hope of eternal life is through Him alone, watch and guard the truth with jealous care, which as far as I know, never declares Him to be the eternal Son in any way, either in heaven or on earth.

Trusting Mr. Constable will receive these few remarks in the same kindly spirit in which they are offered, and wishing you and the RAINBOW greater prosperity than ever in the spread of the glorious truth for which you labour so earnestly,

I am, yours very truly,
W. KILLIP.

Liverpool.

"ELIZA" AND "R."

DEAR SIR,—Matthew xxv. 31-46 appears to be a parable, as that of the virgins and the talents in the same chapter, and therefore is not to be taken literally, But I think that consideration of one or two points in it will help in arriving at its true meaning, and place in the order of events connected with our Lord's return.

It is evidently a judgment on living nations; there is no mention of the dead being raised at all.

It is also said to take place when the "Son of Man shall come in His glory, and all the holy angels with Him." This cannot be the same coming spoken of in 1 Thess. iv. 13, Acts i. 11, and many other places, for there we read of no "holy angels," only "the Lord Himself," "this same Jesus," and we are expressly told in Acts i. 11, that "He shall come in like manner," as He went away. Therefore it seems that He will come alone then, as He went away alone.

Also it is only those who "sleep in Jesus," and those believers who are alive when He returns, that are mentioned in 1 Thess. iv.; there is no allusion to the wicked, as in the parable before us.

And the meeting between the Lord and His people takes place in the air, while the judgment scene in Matthew xxv. appears to take place on the earth.

The order of events connected with our Lord's return appears to be briefly this:—

He comes for His people, and those who are dead are raised, and with the living saints caught up to meet Him in the air. 1 Thess. iv. 13,; Acts i. 11; John xiv. 3.

The judgment of rewards takes place while they are with Him in the air. 2 Cor. v. 10.

The marriage of the Lamb. Rev. xix. 6-9.

Meanwhile on the earth Antichrist runs his career, and the judgments, and other scenes in Revelation, are enacted. Then the Lord comes in His glory," Rev. xix. 11-21., and it seems to me that the judgment then inflicted on the beast or Antichrist, and the kings of the earth (who, as the heads of the nations represent them), is the judgment referred to in Matt.. xxv.

The coming for the saints appears to me, so to speak, private, while this coming is public.

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Then takes place the resurrection of those who have been put to death under the reign of Antichrist, who form part of the first resurrection, see Rev. xx. 4. (The first resurrection appears to me to extend over a long period, *i.e.*, it is not all accomplished at once; it begins with the raising of those who are caught up to meet the Lord in the air 1 Thess. iv. 14, and ends with the resurrection of the martyrs under the beast. Rev. xx. 4. There is also the resurrection of the witnesses in Rev. xi.)

At the conclusion of the first resurrection is the Millennium, Rev. xx. 4-6. After that, Satan is loosed, and attacks Jerusalem, when he is cast into the lake of fire vs. 7-10; and then follows the judgment of the wicked dead, who belong to the second resurrection, Rev. xx. 11-15 (I think that those believers who die during the Millennium will be raised then).

The "brethren" in Matt. xxv., I take to be the Jews, who are Christ's brethren "according to the flesh," and who we see from other parts of Scripture will be the special objects of Antichrist's malice. It is while he and the "kings of the earth" are gathered against Jerusalem, that the Lord will appear in glory, see Zech. xiv. 1-5.

It may be asked, where, during the Millennium, will those believers be who have been caught up to meet the Lord at His first appearing in the air, and those who form the first resurrection? I think they will be in the air, over the earth, and probably within sight of it, "for ever with the Lord." 1 Thess. iv. 17, "With Christ," Rev. xx. 4; see also Rev. xxi. 9, &c.

It seems a help in studying those passages which treat of our Lord's return, to remember that some of them refer to and embrace all the different stages of His Advent, *i.e.*, 1st. The descent into the air. 2nd. The coming down to the earth with His saints, &c., &c.; while there are others which speak only of one stage, or phase of the coming; and of course the context will help us in deciding to which they refer.

Yours sincerely,

E. M.

Hastings.

LITERATURE.

Cosmos: A Geographical, Philosophical, and Educational Review. Twopence monthly.

The Earth. A Series of Letters. 1s.

Genesis or Geology: The Elementary Principles of Physical Cosmogony. 6d. London: Wade, Ludgate Arcade.

WE said to a naval officer the other day, "I daresay, sir, you have been through the Suez Canal."

"Frequently, sir."

"Are there any locks upon it?" we asked, with the disagreeable feeling that we were asking a foolish question. We knew before that the absurdity of locks had not been perpetrated on the famous canal, but we wished to secure the testimony of an eye witness.

"Locks?" said he, "*locks?* No, certainly not!"

Now the reader will please to remember that the Suez Canal is

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100 miles long; that the earth, according to modern astronomy, is a "globe," 24,000 miles in circumference; how then comes it that the waters of the canal are secured without any lock? The "curve" in 100 miles, on the globular theory, must be considerable. We shall not say how much. Some bright schoolboy will soon tell you. "Adam's Peak," in the Island of Ceylon, can be seen in clear weather, from sea, at a distance of 150 miles. Hundreds of similar facts might be named, but at present we only wish to introduce these publications as a praiseworthy effort to uphold truth against the extravagant utterances of *pseudo* science. God's testimony regarding His creation is shamefully scorned by scientists, and unhappily ignored by many Christians who have accepted the amazing delusions of modern astronomy, as if they were scientific truths. Surely the LORD will mercifully deliver those who love Him from the anti-scriptural dogmas of so-called astronomy, as He is graciously delivering them from those of a barbarous theology. Our readers will help truth if they will get Mr. Wade's vigorously written publications, and circulate them. Fifty years ago, Sir George Cornwall Lewis (a name to be held in honour) proved that the requirements of navigation could all be supplied by the Plotemaic system of astronomy, which taught—and truly—that the earth is a circular plane at rest. Dr. W. Friend says:—

"It has, over and over again, been the hope and expectation of intelligent and unprejudiced men that some less extravagant and more intelligible system would, sooner or later, be found as a substitute for the mathematical romance with which Newton has favoured the world. This name has been the sanction for a device, which, the more it is examined, excites the more astonishment at its adoption by men of research and observation."

Sir Richard Phillips says:—

"It would be much wiser at once to pull down the whole, than continue the system of patchwork of which the Newtonian theory consists. For I am convinced that such a mass of deformity must, in due time, offend the common sense of mankind, however admired and cherished it may be."

The illustrious philosopher, Bacon, opposed the Copernican system: and not a few excellent men, to our certain knowledge, feel that Holy Scripture is greatly dishonoured by modern astronomy.

Meantime the delusion is continued in our schools. Our dear children are taught by schoolmasters who prefer the wild theories of Copernicus and Newton to the sublime narrative of the inspired Moses, that the world flies round the sun at twice the speed of lightning. It is awful to think of! Those who reverence the Word of God should examine this matter.

The following is the conclusion of "Genesis or Geology":—

"The sun's altitude, at all seasons of the year, is only 900 miles, or just equal to a meridian of longitude on the Equator. In the June, or Northern Solstice, it is vertical at 1,350 miles from the Equator; in May and July, it is vertical at 900 miles, north; in April and August, it is vertical at 450 miles, north; in March and September, it is "crossing the line;" in February and October, it is vertical at 450 miles, south; in January and November, it is vertical at 900 miles, south; and in the Southern or December Solstice, it is 1,350

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miles from the Equator. The diameter of the sun's Northern, or June orbit, is just 4,200 miles; that of its Equinoxial orbit is 6,900 miles; and that of its December, or Southern orbit, 9,600 miles: or a difference of 2,700 miles between each.

"NOTE.—A lithographed diagram, describing more fully the sun's courses, may be had on application to the Author, enclosing 3½d. in stamps."

The Death of Christ and Substitution. This article has been reprinted from the RAINBOW. Any of our friends wishing copies for distribution, will be supplied on application to Mr. T. Kirkman, 4, Old Hall Street, Liverpool.

The Lord's Day. An Essay attempted in verse. Glasgow: Thomas Murray and Son.

THE author justly values the first day of the week for its manifest and manifold privileges, and zealously sings its value in blank verse, with frequent apt illustrations and anecdotes. The sentiment, however, is better than the song, and the purpose than the performance. We are much pleased with the heart the writer throws in his work; the inspiration of genuine feeling atones for frequent irregularities in measure.

Future Life and Death: What are They? A Scripture Study. Price Threepence. Belfast: W. W. Cleland, Great Victoria Street.

HERE is a remarkable case of *multum in parvo*. The condensed essence of the entire argument on the great question, is given in twenty pages. By an exhaustive process of criticism—fair, true, honest criticism—the author examines the words relating to his theme, and sets the issue in the clearest light. Although the author has concealed his name, there is no reason why we should not tender our hearty thanks to the Rev. S. J. Whitmee, Dublin, for thus coming to the front in the capital of Ireland, as the Lord's witness, in favour of pure revelation. The friends of Divine truth must extend their sympathy to this brave brother, who has, of course, to suffer from the misrepresentations of ignorance and prejudice. We have gone through the ordeal, and don't feel a bit the worse. We hope the pamphlet will have a large sale.

THE CABINET.

ADORATION.—This word literally signifies applying the hand to the mouth; *manum ad os admovere*, i.e., to kiss the hand. The word *kissing* is the usual idiom of the Hebrew language to signify adoration. Cicero mentions a statue of Hercules, the chin and lips of which were considerably worn by the kissing of his worshippers. This gives clear light upon a few passages, the full force of which may not be obvious to the reader. God said to His faithful, but almost despairing servant, Elijah, "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings xix. 18). "And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen; they

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say of them, Let the men that sacrifice kiss the calves" (Hos. xiii. 2). Poor Job, protesting against the accusations and insinuations of his precious "friends," says: "If my heart hath been secretly enticed, or my mouth hath kissed my hand, I should have denied the God that is above" (xxxi. 27, 28). But now, what about the counsel given to the kings and judges of the earth, in connection with the Divine decree respecting God's Anointed? It is this: "*Kiss the Son.*" In other words, pay Him Divine worship; adore Him. This is the meaning of it, as the kings of heathendom could not fail to see at once as soon as the mandate reached them. The New Testament illustration of this, comes from the lips of the Son Himself: "The Father hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath sent Him." (John v. 22, 23).

THE DIVINE REVEALER.—"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18). "The Son was in the bosom of the Father because He was never not-born."—*Bengel.* "An only-begotten God." *Tregelles. Rotherham*, according to the Sinai MS. "Many ancient MSS. and authorities have the only begotten God."—*Alford.*

"ZETEO."—The command to Jeremiah not to pray for the Jews—vii. 16; xi. 11, 14; xiv. 11—was in relation to the threatened captivity. It must be limited to that event. Mark the condition of permanent residence in the land:

"The word that came to Jeremiah from the Lord, saying, Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before Me in this house, which is called by My name, and say, We are delivered to do all these abominations? Is this house, which is called by My name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. But go ye now unto My place which was in Shiloh, where I set My name at the first, and, see what I did to it for the wickedness of My people Israel. And now because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not: therefore will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you

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and to your fathers, as I have done to Shiloh. And I will cast you out of My sight, as I have cast out all your brethren, even the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me; for I will not hear thee" (Jer. vii. 1-16).

A command to the prophet to abstain from what otherwise he would have felt to be his duty, has its explanation thus. For Christians to avoid praying for the Jews, and labouring for their enlightenment, although it may be with very little hope of success, would be a palpable neglect of duty. Whatever their condition and history, they are included in the "all men" of 1 Tim. ii. 1, for whom prayers are to be made by the followers of Christ.

"THE path of life" of the prophet (Psa. xvi. 11) is "the ways of life" of the apostle (Acts ii. 28); and both speak of the same thing, the resurrection of Christ. The prophecy and the history, a thousand years apart, meet at the new tomb of Joseph of Arimathæa, very early in the morning, on the third day after "Christ our passover was sacrificed for us!" We teach no new doctrine, are led astray by no heresy, but hold the faith of prophets and apostles, and rejoice in the truth in which they rejoiced—life in the risen Redeemer, immortality only in Him who was dead, and is alive again, and dieth no more. This is the doctrine of Scripture, and, of course, it has no other on the subject. This is so plain, that we wonder how any reader of the Scripture fails to see it. "Delivered for our offences, raised for our justification, saved by His life." That is the apostolic summary of the Christian redemption; that, therefore, is the summary of our teaching by pen and voice. Does this teaching need an apology? We dare not keep back this transcendently glorious truth, this marvellous lovingkindness of the Lord to mortal men! But O, it is distressing to hear, as we so frequently do, of preachers and pastors who see the Divine doctrine, but do not teach it. We are very unwilling to believe this of men whose responsibility before God is so great. To us personally it cannot matter. We have the interest of no sect or party at heart, but we believe, and are certain, that if the old Gospel were presented in its own wondrous charms, freed from pagan and papal horrors, men would embrace it most gladly and thankfully, and the Word of God would grow mightily and prevail! Meantime, let those who believe and know the truth, do their duty in the matter, without fear of men and in the spirit of Christian meekness; remembering for their comfort that results rest with GOD!

"ANNIHILATION: 1. The act of reducing to nothing, or non-existence. 2. The state of being reduced to nothing."—*Webster*. If these definitions cannot be disputed, I respectfully ask those who taunt us—who believe God's Word respecting the end of impenitent mortals—with being "annihilationists," to explain the following Scriptures: "The triumphing of the wicked is short. . . . He shall fly away as a dream, and shall not be found; yea, he shall be chased away, as a vision of the night" (Job xx. 5, 8). "All the wicked will He destroy" (Psa. cxlv. 20). "The wicked shall perish, and the enemies of the

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Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away" (xxxvii. 20). "Shall be as a dream of a night vision" (Isa. xxix. 7) "They shall be as though they had not been" (Obad. 16). "As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust" (Isa. v. 24). "As chaff that passeth away" (xxix. 5). "He will burn up the chaff with unquenchable fire" (Matt. iii. 12). "Everlasting destruction" (2 Thess. i. 9). If these words—and there are many others like them in the Bible—do not teach "annihilation," that is, the utter destruction of the persons spoken of, there are no words that can teach it. We adore God for teaching us that moral evil shall cease to be, and for endowing no creature with immortality who does not partake of the Divine nature. For the Latin word annihilation, we care nothing; for the teaching of Scripture, everything!

THE Eastern Question grows rapidly in interest. Bible lands seem rising from their graves. Names of places hitherto found only in the Bible, are now of daily occurrence in the secular press. The Turkish empire will soon be a thing of the past, if the dismembering process continues a little longer. Egypt is helpless. Speculators for canals and railways in Palestine, are canvassing for the patronage of investors, and the European governments are at their wit's end in relation to all these matters. It is all right. It is working for the accomplishment of God's purposes, and He will use speculators and governments, without the agents knowing a thing about it! A solemn fact to think of!

"OUR VILE BODY." This idea, unhappily introduced into the Authorised Version, has done its part in fostering the delusion that the body is an encumbrance and a burden to the believer, and when he gets rid of it, by death, his soul will soar to heaven, and praise God with perfect freedom, and unchecked joy. In sermon and hymn the soul is the man, and the body is the prison in which the poor man is confined, and pants to be free. This is the idea, and in prayer and praise men think they are honouring God by uttering it, although, as a matter of fact, no one wishes to die. Paul had no desire to be unclothed, but clothed upon, that mortality might be swallowed up of life. This, he has taught us, could not be until the coming of the Lord. Hence his desire to depart and be with Christ just means his desire for that blessed hope, the return of the Lord, and the resurrection which takes place then. "For our conversation—*πολίτευμα*—is in heaven;" not exactly citizenship, but that by which we perform its functions—life; the phrase therefore is, My life is in heaven, whence I look for the Saviour—life giver—who shall change my vile body—*τὸ σῶμα τῆς ταπεινώσεως*—literally the body of my humiliation—that, namely, which is exposed to pain and death—into the likeness of His glorious body, incorruptible. Compare 1 John iii. 2, "When he shall appear we shall be like him." The human body instead of being vile, is the most beautiful of the works of God. A healthy, well-formed man or woman is a picture to look at, "Wonderfully made!" When a man complains to God of his "vile body," it is a poor compliment to his Maker!

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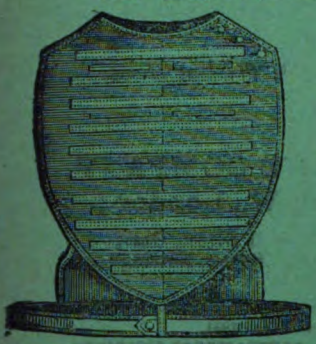

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APRIL, 1884.

Vol. XXI. No. 4.

THE RAINBOW.

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

EDITED BY WILLIAM LEASK, D.D.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

APRIL, 1884.

"STAR DIFFERETH FROM STAR IN GLORY."

OF the physical and literal fact mentioned in 1 Cor. xv. 41, that "one star differeth from another star in glory," there cannot be two opinions, for the thing is ocularly evident to every one. The question of distances, or magnitude, has nothing to do with the obvious fact itself. There it is, however caused, or for whatever reason in the wisdom of the great Creator, "star differs from star in glory." They are not all equally bright, they are not all at the same apparent distance from us, there is no uniformity in these respects; but they are all luminous, all are light bearers, all are pure and beautifully brilliant. This is their common "glory." As to size and position it matters not; all are light, all are splendid gems upon the robe of the great King, "who covereth Himself with light as with a garment." When our Lord was transfigured, "His face did shine as the sun, and His raiment was white as the light," appropriate illustrations of the glory which belonged to Him when he dwelt in the light which no man can approach unto, before He emptied Himself and took upon Him the form of a servant, that He might give believers sonship, and in the resurrection clothe them with glory.

It is impossible to conceive anything grander or more exquisitely beautiful as an intimation, or illustration, of what the children of God are to be in resurrection. "There is one glory of the sun, and another glory of the moon" (for "God made *two* great lights" —not one great light, the sun, and its reflector, the moon—"the greater light to rule the day, and the lesser light to rule the night"); "and another glory of the stars, for star differeth from star in glory. So also is the resurrection of the dead." It is charmingly appropriate that the future of the sons of light should be suggested to them by the stars of heaven: that is their individual position; for their aggregate glory—an intensely brilliant constellation—is intimated by the Lord when He says, "Then shall the righteous shine forth as the sun in the kingdom of their

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Father" (Matt. xiii. 43). The stars are seen by night. The righteous have been God's witnesses during the long moral night of the world's history. What a wonderful story it is! How densely dark everything would have been, but for the stars which God has placed here and there, of very different degrees of light, in the firmament of history! The literal stars of heaven could not be plucked from the firmament by the guilty lovers of darkness; but how they have hated and persecuted and slain the men who have been true to God, "the Father of the lights of heaven," is the chief burden of all history. The story of the world is simply one of war—that of the prince of darkness and his demons against the Prince of life and His followers. It is an old story, and has been told a thousand times. Let us tell it once more, as we wish to have a look at the Lord's veterans, when the war is over, to see whether they are poor pensioners, lame, blind, battered, bruised, crawling on crutches, with memories of a thousand hardships, and the fact of a present pauperism that renders life a burden, and reminds them constantly that the "glory" resulting from the war in which they were volunteers, is an invisible quantity; or whether it is something different. Time seems slow with all its speed. The Lord bears long with His foes, and long with His elect, that cry day and night unto Him.

"Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth for ever on the scaffold, Wrong for ever on the throne—
Yet that scaffold sways the Future, and, behind the dim unknown
Standeth God within the shadow, keeping watch above His own."

Well, then, let us be true to our "Leader and Commander," accepting His Word as our rule of life and action on the great battle-field of faith. We may safely trust Him, however appearances may seem to thwart His revealed purposes, and bring clouds over His promises. He is worthy of our loyal confidence, and genuine faith can stand the hottest fire.

"Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

Count me o'er earth's chosen heroes—they were souls that stood alone,
While the men they agonized for hurled the contumelious stone,
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine
By one man's plain truth to manhood and to God's supreme design."

It seems clear even to ordinary intelligence, when it sets itself *to think* for a few minutes, that Truth, as it is under the special guardianship of God, its Author and Defender, must some day have a triumphant vindication before the universe. And the logic of ordinary thought on this matter coincides perfectly with the

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utterance of revelation—God's "eyes are upon the truth;" and the rewards promised to "those who are valiant for the truth upon the earth," are among the proofs that it shall not always be trodden in the streets, but shall rise on buoyant wing in its peerless beauty, and receive the homage of the nations.

But the comparison of the saints in resurrection to stars differing in glory, teaches that even then uniformity in position, or attainment will be unknown. All will have glory. The idea of incorruptibility and Christ-likeness, carries that with it, of course; but God's great law of variety, with its never ending types of beauty, will obtain then as it does now. The suspicion of partiality must not be allowed to creep into the thought, but there will be great as well as little ones in the kingdom of God. The least will not feel that anything has been withheld that he was qualified to receive, and the greatest will wonder at the Divine munificence that has given him such a "weight of glory." The feeling of envy on the one hand, or superiority on the other, will not shade the splendour of God's redeemed. Each will feel that he is exactly in his place, that no other position could have suited him; and the harmony of adoration will never be broken by a jarring note.

There is an exquisite verse in the sixty-eighth psalm, which we hope will not be "improved" by the learned Revisers; for, whatever may be its exact meaning, the remarkable contrast between the two images it contains, vividly suggests thought concerning the "now" and "then" of Christ's followers. Here is the gem: "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." When those sons of light look back upon their mortal story, what sad scenes will memory recall! and when they think of their incorruptible condition as the children of the resurrection, what an amazing contrast! The idea of casting their crowns before the throne, seems, under the circumstances, the most natural thing imaginable! They will not be able to help it! They must do it! Gratitude, wonder, adoration, an overwhelming sense of the results of redeeming love, will constrain them to fall prostrate before the glorious Redeemer, who has done such unspeakable things for them.

But "stars." Surely there is another thought in this similitude. Does it not suggest the precious thought of purity? O, inestimable crown of redemption! Perfect, spotless, transparent, eternal purity! The very thought is bliss, and what will the realised fact be? If the Lord is able and willing to lead any of His people up to this transcendent issue of His work, they will need no further proof of His marvellous love. But He is both able and willing: "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Let us, therefore, in hope of this surpassing

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blessing, close with the sublime doxology: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen!" ED.

EASTER MELODY.

"The Lord is risen indeed."—Luke xxiv. 34.

OH, harp of varied tone!
Erewhile a cradle song,
The Prince of Life to own,
Where Death had reigned so long.

Anon, the saddest string,
A wail—a piercing wail—
They crucified thy King:
Ah, who may bear the tale?

. . . . . .

But what? Oh, harp of mine!
What now The Victor's strain?
"The Conqueror Divine
Is risen o'er Death to reign!"

Oh, harp! thy changeless breath
A triumph song shall be;
"The Life" o'erpow'ring Death,
In Immortality!

BY MRS. JOSEPH FEARN.

THE PREDICTED RAPTURE OF THE SAINTS.

Will it Precede the Tribulation—The Great One?

IT is not questioned that all the saints of "this present evil age" (Gal. i. 4) must pass through tribulation. "They are not of the world, even as Christ was not of the world" John xvii. 14). In so far as this separation finds practical expression, it brings tribulation in some form. "In the world ye shall have tribulation" (John xvi. 33). "We must through much tribulation enter into the kingdom of God" (Acts xiv. 22). But while all saints are sharers with Christ in His baptism of suffering for righteousness sake, "filling up that which is behind of the afflictions of Christ" (Col. i. 24), will He suffer any member of

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His body, which is the creation of this age, to pass through that tribulation with which this dispensation is to close? It is distinguished from that which the Scriptures describe as the common lot of the followers of Christ, in being called emphatically "*The* great tribulation." In Jer. xxx. 7, we read, "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it." Daniel xii. 1, says, "At that time . . . there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time, thy people shall be delivered, every one that shall be found written in the Book." In Matt. xxiv. 21, our Lord says, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." In these passages, the Jews only are spoken of, but in Luke xxi. the terrible sufferings which mark the reign of the Antichrist are seen as falling upon a very wide area, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

It is not our object in this paper to go further into this question than is necessary to point out the marked difference between the tribulation which is the common lot of believers of this age, and that unexampled time of trouble which shall befal both Jews and Gentiles in the last days. The latter is described in Rev. vii. 14, as "great tribulation," or more correctly, as in the Revised Version, "THE great tribulation." The definite article "*the*" marks it as distinct from all others. "THE great tribulation," or the one predicted by the holy Prophets, and by our Lord and His Apostles, as to come in the last days of this age. Both Jews and Gentiles come within its range. In Rev. vii. 14, a numberless multitude of all nations stood before the throne, of whom an elder says, "These are they which came out of THE great tribulation."

The question now awaiting consideration is:

Is the Church, the Body and Bride of Christ, found in this great multitude? Or are these deeply suffering saints gathered *after* the removal of the Church? Does not Isaiah xxvi. 9 (as well as other Scriptures) point to this great ingathering, saying, "*For when Thy judgments are in the earth*, the inhabitants of the world will learn righteousness?" And is not the agency mainly used for this blessed work in that time of world-wide trouble indicated in the first part of this chapter? In attempting to answer the question at the head of this paper, we assume that our readers have accepted the precious and clearly-revealed truths touching the pre-millennial advent of Christ, and the First Resurrection, referred to in many Scriptures, but very fully stated in Rev. xx. Our reply is, they will not pass through "*the* great tribulation," nor enter it at all. Our reasons for such belief are as follows:—

1. We have no example in the Word of God of saints being left to pass through any of those judgments which have over-

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whelmed a people, the measure of whose iniquity has been full. So utterly corrupt was the whole world, that to Noah only could God say, "Thee have I seen righteous before Me in this generation," and before He brings "the flood upon the world of the ungodly," He shuts up His righteous servant in a place of perfect safety. The wickedness of the cities of the plain had reached its climax, Divine forbearance could endure it no longer, but one righteous man is found there, and the Lord says to him, while pointing to a place of safety, "Haste thee, escape thither, for I cannot do anything till thou be come thither." To Jerusalem the Lord said, "Fill ye up then, the measure of your fathers." He predicted how they would do this, and with what results (Matt. xxiii. 34-39). They even committed the unexampled crime of crucifying the Lord of glory. Our Lord directed His disciples how they were to escape when they should "see Jerusalem encompassed with armies." History informs us that while 1,100,000 persons perished, by the sword, the pestilence, and the famine, *not one Christian* was lost in that awful judgment, *all* escaped to a place of safety. Our contention is that these are types which foreshadow the escape of all His true saints before the Apocalyptic judgments fall upon a world which has rejected Christ, who came in the Father's name, and has accepted the infidel Antichrist, who comes in his own name. The Lord says, "As the days of Noah were," "Likewise as it was in the days of Lot," "Even thus shall it be in the day when the Son of Man is revealed," i.e., wickedness shall abound, and have reached its climax, as on each of those occasions. But does it not also teach that, *as* then His righteous ones were taken out of the way, so, before "*the* great tribulation" touches the earth, He will fulfil His word, and call up His saints to Himself, to meet Him in the air? Is it not their privilege to say, "For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me, He shall set me up upon a rock" (Psalm xxvii. 5). Does not the assurance given in Psalm xxxi. 20, reach to that awful era in the world's history? "Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues."

2. The Divine word is distinctly pledged to the escape of His faithful people from that time of trouble. "Watch ye, therefore, and pray always that ye may be accounted worthy to escape *all* these things that shall come to pass, and to stand before the Son of Man" (Luke xxi. 36). "Because thou hast kept the word of My patience, *I* will also keep thee *from* the hour of temptation, which shall come upon all the world to try them that dwell upon the earth" (Rev. iii. 10). His promise is that they shall never enter that hour of temptation. "FROM," not preservation in or through it, but "I will keep thee from it." Mark His gracious word to His people touching that hour. "Come My people,

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enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (Isa. xxvi. 20, 21).

3. The removal of living saints and the resurrection of sleeping ones before "The great tribulation," is taught in 1 Thess. iv. 13-18. The "*coming* of the Lord" in this passage makes no reference to the earth. He is not said to descend below "the air," whither His saints are caught up; no mention is made of the power and glory which shall mark His descent with His saints, as seen in Rev. xix. "Parousian" which here denotes the Lord's coming, simply means, "being present, presence, arrival," i.e., in the air, where His saints meet him. When His descent in majesty and great glory to the earth is described, very different language is used, as in Zech. xiv. 4, 5. "And His feet shall stand in that day upon the Mount of Olives, and the Lord my God shall come, *and all the saints with Thee.*" The time and manner of this event are perfectly distinct from that in which He takes them up to meet Him in the air. They must have been taken up before they can come *with* Him, as described in Rev. xix. and other Scriptures. See also Matt. xxiv. 29, 30, Jude 14, 15, Rev. i. 7. None of this pomp and manifested glory is seen by the world when 1 Thess. iv. is fulfilled. "The voice of the Archangel with the trump of God," when the Lord descends with a shout into the air, and calls His living and sleeping saints to meet Him, will be heard by none save this changed and resurrected company, all will be done "in a moment, in the twinkling of an eye" (1 Cor. xv. 52). In like manner the language of the angels in Acts i. 11, refers to this first stage in the Lord's second advent, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." At this stage He is not seen by the world, but, as when He went up, *only by His disciples;* there is no manifestation of that power and glory which will mark the next stage in His advent, when He comes with His saints to the earth, and "every eye shall see Him."

Some very intelligent students of prophecy quote Rev. xii. in proof of the rapture of the saints before "the great tribulation." They contend that "the man-child who was to rule all nations with a rod of iron," is the raptured Church. The arguments favouring this view cannot be introduced here, beyond noticing one or two passages which assign such rule to the risen and changed saints; when, as viceregents with Christ, they shall "judge the world" (1 Cor. vi. 2), and "reign on the earth" (Rev. v. 10). "Let the saints be joyful in glory, . . . and a two-edged sword in their hand; to execute vengeance upon the heathen (Gonyim

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bodies, nations), and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written: This honour have all His saints" (Psa. cxlix. 5-9). "He that overcometh, to him will I give power over the nations: and he shall rule them with a rod of iron" (Rev. ii. 26, 27). The same language is used to describe the rule of the man-child, and of that of the saints in the coming age, which affords at least presumptive evidence that they are identical. If this conclusion is correct, it proves the truth for which we contend. The ascent of the man-child precedes the expulsion of the dragon and his angels from the heavens, and "the great tribulation," which follows that expulsion. If, however, the identity of the man-child is disputed, the chapter still supplies evidence of the rapture of the saints before the last half of Daniel's seventieth week, and the awful reign of Antichrist. Satan's expulsion from the heavens must precede the manifestation of the Antichrist, to whom the dragon gives "his power and his seat and great authority" (Rev. xiii. 2). But 2 Thess. ii. teaches, that Antichrist, "the lawless one," cannot be revealed until "he who now letteth (one that restraineth, Revised Version) be taken out of the way." Who is He that now letteth, or restraineth; and whose removal must precede the revelation of the "man of sin?" Some say, the Holy Spirit; others, the Church. In either case, the removal of one involves the removal of the other—they cannot be separated. If, then, the Holy Spirit, or the Church, is the hinderer of 2 Thess. ii., and the removal must precede Antichrist's Satanic-inspired reign, then such removal must take place before, or be concurrent with, the expulsion of Satan from the heavens. This view receives further support from Eph. vi. 12: "We wrestle against . . . the rulers of the darkness of this age, against the spiritual hosts of wickedness in the heavenly places" (Revised Version). This will cease when it can be said of Satan and his angels, "Neither was their place found any more in heaven."

Satan is *now* the prince of the power of the air, but *then* the heavenly places are cleared of him and of his angels for ever. All through this present time he is the accuser of the brethren there, and we have to carry on the conflict with him there. But we read, "He was cast down to the earth, and his angels were cast down with him" (Rev. xii. Revised Version); and, as we learn from the following part of the chapter, the tribulation at once falls heavily upon the earth. Those whose wrestling with him now is in the heavens, are all taken out of the way, or this Eph. vi. 12 would cease to be true. The condition of saints who may be gathered during the tribulation, and those of the millennial age, will be totally different. In Eph. i. 3 we read, that all our "spiritual blessings" are now held by us "in the heavenly places in Christ." To wrest these from us, or to mar our enjoyment of them, Satan carries on the conflict there. Only as we "put on the whole

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armour of God," are we able to overcome the wiles of the devil. The overcoming ones will have the Lord's commendation and reward in that judgment of service which will follow, "our gathering together unto Him" in the air.

That judgment must precede their descent with Him for rule and judgment over the earth, and their several places of honour and service must have been assigned, "as the work of each shall be." All this necessitates the pre-tribulation rapture of which we speak.

4. Revelation iv. and v. furnish conclusive evidence touching the place which this rapture holds in the order of coming events. We do not contend that every prediction in this Book must necessarily be fulfilled in the precise order it holds in the narrative, but it cannot be seriously disputed that the general divisions are outlined with an accuracy which leaves no room to question the general order.

The instructions to the inspired Seer, are: "Write the things which *thou hast seen;*" viz., the marvellous vision of "One like unto the Son of Man, holding the seven stars and the seven golden candlesticks." "And the things *which are,*" or the Church state, which then existed, as narrated in chapters ii. and iii.; and which still continues, and will remain until His Bride is ready to meet her Bridegroom in the air. "And the things *which shall be hereafter,*" lit., "after these," i.e., after the Church state. The first of these we have in chapters iv. and v., where the raptured and glorified Church, robed and crowned, and enthroned, is seen in heaven. Revelation iv. 4: These elders are a representative body. We have the type in the twenty-four orders of priesthood set up by King David, and in the division of the priesthood into twenty-four courses.

Before the Lord Jesus comes forth "in power and great glory," He here shows to the seer the heavenly priesthood complete, as seen in one of the antitypical courses. We know that these are redeemed saints by their "white raiment," and by the song they sing: "Thou wast slain, and hast redeemed us to God by Thy blood" (Chap. v. 9). We know also that they are saints in changed and glorified bodies: souls are nowhere said to be crowned, and throned; thus proving that when these are seen, as here represented, the first resurrection has taken place.

If further proof that this is a pre-tribulation scene, is needed, we have only to turn to the fact, that these glorified saints are seen in heaven, while the great tribulation runs its course.

The sixth chapter introduces us to some of the events of that terrible era of the world's history, which is closed in chapter xix. In the seventh chapter, we have one of these elders explaining to John, who the saints were that had been gathered out of the great tribulation. John knew those represented by the elders, but did not know these. Again in chapter xi. 16, these resurrected saints are seen in heaven, while the awful events of the great tribulation

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are unfolding. We see them again in chapter xix., when they descend from heaven, in the glorious train of their victorious Lord, to execute judgment on the Antichrist, and on the false prophet, and their associates.

5. Without pretending that we have exhausted the evidence of Scripture in proof of the pre-tribulation rapture of the saints, we at present must leave the subject with but one argument more sustaining our belief. We have already noticed in this paper how different the descent of the Lord into the air to meet His Bride is, from any of those descriptions of His coming as a King, a Conqueror, and an Avenger to the earth. On the latter occasion He puts down Satanic and world power to take upon Himself the government of the earth. He is "revealed from heaven with His mighty angels, in flaming fire, taking vengeance"—and in "the glory of His power" (2 Thess. i. 7, 9). He comes "to execute judgment upon all" (Jude 15). He comes with the "sharp sword to smite the nations, and to tread the wine-press of the fierceness and wrath of Almighty God (Rev. xix. 15). "The government shall be upon His shoulder," and the Elders give Him thanks "because Thou hast taken to Thee Thy great power, and hast reigned" (Rev. xi. 17). But all this closes the tribulation era, and is *preceded* by signs and wonders, which the saints of those days will easily interpret, and know assuredly that the final deliverance is at hand. They will have no difficulty in knowing at what time Daniel's last prophetic week must end, when He shall reign, "In whose days the righteous shall flourish" (Psalm lxxii. 7). On the contrary, in looking for His descent into the air, the saints of this age are pointed to no such signs, and have no dates given which indicate with any certainty when they shall be called away. The general condition of things in the professing Church, and in the world, may justify the belief that the event is near, but their instructions are, "Take ye heed, watch and pray: for ye know not when the time is" (Mark xiii. 33). The Virgins in Matt. xxv. knew not when the Bridegroom would arrive—only the ready ones, who have waited with their lamps, and oil in their vessels, go in with Him to the marriage; and the door is shut.

To the foolish and unready, with nothing but the lamp of profession, He says, "I know you not," adding, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." In the 46th verse of the preceding chapter, He says, "Blessed is that servant whom his lord when he cometh shall find so doing." "To them that look for Him," as do the wise virgins, "shall He appear the second time without sin unto salvation" (Heb. ix. 28). The unready may be left to the darkness and terrors of the days of Antichrist.

Hence it is that this doctrine of the Lord's coming *for* His saints, and the uncertainty of the time of this event, is used by the inspired writers as the *most practical of all truths*. There is no

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system of error, or form of evil, against which they warn us, but arguments are drawn from this great truth to enforce the warning. "*Looking for that blessed hope*" is the strongest motive for "denying ungodliness and worldly lusts," and to "live soberly, righteously, and godly, in this present age" (Titus ii. 12, 13). Under the "trial of faith," encouragement and comfort are drawn from the truth that such trial will "be found unto praise and honour and glory *at the appearing of Jesus Christ*" (1 Pet. i. 7).

Are we urged to unfailing "hope?" It is in view of the grace that is to be brought unto us *at the revelation of Jesus Christ*" (1 Pet. i. 13). Is ministerial diligence and faithfulness commanded? The motive for encouragement is, "*When the Chief Shepherd shall appear*, ye shall receive a crown of glory that fadeth not away" (1 Pet. v. 1-4).

It is in view of our being called at any moment to meet the Lord in the air that we are constantly exhorted to practical separation from the world, an unworldly spirit, a Christ-like walk, and unwearied activity in all service and testimony for Him. No work of faith, or labour of love, will be forgotten then. "Behold, I come quickly; and my reward is with me, to render to each man according as his work is" (Rev. xxii. 12—Revised Version). Apostolic teaching always kept this truth to the front; even recent converts from idolatry were familiar with, and influenced in their walk and service by it. Of this we have an example in the Thessalonian converts. The Apostle could commend their intelligent faith, their Christian steadfastness, and holy devotedness, adding, "Ye turned to God from idols to serve the living and true God, and *to wait* for His Son from heaven." Surely Apostolic faithfulness, in delivering the *full* Gospel message, which includes the cross and the crown, "the sufferings of Christ, and the glory that should follow" (1 Pet. i. 11), God would still honour with corresponding results.

6. In Matt. xiii. 30, we read, "Gather ye together *first* the tares, but gather the wheat into my barn." From this it has been argued that judgment upon Christians who have a name to live but are dead, will precede the ingathering of true saints. But, allowing that it applies to believers of this age, it decides nothing on the question of priority. In Matt. iii. 12, and in Luke iii. 17, we read, "He will gather His wheat into His garner, but He will burn up the chaff with unquenchable fire." Here the gathering of the wheat *precedes* the destruction of the chaff. All these passages have very solemn and much-needed lessons for us, but the dividing of the wheat from the tares, and the good fish from the bad, *is a pre-millennial*, NOT a pre-tribulation event. They support our conclusion that the saints now gathered must have been previously removed. The separation of the wheat and the tares takes place *on the earth*, but the translation of the saints, before the tribulation, is *from* the earth into the air. The former is done by angels,

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but in the latter case no mention is made of angels, save "the voice of the Archangel," either in 1 Thess. iv., 1 Cor. xv., or any other Scripture, but it is expressly said, "*The Lord* Himself shall descend." This will be in fulfilment of His promise, "*I* will come again, and receive you to Myself, that where I am, there ye may be also" (John xiv. 3). All the saints, up to the period of the separation of the wheat and the tares, will be included in the kingdom of God, mentioned in Matt. xiii. 43, viz., Old Testament believers; the Church, or body of Christ, formed between the day of Pentecost and the gathering together to Him in mid-heaven; also those who are saved during "the great tribulation." These collectively are called "The kingdom of *the Father*." "Then shall the righteous shine forth as the sun in the kingdom of their Father." Into this kingdom "there shall in no wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. xxi. 27). Out of it He has gathered "all things that offend, and them which do iniquity." But the world-kingdom upon the earth, which is under the immediate government of Christ and the reigning saints, will not be perfect.

During the Millennial era Satan will be bound, government will be perfectly just over the earth, health and longevity will be the rule, sickness and death the exception, and only for open disobedience—earth will be restored to wondrous fruitfulness, so that "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose" (Isa. xxxv). The beasts of the earth shall be at peace with each other, and with man, and the elements shall rise against him no more. Yet, during that blessed period, there will be sinners to punish, and rebellion to put down, until the close of the thousand years, when the last rebellion ends in casting the devil into the lake of fire—the destruction of the rebels by fire from heaven—the resurrection of all the dead—the judgment before the great white throne. Then "the end" predicted in 1 Cor. xv. 24, is come, when the kingdom, perfected in all its parts, is delivered, or has been delivered, up to God, even the Father—death is destroyed—Christ hath put all things under His feet, and God is all in all.

"At length—the final kingdom,
No bound, no end possessing:
When heaven and earth—
God all in all,
Shall fill with largest blessing,
All root of evil banish'd,
No breath of sin to wither,
In earth—on high—
Nought else but joy,
And blissful peace for ever!

May all that read this paper be ready for the one impending

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event, which may happen at any time, and without the least warning. "In a moment, in the twinkling of an eye, the dead shall be raised incorruptible, and we shall be changed."

"Watch: 'tis your Lord's command,
And while you read He's near;
Mark the first signal of His hand,
And ready all appear."

JOHN AVERILL.

Teignmouth.

THE ETERNAL LIFE WHICH JESUS GIVES: WHAT IS IT?

UNDER the word *zoe—life*, Robinson, in his Lexicon of the New Testament, gives the following explanations:—(1) "Generally physical life and existence, as opposed to death and non-existence. (2) Life, i.e., manner of life, conduct, in a moral respect. (3) Life, i.e., happy life, welfare, happiness. . . In the Christian sense of eternal life, i.e., that life of bliss and glory in the kingdom of God, which awaits the true disciples of Christ after the resurrection."

Thus, it will be seen, he has to give a "Christian sense" in which the meaning of the word is entirely different from what it is in the ordinary sense, a new meaning is *invented* for the word in the New Testament, in order to make it fit the theory that all men necessarily have immortal life. Not one of Robinson's examples proves this meaning to be necessary, except upon that theory. Some of them have evidently to be strained greatly in order thus to be understood. Among others, he cites 1 Tim. iv. 8 as a place where the word is used in this "Christian sense." "Godliness is profitable for all things, having promise of the life (*existence*, clearly, here) which now is, and of that (what? *existence* or *happiness?*) which is to come! Another of his examples is Rom. v. 17, "For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in *life* through the one, even Jesus Christ." Is it not the death—non-existence—which is in this passage contrasted with life, and can we give life here any other meaning than the opposite of death? Another example he gives of this "Christian sense" is 1 John v. 12. Let us look at verses 11 and 12. "And the witness is this, that God gave unto us eternal *life*, and this *life* is in His Son. He that hath the Son hath the *life*; he that hath not the Son of God hath not the *life*." Here we read, "This life (that which God gives to believers) *is in His Son:*" in Him as its source (John i. 4), or, as

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in John v. 26, that "as the Father hath life in Himself, even so gave He to the Son to have life in Himself." This is therefore the life of the Son—His immortal existence. And can we lawfully understand one thing of the life in the Son, and another thing of that which He gives to believers?

This appears to me to bring us to the point by which we may test any theory we hold as to the meaning of this life. *The life which Christ gives to believers is evidently the kind of life—may we not say, the very life?—He Himself possesses.* In John xiv. 19 He says to His disciples, "Because I live, ye shall live also." In John vi. there is much respecting this life, and about the "living bread which came down out of heaven," as contrasted with the earthly physical life, and the "meat which perisheth." In verses 57 and 58 He says, "As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of Me. He that eateth this bread shall live for ever." Can we make the word to live (*zao*) or the word life (*zoe*) mean one thing as applied to the "living Father" and the living Son, and another thing as applied to the living believer? If we try to put the word happiness, or bliss, in place of living, or life, when the word refers to the Father and the Son, we shall shrink from it as being almost profane.

Then can we change the meaning of the word in such passages as the following?—(John v. 24)—"He that heareth My word, and believeth Him that sent Me hath eternal *bliss*, and cometh not into judgment, but hath passed out of death into *bliss*." (Rom. ii. 7) "To them that by patience in well-doing seek for glory and honour and incorruption eternal *happiness*." (2 Cor. v. 4) "That what is mortal may be swallowed up of *happiness*." Can we read in 2 Timothy i. 10, that Christ hath abolished misery, and hath brought *bliss* and incorruption to light through the Gospel?" Or in 1 John iii. 14, "We know we have passed out of misery into *bliss!*" Could we change "tree of life," "water of life," "the book of life," into tree of happiness, water of happiness, the book of bliss? Can we alter 1 Cor. xv. 45, "The first Adam became a living soul; the last Adam became a life-giving spirit," so as to suit the requirements of such a view of the meaning of life? Or could we thus change the words, "*I* am the resurrection and the life?"

Surely we shall do better to deal honestly with the language of the New Testament, and understand the life eternal, which is the free gift of God through Jesus Christ our Lord, to be *immortality*. "Because I live, ye shall live also." We shall, as believers, "live together with Him." Adam lost the title to immortality through sin. He was driven forth from the garden of Eden "lest he (should) put forth his hand and take of the tree of life, and *live for ever*." But Christ, through His atoning work, has opened the way to the tree of life. Hence we read in Rev. ii. 7, "To him

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that overcometh, to him will I give to eat of the tree of life which is in the paradise of God." "He that doeth the will of God *abideth*, 'continueth, existeth,' for ever" (1 John ii. 17).

EXPLANATION OF SOME PASSAGES UPON WHICH BELIEVERS IN NEVER-ENDING SUFFERING BASE THEIR BELIEF.

Although I maintain very firmly that only those who by faith accept salvation through Christ have immortality, I do not deny that there are any difficulties in the New Testament in the way of those who accept this view. There are some; but these difficulties are very few, and they are all capable of a reasonable explanation; while the difficulties in the way of either universal restoration, or the never-ending torment of the wicked, are absolutely overwhelming, both in number and in magnitude.

The passages which, under this section, I have to explain, constitute, I believe, the sole foundation in the Scriptures upon which the theory of never-ending torment rests. They are *seven* or *eight* in number—*two* or *three* in the Gospels, *five* in the Revelation of John, and *one* in the Old Testament.

The first is Matt. xxv. 46, "And these shall go away into eternal punishment: but the righteous into eternal life." I believe we should here understand the eternal *effect*, and not the never-ending *process* of punishment. The same explanation will apply to John iii. 36, where the wrath of God is said to *abide on* one who "obeyeth not the Son." In neither of these passages is it said that the *suffering* is eternal. We are told in 2 Thess. i. 9 that the punishment is "eternal destruction from the face of the Lord." I believe this explanation also meets the difficulty about "everlasting contempt" in Daniel xii. 2. Those who suffer this punishment are (like an executed murderer) in everlasting contempt, although they may not be conscious of it.

The same kind of expression is used for the righteous and the wicked, and the objection is sometimes raised "if the punishment is not everlasting, what reason have we for concluding that the life is everlasting?" I reply, *the punishment is everlasting*. There is *no ending* to the death—no second resurrection of the wicked. In the same way there is *no ending of the life*—no death of the righteous. But we do not need to depend upon this passage for proof of the unending life of the righteous. We have many other passages upon which this firmly rests, among them John x. 28, "I give unto them eternal life, and they shall never perish, and no one shall snatch them out of My hand;" and John xiv. 19, "Because I live, ye shall live also."

Mark ix. 43-50. We have here, *first*, "the unquenchable fire." This being described as unquenchable, surely does not necessarily mean that those cast into it are indestructible. In Matt. iii. 12 and Luke iii. 17, John the Baptist says of our Lord, "The chaff

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He will *burn up* with unquenchable fire." If it is burnt up, must it not be destroyed—disintegrated, consumed?

The chief controversy on this passage must, however, be about the words, "Where their worm dieth not." (1) I would point out how conveniently *dieth* is here taken by the believers in never-ending torment, *not in the secondary sense which is invariably adopted in other places,* when man's spirit is referred to, *but in its primary meaning.* Here we are told "dieth not" means, it does not cease to exist. Is this honest dealing? (2) The explanation usually given is that this worm is the sinner's conscience, which never ceases to gnaw. What reason is there—except the support of this theory—why this should be thus interpreted? Where else in Scripture is conscience said to be a worm, or like a worm? Is it not clear that our Lord's words here used are a quotation from Isaiah lxvi. 24? In this chapter the prophet writes of a great *temporal* judgment, when "the hand of the Lord shall be known toward His servants, and His indignation towards His enemies," verse 14. "For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." They will be so many, that the righteous in Jerusalem "shall go forth, and look upon the carcasses of the men that have transgressed against Me: *for their worm shall not die, neither shall their fire be quenched,* and they shall be an abhorring unto all flesh."

Is the "worm" in this passage the conscience of the slain? Is it not the worm that feeds upon dead and decaying bodies? And is not the expression "shall not die" used to indicate the multitude of the dead carcasses the worm shall have to feed upon? On this passage I quote the words of Professor Alexander, in his admirable Commentary on the Prophecies of Isaiah: "In the valley of the son of Hinnom, under the very brow of Zion and Moriah, where the children were once sacrificed to Moloch, and where purifying fires were afterwards kept ever burning, the apostate Israel is finally exhibited, no longer living, but committed to the flames of Tophet. To render our conception more intense the worm is added to the flames, and both are represented as undying." Professor Alexander was a believer in never-ending torment to the wicked. But let me ask my readers to look fairly into the two passages, and judge whether there is sufficient in our Lord's quotation upon which to build the belief (1) that the spirits of the wicked live for ever; and (2) that they are everlastingly tormented?

Rev. xiv. 9, 10, 11. "If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God . . . . and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up for ever and ever," &c. This, from my point of view, is the most difficult passage I have to deal with.

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On it I have *five* considerations to suggest:—(1) Does it necessarily refer to a judgment beyond the present state of existence? The reference to Babylon is apparently taken from Jer. li. 7-9. Most modern Protestant interpreters apply the passage to Papal Rome. Dean Alford says the "imagery" is from Isaiah xxxiv. 8-10. "It is the day of the Lord's vengeance, and the year of the recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall be waste; none shall pass through it for ever and ever." Here certainly it is temporal punishment. (2) But, supposing it to be punishment beyond the present state of existence, why should we understand the "imagery," as Dean Alford calls it, more literally here than in Isaiah? (3) This passage refers only to those who worship the beast and receive his mark. There is no indication whatever that it refers to all unbelievers; the inference would be it does not, because those who worship the beast are singled out for special punishment. (4) At most, the terms used do not necessarily mean more than "ages of ages," and the Hebrew equivalent, "for ever and ever," is used in Isaiah for a temporal judgment. (5) We certainly ought to interpret an isolated passage such as this by the general teaching of Scripture. We should also take into consideration the highly figurative character of the language generally used in this Book of Revelation—as, indeed, in most other prophetical books. See examples of this figurative language in xvi. 20, xvii. 16, xix. 1-3, 17, 18; also ix. 2, 3, 18.

Rev. xix. 20, 21: "And the beast was taken, and with him the false prophet . . . . they twain were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of Him that sat upon the horse . . . . and all the birds were filled with their flesh." Most of what I have said about the previous passage applies equally to this. We may specially mark here the contrast between the punishment of the beast and the false prophet and those who follow them.

Rev. xx. 10: "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever." Making the most of this passage, there are only the devil, the beast, and the false prophet here spoken of. Doubtless this refers to awful judgment which these are to endure. Are they not here singled out as those who are to suffer the greatest punishment? The term employed—unto the ages of ages—*may* mean everlasting. But it does not necessarily mean that; and this passage must be interpreted by other teaching of Scripture. Now in 1 Cor. xv. 24-28, we are very plainly told that all God's enemies are to be "abolished." Therefore, if that be true, even the devil, the beast, and the false prophet must be abolished.

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Hitherto in this book we have found no reference to unbelieving men generally as suffering these fiery punishments. In two places, however, we are told that men are cast into the lake of fire. These are Rev. xx. 15: "And if any was not found written in the Book of Life, he was cast into the lake of fire;" and Rev. xxi. 8: "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." Now, what evidence have we in these passages that these wicked men are to be tormented everlastingly? Absolutely none. Nothing is said about the *duration* of their suffering. At most it can be only an inference that they do thus suffer. And, surely, this is too terrible a belief to *rest upon a mere inference!*

On the contrary, there is evidence that they do not suffer for ever, but are destroyed. (1) In chap. xx. 14, Death and Hades are also said to be cast into this lake of fire. Are they cast there to be tormented everlastingly, or to be put an end to? Does not the casting of them into the lake of fire indicate their destruction? If so, why is not this also the destruction of men? (2) This is expressly said to be "the second death." Now, must not a *second* death be like the first—dissolution?

SUMMARY OF DIFFICULTIES TO BE EXPLAINED BY THE BELIEVERS IN NEVER-ENDING TORMENT.

In the preceding section I have examined all the passages of Scripture which can, with any show of reason, be brought forward in favour of the never-ending suffering of the wicked. Now I will summarise the difficulties in the way of that view.

1. The *first* is that *nowhere in the entire Old and New Testament Scriptures are men generally declared to be necessarily and inherently immortal.* It has, therefore, either (1) to be "taken for granted," or (2) to be proved by other evidence than direct statement. As far as I am aware, the only Scripture in favour of it are those passages supposed to teach never-ending suffering examined in the last section.

2. A *second* difficulty is that in 1 Tim. vi. 16, it is said of God "*Who only hath immortality,*" which must surely mean that neither angels, nor men, nor devils, nor any other beings inherently possess immortality. If they have it, it must be as a special gift from God, not an inherent necessity of their nature. Now, *while we are nowhere in the Scriptures taught that this gift is bestowed upon all men, we are taught that it is bestowed upon believers.*

3. A *third* difficulty is, that those who take this view of the necessary immortality of all men, *must understand the doom of death threatened to Adam either* (1) *of the body alone; or* (2) *in one sense as applied to the body, and in another sense as applied to*

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the spirit, viz.: dissolution and decay in one case, everlasting continuance in suffering in the other.

4. The *fourth* difficulty lies in the fact that, in order to hold this view of everlasting suffering, *none of the words employed in the New Testament to indicate the doom of unbelievers can be understood in their primary sense.* The primary and ordinary sense has, in every case, to be put aside for a secondary sense. Thus a liberty is taken with the Word of God which would not be taken with any other book.

Is not this fact of itself enough to make us pause and solemnly ask ourselves whether the church may not for ages have misinterpreted God's Word? Those of us who hold the view that death means dissolution—whether the word be applied to the body or to the spirit—certainly have this strong argument in our favour, that we adhere to the literal and natural meaning of Scripture language, while others are obliged to put an unnatural meaning upon it.

5. The *fifth* difficulty lies in the use of the terms applied to the future condition of believers. This is similar to that just noticed, viz.: that *the primary and natural meaning of the terms has to be put aside and a secondary meaning attached to them.*

6. The *sixth* difficulty is that "*the second death*" *has to be understood as being something which has no resemblance whatever to the first death.*

7. The *seventh* lies in the declaration, 1 Cor. xv. 28, *that God is to be all in all.* In Phil, ii. 10 and 11, and Col. i. 20, there are passages which certainly must, upon any honest system of interpretation, mean that a time will arrive when all creatures then existing will be loyal subjects of Christ. If there were not so much in Scripture indicating the contrary, I should believe these two at least teach universal restitution. But that view is disproved, I believe, by overwhelming evidence.

What then is the conclusion we are logically obliged to arrive at, except that something comes before the blessed consummation which these passages indicate, when all creation shall confess that Jesus Christ is Lord, to the glory of God the Father. This is the destruction of all who continue to be Christ's enemies.

8. The *eighth* difficulty is the statement in 1 Cor. xv. 24, 25, 26, viz.: (1) *That Christ shall abolish all rule and all authority and power;* and (2) *That the last enemy that shall be abolished is death.*

On this passage I wish to say (1) suppose we understand death here to mean only the death which destroys the body, even then, if this Scripture is literally true, *all other enemies of God are to be abolished before that is abolished.* The same word is used for the abolition of death and the abolition of Christ's enemies in general. If it means that death is to be brought to an end, why not also that all other enemies are likewise to be brought to an

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end? (2) Or suppose we understand death here to be the death which unbelievers suffer—the second death. If this death is suffering, torment, then *that* is to be abolished; consequently it cannot be never-ending. I leave those who believe in never-ending torment to take which view they please of the word death in this passage, and then to get out of the difficulty they will find themselves in—if they can. (3) But I must further ask, If myriads upon myriads of men and devils are to be kept in unending torment, how can this whole passage possibly be understood? Where will be the abolition of enemies? Will these suffering spirits no longer be God's enemies? Must we not believe that all enemies, whether they be men or devils, will be literally abolished? Then, and then only, will God be all in all. Those who believe in the everlasting continuance in agony of these enemies cannot give a reasonable interpretation of these statements. Indeed, the only way open to them is, to eliminate the entire passage from the Word of God.

A SIMPLE VIEW OF THE SUBJECT.

It is difficult for us to break away from what we have been taught as truth, however clearly it may be proved to be inconsistent with Scripture teaching. Let us, however, suppose there are persons who, up to recent times, were heathen; but who have begun to study the Scriptures for themselves in order to learn what God's Word says about the continued existence of men beyond the present life. Suppose they have pursued their study by a careful examination of every passage in the whole Bible bearing upon this subject. They find these passages teaching what we have now seen them to teach. They are without any bias, one way or another. They have heard nothing of traditional interpretations. They are free to learn the truth for themselves from the Word of God alone. What would be the deliberate opinion of these simple students of the Scriptures?

1. They would probably believe that when man was created by God he was made *capable of living for ever*, he having been made in the likeness of God.

2. They would believe that when man sinned and fell from his condition of likeness to God he lost his title to immortality, because God had taken precaution to keep Adam from the tree of life, lest he should eat of it, and "*live for ever.*"

3. They would believe that God was not willing that men should perish; consequently, that He promised redemption, and that, in the fulness of time, He sent His Son into the world as man's Redeemer, in order that "*whosoever believeth in Him might not perish, but have everlasting life.*"

4. They would therefore believe that when, in the New Testament, "*eternal life*" is said to be the gift of God through our Lord Jesus Christ, the term means what it would mean in any

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other book—viz., *an existence which shall never end.* Not having been taught mediæval or modern theology these poor simple people would never for one moment suppose that "*eternal life*" does not mean life at all, but merely happiness. They would be altogether too simple to imagine that when the Word of God says unbelievers shall "*perish*," or shall "*not see life*," it means that they are to *live for ever in torment!* Having never read men's books—knowing only the Word of God, these people would never think that unbelievers are to have life eternal, *i.e.*, to *live for ever*, equally with believers. Not until they became acquainted with men's interpretations of God's Word would they come to possess *the light* which would enable them to discover that the Bible is unlike every other book—that it does not mean what it says, but something else!

5. Being so ignorant of what is called theology, and knowing only simple Scripture, these people would believe that those who refuse to accept eternal life from Christ must eventually perish—that they must, in the words used in 2 Thess. i. 9, "*suffer punishment, even eternal destruction from the face of the Lord;*" for, of course they would understand "*eternal destruction*" to mean destruction which will last for ever, from which there will be no reconstruction or restoration.

6. As to a belief in the indestructibility of man's spirit, these people would be as simple as upon other points. Reading in 1 Tim. vi. 16 that God only hath immortality as a necessary attribute; reading also our Lord's words in Matt. x. 28, "*Fear Him who is able to destroy both soul and body in hell,*" they would never imagine the modern doctrine that even God is unable to cause a man's spirit to cease to exist.

Of course, the enlightened Christian friends of these ignorant people—those Christians who, if they do not know the Scriptures very well, at least know the traditions of the mediæval and the modern Church—would try to teach them better. They would try to show them that, notwithstanding the absolute silence of the Word of God as to the necessary immortality of all men, yet *all must be immortal*, for *has not the Church held this doctrine for ages?* Have not theologians taught it? Have not ministers preached it? And have not their hearers, generally, like good people, docilely believed what they have been told? A thing that has been so long believed of course must be true, whether it is taught in the Scriptures or not!

If these simple students of God's word still persisted in holding to their Scriptural belief, would not the kindest and most charitable of their friends advise them, *at any rate, to keep their view to themselves*—not to talk about it, not to let people know they believed a doctrine so contrary to the traditional faith of Christendom, lest good orthodox folks should be scandalized, and should shun them as dangerous people?

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If our supposed Bible students conscientiously stood by their belief, and refused even to adopt the worldly-wise policy of silence, would they not have to meet much misrepresentation from fellow-believers—much unkindly and unchristian insinuation? Would they not be spoken against as unsound? Would they not be shunned as holders and teachers of dangerous doctrine?

I hope I shall be pardoned for speaking somewhat sarcastically on this subject. There are some forms of folly which can only be thus dealt with; and surely, the theological folly of *holding the traditions of men* in preference to the teaching of the Word of God is one of these.

[From "Future Life and Death: What are they? A Scripture Study." Belfast: Cleland.]

IMMANUEL.

IMMANUEL, thee we hail
As Zion's Lord and King;
To Thee we would prevail
Our loftiest praise to bring.
We bless Thee for that love,
Which brought Thee from on high,
From the bright realms above,
To suffer, bleed and die;—
To ransom us from death,
From sin to set us free,—
That we might have through faith,
Life, Immortality.
To Thee we humbly bow,
As Zion's holy King,
And pray for grace to grow
In every goodly thing.
We thank Thee for Thy word
To guide us on our way.
Thy Spirit's aid afford,
That we may never stray.
Hasten Thy coming, Lord;
Thy throne set up below.
Make all to own Thee Lord,
And to Thy sceptre bow.
The fruitful earth shall then
A plenteous increase yield,
And God shall bless all men—
The curse be quite repealed.

R. PAYNE.

Hemel Hempstead.

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THE EASTERN QUESTION.

WE have received from the publisher an interesting pamphlet,* which takes a rapid survey of the enormous British Empire, with our consequent responsibilities, and our probable future in the Land of Promise. The Author accounts for this on the supposition that the Anglo-Saxons are the House of Israel. We are not at all anxious to argue in support of that theory, just because in a very short time it will be lifted clean out of the region of argument and placed in that of accomplished fact. If the restoration of the Jews and the protectorate of Palestine fall to our lot, we *are* Israel; if some other nation have that honour, the advocates of Anglo-Israelism are wrong. We never prophesy, but we think that the brief period of two or three years will settle this question.

We take the following passages from this useful pamphlet:—

"We speak of Great Britain being small in area; but then we remember her vast possessions in all parts of the world, her Colonies, where the native races have died out, completely in some cases, since our countrymen first went there, in others where they are fast disappearing, and now, where the wild men lived, thriving towns, prosperous farms, and local industries tell of the increase and plenty of the Anglo-Saxon race. I can mention Australia and New Zealand as being striking examples of rapid and successful colonial growth. We are reminded by the strange fact of this 'dying out' of the native races before us, of the promise of God to the Israelites, that it should be the case in regard to them, that they should possess the lands of the Aborigines, and inhabit the 'waste places' and 'desolate heritages' lying idle under the charge of the heathen. We know that where the Anglo-Saxons have been planted, there they have taken root, and multiplied exceedingly; and they have stretched forth their arms for more room, and then obtained fresh homes, new pastures for their ever-increasing flocks and herds, and more harbours for their numerous trading vessels—proofs of their ever-increasing commerce.

"The Australian Colonies, including Australia, Tasmania, and New Zealand, form too important a portion of the British Possessions not to create a great interest for themselves in the minds of all who care for the prosperity and stability of the far-reaching British Empire. In that Southern portion of the world, Nations are springing into active and useful existence, rivalling in size the Mother Country. The peopling of the lands, we know was com-

* "The Answer to the Eastern Question, with some Facts concerning the Identity of the British with Israel." London: Robert Banks, Racquet Court, Fleet Street. Price Threepence. For Distribution, Fifty Copies, 11s., Post Free.

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menced only so few years ago that living men remember the time. Here and there on the coasts of the unknown regions the British gained a footing, and soon discovered their value, proving them able to produce from their own wonderful resources all the necessaries, and may be in time all the luxuries, that the most civilized race might desire. More than this, the Australian Colonies supply the home markets from their abundance with a wealth of corn, meat, wool, &c., which proves most valuable to the teeming population in the British Isles, a large portion of which is even now but half-fed and half-clothed.

"The rapid increase in the numbers of the people in these important Colonies, continually added to as they are by emigrants from home, the increasing prosperity, the ties of family interest linking the old homes with the new, and the advantages of mutual commerce, I need not dwell upon, the state of the case is patent to all who will notice it; but this wonderful fact is forced upon us, and should not be unheeded—that Great Britain has supplied to the Southern waters from her own limited area, a 'company of nations,' speaking the same tongue, virtually free, but bound by cords of love to Old England, and loyal to the interests of the British Empire.

"Before we cease to contemplate this part of our Queen's dominions, I may suggest the probability that New Guinea, which lies so close to the Northern shores of Australia, and which is anticipated to be rich in natural products, will before long be colonised from the British Isles, and be added to the flourishing group of Australian Colonies.

"Besides our Colonies, we think of the wide-spreading Dominion of Canada, so loyal to Old England. We rejoice to hear of her continuous growth, her commerce with the Mother Country extending, the trade within her own borders encouraged and progressing, her broad lands far away being made ready for the pushing, ever multiplying British people, who find the old home too 'narrow' and 'strait' for them.

"But we have not even yet exhausted, in consideration, all the sources of England's greatness; still I have a hope that you cannot fail to have an interest in what so closely concerns the prosperity of our island home, therefore I trust I shall not weary you by the request to turn in thought to India, and some other countries.

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"I wish you very much not to be indifferent to the fact that the British have obtained a decided footing on the inhospitable shores of China. Our Government are teaching the Chinese officials that there are some other countries on the earth's surface of importance besides their own, and we may expect that the people, who are very apt at learning, will ere long discover that by the study of the means of our present civilisation, they can derive advantages useful to themselves. British and American missionaries are

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already at work in China, and whilst an awful famine, far worse than the Indian, devastated parts of the country, these devoted men proved the world-wide charity of Christianity. May we not look with good hope for the opportunity of plenty of work to do in China in the years to come?

"Let us turn and visit, in thought, a vast Continent preparing —I say it unhesitatingly—preparing for the domination of the Anglo-Saxon race. Africa, of course, I mean. Take a glance at that enormous region where the interest of so many of us lingers; where from the South, one great territory after another falls under our sway, as the natives constantly fighting amongst themselves, and with Dutch settlers, cause trouble to peaceable people, and prove how incapable they are of self-government. Remember the brave men—British and American—who have penetrated to the very heart of 'the dark Continent,' for missionary purposes, and in the interests of science, many of the mysteries of which have been left for us to unravel. In the North, the East, and the West of Africa, who does not know of the influence of the English Government? And how many wretched human beings, pining in slavery there, long for the liberty which we should give them whenever and wherever we can?

. . . . .

"It is pleasant to feel that the enmity which arose between the British and Americans, on account of the forcible separation of the States from Great Britain, is fast disappearing, and we have many reasons for expecting that ere long we shall see the Governments of Old and New England enter into an agreement *to make the interests of the two nations identical*, which will be a mutual benefit, and the broad united front we shall present to all possible enemies will be without a parallel in the world's history.

"It is well to bear in mind how distinct is the American nationality, with its strongly marked characteristics. The recognition of Americans, individually, is in most cases instantaneous amongst foreigners, just as Englishmen are recognised abroad, and by this peculiarity we are reminded of the prophecies concerning the Israelites, that they should be a separate people, distinct from all others, and that the British and Americans are so is undoubted.

. . . . .

"Now I must ask you to think of the different races of men in Russia, Austria, Turkey, Italy, and Greece, all wanting something they have not, struggling, and wishing to be free as a free-born Briton. Think of the strivings of the good to throw off the yoke of oppression, the struggles of the bad to get rid of all check to their lawlessness. We know all this has been watched with anxiety by many in our greatly-favoured country, trembling lest it must be that all these differences can only be settled by a general European War, nations fighting to the death, when the strongest only will survive.

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"In the meantime, what can the British do? Hope and pray that good may arise where we see evil, and make the utmost use of the immense power we possess to help the weak, to succour the oppressed, as far as is possible to us, without endangering the stability and peace of the Empire. In estimating this power that is given us, we have noticed the splendid Colonies, the vast Nations, that have fallen under the dominion of the British, but we have not thought of the many strong special places that are held by the Government, Islands and ports on many a foreign coast, which form links in a powerful chain of British influence all round the world. In these numerous harbours safe anchorage is provided for Her Majesty's fleets, when required, on their way to and fro over the wide waters of the world, manned by our gallant marines, with crews of brave "blue jackets." We are right to feel proud of our Navy. Are they not the safeguards of the Ocean, looking after the just interests of the Briton on every coast, and in all accessible waters, 'ready, aye, ready' to fight for those interests if interfered with unjustly by the people of other countries; but even in their great strength willing, at all times, to give aid to preserve peace, and to help, if possible, any one of any Nation whom they find in distress. Military depôts have also been established at various convenient ports, in order that drafts of our soldiers may from those places be more quickly obtained than from home, when required for service abroad. The special value of these depôts is evident when we remember that for many years past, all the wars in which we have been engaged have had their seat of action far from the British Isles; and living, as we do, without the fear of invasion, we may still reasonably expect that the duty, patriotism, and courage, which distinguish the officers and men who form our Army, will not be called into active service at home. One author of the present day, writing (under the name of Philo-Israel) concerning the identity of the British with the Israelites, has told us plainly how the promise of God to Abraham, that *his Seed shall possess the Gates of their enemies*, is now fulfilled. The British, because they are the Israelites, do hold the Gates, the strong places, of the world, and often and often they have proved to be the Gates of our enemies; they have been of immense value to us, both in times of war and in times of peace. When I mention Gibraltar, Malta, Suez, Ceylon, Rangoon, and, far away, Hongkong, you know exactly what I mean, and your memory will easily fill in many links in the chain, and so put the finishing touches to this slight sketch of the grandeur of the British Empire.

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"A very decided idea has gained ground in the minds of some students of the Bible Prophecies, in their literal sense, with the result of the discovery of the British as Israel, that before Palestine will be ready for re-occupation by God's permission, the face

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of the country will be changed by a terrific earthquake, and that there will be a *water-way formed through Syria, from the Mediterranean to Jerusalem, and on to the Persian Gulf;* if so, we can feel how doubly valuable the Survey executed for the Committee of the Palestine Exploration Fund will become, for traces that now exist of former things may then have passed away for ever.

. . . . . .

"I suppose you are aware that the Holy Land of old, according to the prophecies, is to be greatly extended in the future possession, and now remembering how widespread are the dominions of the British, have you ever thought how vastly important the central position of Syria will be to them? See how, through Palestine, the line of communication between our Western and Eastern territories will be shortened, and when we are settled there we shall be enabled to hold our own with honour, and greatly influence the nations on our borders, in the interests of peace. The Holy Land will again be the unrivalled centre of the world's great interest.

. . . . . .

"Governments may come and go, may work well or ill for the British Empire on this point, or on that; but we may rest assured that all is overruled by the good Providence of God for the benefit of the Anglo-Saxon people — the House of Israel. We may cast aside precious gifts for a time, but we shall have to stoop to pick them up, learning to prize them rightly. The British Empire will extend until it reaches the bounds set for it, the people will fulfil their destiny, being first and foremost in the world,—living "witnesses" of the truth of the Word of God.

THE DOCTRINE OF IMMORTALITY IN THE AGE OF SOCRATES AND PLATO.

THERE are many who assert that a belief in the immortality of the human soul has been so common among mankind that it might claim, what Vincentius Lirinensis claimed for Roman doctrine, to have been accepted "always, everywhere, and by all." This view is wholly denied by us. We allow that the idea or notion of human immortality was an idea generally discussed among mankind. We allow that it was accepted by some, with more or less of vagueness, with every degree of acceptance, from that of the lowest degree of probability to absolute faith. That it was a dogma of general faith we altogether deny.

For proof of our view that belief in man's immortality was anything but a universal faith, we would refer in this paper to the state of opinion on this subject in the city of Athens, in the time of Socrates and Plato. This is a fair appeal. Athens was then at the height of its intellectual supremacy. Some of the greatest minds of antiquity attended or instructed in its schools. Socrates walked and talked in its midst.

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Among his disciples was Plato, the adopter of his master's philosophy and the expounder of it to mankind. Thither flocked men of learning and research from the other states of Greece and from foreign lands. The various opinions of men on all questions of interest are reflected there. What, then, was the state of opinion in Athens on the immortality of the soul in the age of Socrates and Plato? The latter philosopher has given us full power of ascertaining opinion on this question, in his "Apology of Socrates," and more especially in his "Phædo."

This celebrated work is Plato's description of the last hours of the great philosopher, and of his discourse with his friends upon the subject of all others most interesting to man, namely, his immortality. Plato was thoroughly acquainted with Socrates' views on this question. He had adopted them as his own. He was also well acquainted with the state of opinion generally. We can therefore rely upon the accuracy of the statements of the "Phædo," whether relating to the views of Socrates, or of Plato, of Athens, or of Greece in general.

Plato's "Phædo" purports to give the last discourse of Socrates on the day of his death to his friends and others admitted to his prison to see him die. Some of them were natives of Athens. Of these nine are mentioned by name, and others unnamed were present. Of strangers, five are mentioned by name—three from Thebes, and two from Megara. On the whole, there would appear to have been at least twenty persons present at the death of Socrates. These were all men distinguished in literature and philosophy. Some of them were founders of philosophic sects. They may very well be taken as representing the general opinion of educated Greece on the great subject under review. They may also be said, though, perhaps, not to so full a degree, to represent the general view of Greece.

Perhaps, in conducting our inquiry, the better way will be to consider, in the first place, what were the exact views upon death of Socrates himself as represented by Plato.

We will not here dwell upon the fact—though it is a very important one—that Socrates differed altogether from most of his Christian followers in supposing that the soul of man would not only be immortal in the future, but had also been equally immortal in the past. Its migration after what he called death into a better or a worse condition only resembled similar migrations before its birth into the present life. In fact, he would never have argued for any future immortality of the soul, if he had not also held its immortality in the past. In this respect he wholly differed from Christian maintainers of the immortality of the soul. These hold it to have a beginning, but not an end. Socrates held that it would have no end, because it had had no beginning of being. In this most important respect, the modern upholders of the immortality of the soul differ as much as we do from the views of Socrates and Plato. Socrates and Plato would have rejected the theory of their modern followers as men who would raise a building without laying a foundation. But we will here chiefly turn our attention to the portion of the theory in which Socrates agrees more or less fully with modern thinkers, and inquire what were his exact views on the condition of the soul after that change which he and we call death. We

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will also chiefly consider the condition of the souls of those whom he calls good men.

Socrates calls death a departure, or migration. This is a term often copied by succeeding writers and thinkers. Thus Longfellow, speaking of Albrecht Dürer, in his exquisite poem on the old town of Nuremberg, says of him:

> "Hence in silence and in sorrow, toiling still with busy hand,
> Like an *emigrant* he wandered, seeking for the better land.
>
> *Emigravit* is the inscription on the tomb-stone where he lies;
> Dead he is not,—but departed,—for the artist never dies."

What, then, did Socrates mean by this migration? He meant a departure from one scene or mode of life to another. There was in it no loss of life, but only a change in the manner of life. Those who leave this land for America are emigrants in essentially the same sense as Socrates esteemed the dead to be.

Only with him the migration was a very distant one, and made under circumstances widely different from the migrations of earth. In the opinion of Greece, those who left Sparta or Athens to dwell on the coasts of Asia, were emigrants. In the opinion of the Tyrians, those who left the great seaport of antiquity to colonise Carthage were emigrants. But Socrates' idea of migration was that of a far more distant journey. His emigrant went—where, he knew not—but to some very remote place. And the circumstances of his migration were widely different. The earthly emigrant, when he crossed the seas, was still under the old sun and moon. He found rivers and mountains much the same as those he had left behind. He found men also, it might be, differing in colour and feature, but still essentially the same as those with whom he had been acquainted—eating and drinking, marrying and giving in marriage, enjoying life and then passing out of it by the painful gate of death. But Socrates' emigrants went to scenes and circumstances never before experienced. They left their old coarse earthly bodies behind them, and went in some ethereal spiritual form to their new Land of Promise. For himself, the philosopher hoped that he would go to other men like himself—good men, very different from the men who in Athens had hunted him to death. Of his meeting with men in the far-off land, he was, however, by no means sure. But of this he would fain be certain—that he would go in death to the good Gods, and live with them.

Such was the hope—the strong hope—of Socrates, but we cannot say that such was his firm conviction or belief. He could go no farther than a hope that "something" should survive for the dead. "I have good hopes," he says, in his Phædo, "that there is something in reserve for the dead, and that, as was said of old, it will be much better for the good than for the bad" (c. viii). In his Apology, he shows how uncertain he was after all his reasonings and his hopes:—"Death," he says, "is one or other of two things; either it is such that the dead man is annihilated, and has no perception of anything, or, according to common report, a certain change takes place, and a translation of the soul from this place here to another" (c. xxxii). For the good, he felt certain that the translation would be happy, if—there was

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any translation at all! His wishes and aspirations, in truth, were what originated and sustained his hopes. Without those longings, he would have brushed away his arguments as lighter than the light air. But with his grand intellect, his magnificent ideas, his love of truth, and his wish to spread it, his keen sense of the value of life as a scene of exertion, he would never give up his hope of immortality; would plead for it with reasons whose weakness his longings would not permit him to see, and would do so to the close of his life. His hope was, to him, a light shining in a dark place, and he would like that his friends also should walk in its light.

But how feeble was his light, for how weak and uncertain was his conviction! In his Phædo, he puts forward all his strongest arguments, and speaks as strongly as he possibly could for the soul's inalienable immortality, and yet even here he can express only a "good hope" in favour of it. In his "Apology," he takes a lower tone. He tells his judges that whether he or they have a "happier destiny" before them is "unknown to every one, except the Deity." And he speaks of death as one of two equally probable states, either such as he has described it in the Phædo, as a migration to the Gods and to purer skies, or as a deep, unbroken sleep, such as Epicurus pictured it to be. He never speaks of immortality as a certain thing. In one place he speaks of it as a "possibility;" in another, as that of which "good hopes" might be entertained; in another, as that which was "probable" (Phædo, cs. vii., xii., xiv).

Such was the foremost advocate for immortality in Athens in the fifth century before Christ. How feeble, after all, was his conviction for himself! How weak would be its influence upon others! Compare his utterances with those of the great Founder of Christianity: "I am the resurrection and the life," Christ says to Martha, "He that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." Socrates appeals to the reason. Christ speaks with authority. We dispute with the one: we believe with the other. We rest upon Christ's word as a word of power. We cannot repose upon the word of one who ever intersperses with his subtle reasonings the fears intimated in such expressions as: "if what is reported be true"—"if, indeed, what is said be true." (Apology, c. xxxii.)

Nor can we wonder at the uncertainty of Socrates' own mind upon his favourite theory, when we consider the nature of the arguments by which he would support it. In one place he rests it on an old tradition of Hades. In another on the doctrine of contraries, proceeding from contraries. The theory that all knowledge is reminiscence, is another of his main supports. While perhaps his principal one is based upon the injurious effects of matter upon mind; so much so that our possession and exercise of our senses is the most formidable barrier to the pursuit of truth and knowledge. (Phædo, Cantos xvi: xvii: x: xi: xii:). Socrates was indeed most ingenious in his bringing forward and his use of his various arguments, but he was equally ingenious to see in his inmost soul their insufficiency. His reasonings, and those of others who agreed with or differed from him, lead us only to the one conclusion, that it requires an authoritative revelation to tell

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us how far we are to be guided in the multifarious feelings which agitate the human mind on the contemplation of immortality. Where some longed for it, and others dreaded it; where some believed in it, and others laughed it to scorn: it would require a revelation from God to know how much of truth and how much of error there was in the speculations of mankind. To do this, was one grand object of the Gospel of Jesus Christ (2 Tim. i. 10).

And now, what have we arrived at from a review of Socrates' own opinion upon this great question? We have arrived, we think, at this, that by the universal confession of the trained and cultivated mind of man, the belief in the immortality of the human soul is incapable of being demonstrated by reason. Socrates acknowledges his doubt. Plato does the same, for the reasoning of the Phædo must be taken as just as much his as it is that of Socrates. Cicero does the same in the first book of his Tuscular Questions, where he reasons, in our judgment, more convincibly for the immortality of the soul than Socrates has done in the Phædo. More powerful minds than these have never existed. Their theory of immortality was near to all their hearts. Weighed in the scale of strict reason, they all confess its uncertainty. The highest reason of mankind confesses that it cannot establish the immortality of the soul.

And if such was the opinion of such men as Socrates, Plato, and Cicero, men who united to a lofty genius an ardent desire to establish for themselves and others the doctrine of human immortality, what, we will next ask, was the state of common opinion in Athens and Greece in the fifth century before Christ? Some might perhaps say, that in the pride of intellectual superiority, some of the greatest minds of antiquity may only have succeeded in entangling themselves in the web of their own arguments, and so reduced themselves to uncertainty; but that, at all events, ordinary minds, both among the cultivated and the lower classes, were all but unanimous in their belief in the doctrine in question. Let us examine Plato's Phædo, and see what is its verdict upon this important point.

We have seen that Socrates on the day of his death, and when he delivered his last discourse, was surrounded by some twenty persons, his personal friends or his ardent admirers, many of them natives of Athens, some of them from other parts of Greece, all of them men of culture and education; as a body representing the state of opinion, certainly among the educated classes, to a considerable extent at least among those of a lower grade. What was the opinion of those educated friends and admirers of Socrates, when on the last day of his life, he essayed to deliver the burning thoughts of his soul?

It is but asking what was the object of the Phædo? Socrates had divulged to a certain extent his own good hopes for himself, that there was blessing of a very high kind in store for him when he should have yielded to the deadly power of the poison. (Phædo, viii). How do his friends treat this announcement of their master? They refer to it as a thing of which they might have heard before, but of which they, one and all, were unconvinced. It was not that they regarded the view with any dislike. It was far otherwise. It opened out so bright a prospect to their hopes, that they are displeased with Socrates for having

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apparently intended to depart from life without having imparted to them what had brought such courage and hope to his mind at the near aspect of death. "What, then, Socrates," exclaimed Simmias, "do you intend to depart, reserving this consideration for yourself, or would you impart it to us also? For this blessing seems to be common to us also; and at the same time it shall be your defence, should you convince us of what you assert." Now, to convince these friends of the immortality of the soul, was the object of Socrates in the argument of the Phædo. They had no such belief. It was a new thought to them, almost as new a thought as the doctrine of the resurrection, preached by Paul, was to the Athenians five centuries afterwards (Acts xvii. 32). But Socrates, in answer to their expostulation, would open out this view of immortality to them, and convince them of it if he could. "I shall endeavour to do so," he replied. "I wish now to unfold to you, as being my judges, the reason why a man who has in reality spent his life in the pursuits of philosophy, appears to me to be fearless and undaunted when about to die, and to cherish a favourable hope that when he dies, he shall in that other state obtain the greatest possible blessings. How this can be so, Sammias and Cebes, I shall endeavour to tell you."

Now, what does this tell us of the belief in human immortality on the part of various classes in Greece in the age of Socrates? With regard to the educated classes, it tells us beyond a question, that as a general rule, they had no belief in it whatsoever. The companions of Socrates at his death had no such faith, and they represented the cultured portion of their nation. They were, we must allow also, a section of the educated classes most likely to have adopted the views of Socrates on the doctrine in question. They were his personal friends, or his devoted disciples, or his ardent admirers at least. And yet among them, numbering over twenty persons, there was not a single individual who held the doctrine of the soul's immortality, when Socrates had begun to enter upon his lengthened argument in favour of it, as we find it recorded in the Phædo. What is the inevitable inference? It can be only this, that at the time of Socrates' death, the immortality of the soul was, with scarcely an exception, held to be a mere unfounded myth by the educated minds of Greece. They probably had the idea of it in their conception. Many of them probably would have been glad to accept it. But as a truth they did not regard it. It was with them a mere surmise, the lingering tradition, perhaps, how changed or altered they could not tell, of an old tradition long abandoned as a verity.

Now what was, we may say universally, held by educated men in Greece, was doubtless held, we will not say so universally, but still generally, by the classes below them. It is impossible to think that views universally held by the portion of the nation looked up to as guides in knowledge, should not have been shared in a very considerable degree by those who looked up to them. That such was the case, we have the plain confession of Socrates and of his friends. Speaking of an after-existence as one which he hoped to be a truth, and which, if true, he felt would be an infinite blessing to himself, he yet is forced to say of it, "This, indeed, excites incredulity with most men." "τοῦς δε πολλοῖς ἀπιστίαν παρέχει." And Cebes immediately afterwards

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repeats the confession of an all but universal disbelief in immortality, on the part of the multitude. "Other things, Socrates," he said to his master, "appear to me to be spoken with reason; but what regards the soul occasions much distrust amongst men; lest, when disunited from the body, it may no longer exist anywhere, but be destroyed and be annihilated on the same day on which a man dies; and lest immediately after its separation and departure from the body, being dispersed like a breath or smoke, it should vanish and have no further existence." (Phædo, cantos xiii.: xiv).

What, then, becomes of that supposed universal belief in the immortality of the soul which some men assert? It breaks down upon serious examination. In the age of Socrates and Plato, in Athens and throughout Greece, it was generally unbelieved. It was thought of and argued about a great deal. Some hoped for it, and others would dread it, but very few accepted it as a reality. What amount of truth there was in it, could not, it is plain, be discerned from merely human speculation, but must be drawn from a Divine revelation, if we would have our minds resting on any solid foundation.

HENRY CONSTABLE

"THE DEATH OF CHRIST," IN CONNECTION WITH "THE INTERMEDIATE STATE."

WITH your kind permission, I would say a few words in reply to Mr. Constable's article in this month's RAINBOW, in reference to my letter.

Mr. Constable says quite correctly that in my letter I "suppose that in death the soul of Christ may have died, while in their death the souls of His people may not die." And, he adds: "It is quite evident that such a difference would indeed be a most material one between His death and theirs."

Quite so: but not any more material than the difference our Lord Himself puts in Matt. x. 28, between the death His people die at the hands of their persecutors and the death which those who are not His people must die hereafter at the hand of God Himself. Such difference being this expressly that in the one the body is killed, and not the soul, while in the other both soul and body are destroyed. Whether this distinction between the first and the second death gives rise to any "great confusion of thought" or not—and I for one cannot see that it does—it is not of my making. I only adopt the Master's words, and use them in their plain meaning. And, moreover, the same difference between the two deaths is made by the clearest thinkers, and those most conversant with and obedient to "the laws of language." Is it possible that Mr. Constable himself makes no "material difference" between the first death, as undergone by an infant or a martyr, and the second death as undergone in the future by an impenitent sinner?

But Mr. Constable considers that I have answered my own objection to his view by my adoption of the general view of Christ's death as being the "full vicarious penalty of sin." "For," says he, "what is

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meant by a vicarious penalty? It means that Christ endured for His people that identical penalty which they had incurred." Quite so: "which they had *incurred*," but not necessarily, nor even probably, which they shall *undergo*. I, by my sin, had *incurred* the destruction of soul and body in hell. But, by God's grace, and owing to Christ's death, as "the vicarious penalty of sin," I shall not *undergo* that death, I hope. I "shall not be hurt of the second death." If, as I maintain, there is the difference our Lord points out in Matt. x. 28 between the death of His people and the second death of His enemies, then the question is, as I put it in my letter: Which of these two different deaths did our Lord die? I am inclined to agree with Mr. Constable that He died the latter of the two, as being more emphatically the sinner's death, the full penalty and wages of sin. But I can believe that with him, and also believe our Lord, that His people will die a different death, in which the body is killed, but not the soul.

It is, to say the least of it, very instructive that Mr. Constable, on his understanding of the first death and of the death of Christ, cannot satisfy me as to that continuity of existence for human soul or spirit in the intermediate state, which seems so absolutely necessary in the case of our Lord Himself—if He is indeed still God and man in one Christ, and in the case of every human being who is to stand before His judgment-seat. Do I rightly understand Mr. Constable to think the continuance of the hypostatic union between the Godhead and the manhood, in the person of Christ, a matter of indifference as to whether it is true or believed or not? I hope not. And yet what else can be meant by his words: "I do not know that the continuance of this union is insisted on in Scripture. I do not deny this: neither do I assert it?" It may matter little to a strong believer like Mr. Constable whether or not there is any proof or reason left for what he believes so firmly—the identity of the dying Christ with the risen Christ, and of the dying sinner with the risen sinner—but I would beseech him to remember that there are weak believers who would easily stumble over the awful gap he leaves in their way. Still more I would remind him that we have to do with unbelievers and sceptics, who would more or less gladly take occasion from his teaching to deny the existence of Christ as the God-man, or the fact of a resurrection and a judgment to come. As a matter of fact, no one denies the identity between a man's body now and the same man's body seven years ago; because, though the constituent particles of the body are, as some know, in what may be called a state of flux, and have probably changed altogether in that, or even much less time, yet the body itself has never changed at any one moment from what it was the previous moment. It is a very different thing, however, to assert that at a certain moment—i.e., of death—the man has ceased to be in body, soul, and spirit in every part of his personality—has, in fact, been annihilated altogether, as at the second death—there being no "material difference" between the first and second death—and yet that the man who stands before the judgment-seat of Christ centuries after is the same man. Such a man might with reason exclaim against any sentence of judgment—and many would do so now by anticipation—"I am not the man that sinned long ago: I am a new creature called into being by You just now, and I never committed the sins You lay to my charge."

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Now it is not only very much against the view held by Mr. Constable, and others, about the intermediate state, that it is, as he admits, helpless under, if not suggestive of, these great difficulties; which, lightly as he may think of them, are such, I believe, as that God would never have left them lying in our way. But, alas! it is greatly in favour of the more ordinary view of the intermediate state that it fully meets those difficulties, besides being, as we maintain, a matter of very plain revelation.

I asked Mr. Constable what it was that St. Paul, as well as St. Peter, speaks of as "putting off his tabernacle" at death, being "unclothed" and "naked" between death and resurrection, and being "clothed upon" with his better and his eternal house from heaven at the resurrection. I wish he had answered me in a few words, instead of referring me to his work on "Hades," which I have not got, except in the back numbers of the RAINBOW. But you will allow me to say that on his view an answer to that question, simple as it is, is simply impossible. Let me answer it for him. It was the then tenant of that tabernacle—which he, just as some of us, at times, distinguishes from the tabernacle in which it dwells; which, moreover, he speaks of as *himself*; which he contemplates as possibly being "naked," or "unclothed," for a time, and which he expects to be re-clothed again and for ever, and in much better style. This tenant of the mortal body now, and of the immortal body hereafter, surviving, as it does, in a "naked" state, the dissolution of the mortal body tabernacle, we identify with "the soul," which, as our Lord teaches us, men cannot kill when they kill the body, is just such a death as St. Paul was contemplating.

Now, it is remarkable that Mr. Constable himself speaks of the believer's "condition in the intermediate state," and of that condition being, in St. Paul's view of it, undesirable and inferior, as compared with his conditions here and now. But such language—and it is not merely hypothetic—Mr. Constable says: "The Apostle Paul describes it as inferior"—seems to me quite inconsistent with belief in non-existence for the believer in the intermediate state. Besides, could St. Paul speak of a non-existent person or thing as being "naked" or "unclothed?" Can we speak without absurdity of a naked nothing or an unclothed nobody?

I beg leave to say, however, that St. Paul nowhere speaks of the intermediate state for the believer, as being inferior or undesirable, in comparison with this mortal life. Certainly not in 2 Cor. v. 1-9. As Dean Alford says: "The feeling expressed in these verses . . . . was no terror of death as to its *consequences*, but a natural reluctance to undergo the *mere act of death as such*, when it was within possibility that this mortal body might be superseded by the immortal one, *without it*." And, moreover, when the Apostle does turn from this thought to that of existence between death and resurrection, he uses very different language. To use again Dean Alford's words: "He is prepared to accept the alternative of being denuded of the body, seeing that it will bring with it a translation to the presence of the Lord." "Even if a dissolution of the body be imminent—even that, though not according to our wish, does not destroy our confidence: for so sensible are we

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that dwelling in the body is a state of banishment from the Lord, that we prefer to it even the alternative of dissolution, bringing us, as it will, into His presence."

But supposing it were so—as I think I have shown it is not—that St. Paul agrees with Mr. Constable in disparaging the condition of the believer in the intermediate state, as compared with his condition before death, as being worse than this present life at its worst; how, I ask, would such language in either St. Paul's or Mr. Constable's lips be consistent with a belief in non-existence—"a lifeless, thoughtless state"—between death and resurrection? A moment's thought would show either of those very thoughtful men that the intermediate state was practically non-existent for the believer, and was not a thing worthy to enter into their consideration at all. To them death would be, however painful in the mere act of dying, merely a falling asleep one moment to wake up the next in the full blessedness of resurrection glory. In fact, we have, as so often, here a case of extremes meeting. Those who deny conscious existence in the intermediate state, and those who speak and sing as if the fulness of promised glory were given to the believer at his death, are both agreed as to "sudden death" being practically "sudden glory," in the fullest sense, to the believer, and in doing away with any waiting and hoping for any "full consummation and bliss," both in body and soul, at the Lord's coming in His kingdom.

I need hardly remind my readers, if, by your kind permission, I have any, of the strong similarity between St. Paul's language, in 2 Cor. v. 1-9, and that in Phil. i. 20-24, between the "willingness rather to be absent from the body, and to be at home with the Lord," in the one place, and the desire to "depart and to be with Christ, which is very far better," in the other: both passages being written in the same prospect of a martyr's death as possibly near.

I have not alluded to Mr. Constable's reservations concerning the spirit in man, because I do not think he ascribes to it, when withdrawn at death, any individual existence, or anything which would make it serve any purpose in this friendly controversy between him and me. It is the same thing, if I understand him aright, in man and beast, and so can have no part in any question of the intermediate state, which for beasts, at any rate, has no existence.

There are other points of view in which his teaching about the intermediate state seems to me very seriously erroneous. That, for instance, of the new and eternal life given at the new birth, so that what is then born of the Holy Spirit of God can never die. I would just remark, in conclusion, that as there is life and life, so there is death and death. The Good Shepherd came that His sheep "might have life, and that they might have it more abundantly"—might have eternal life, in some small measure, in the regeneration, and more abundantly in the resurrection. So the wages of sin is death, which is paid in small measure in the first death, but more abundantly, in fullest measure, in the second death, which is death indeed, being the destruction of the whole man—soul and body—in hell.

Let me, in conclusion, thank Mr. Constable most cordially for his admirable article on "Analogy and Future Punishment" in this month's (March) RAINBOW.

W. T. HOBSON.

St. Barnabas Parsonage, Douglas.

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THE TALMUD.

THE SCAPE-GOAT.

THE high priest took hold of the Urn, and drew the lots (the dice). Upon one of these was written, "for the Name," and "For Azazel" was written upon the other. The deputy-priest stood at his right hand, and the prompter upon his left. If the lot "For the Name" came up in his right hand, the deputy said unto him, "My lord high priest, lift up thy right hand;" but if the said lot was brought up by the left hand, the other said, "My lord high priest, lift up thy left hand!" He then placed the lots upon the goats, and said,* "For the Lord, a sin-offering." Rabbi Ishmael said, "He need not have said 'a sin-offering,' but merely 'For the Lord.'" Those present responded, "Blessed be the name of the glory of His Kingdom for ever and ever!" (*Yoma* fol. 39, A.).

"He bound a bright scarlet strip to the head of the scape-goat, and then placed him opposite the gate through which he was to be sent off, and the other he placed opposite the slaughtering place. Then he came a second time to his bull, and laying his hand upon it, he made the following confession: 'I pray thee, O Name,' &c." (*Ibid*, fol. 41 B).

"Both the goats for the Day of Atonement are ordered to be alike in appearance, in size, and in value, and both should be selected at the same time. If, however, they are not quite alike, or even if they were bought on different days, they are still eligible. If one of them should die before the lots were drawn, another goat may be paired with the surviving one; but if one die after the lots were drawn, another pair must be provided, and the lots must be drawn again. And from this second pair one is taken as a substitute for the one that died, and the other (of the second pair) is turned out to grass until it becomes blemished, and then it is sold, and the price thereof goes to the offertory" (Ibid, fol. 62, A.).

"The high priest then goes up to the scape-goat, and lays his hands upon it, and confesses thus:—'I beseech Thee, O God; Thy people of the house of Israel have dealt wickedly, they have transgressed and sinned before Thee! I beseech Thee, O God! atone for the iniquities, transgressions, and sins which Thy people of the house of Israel have committed in thy sight, even as it is written in the Law of Thy servant, Moses' (Lev. xvi. 30). 'On that day shall he make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.' And the priests and the people hearing the ineffable Name (Shem Hamephorash) clearly pronounced by the high priest, they knelt down and fell upon their faces and said, 'Blessed be the name of the glory of His Kingdom for ever and ever.' Then he delivered (the scape-goat) to the conductor who was to lead it into the wilderness. Anyone was eligible for this office, but the high priests made it a rule that no (mere) Israelite should officiate, but a priest, as *the animal was an atonement*. Rabbi Yossi related that once it happened that an Israelite-Arsala of Zippori led it forth. They made a causeway for him (in that case to get him away secretly) because of the Babylonians, who pulled his hair and said, 'Take (our sins) and be off! take

* We on it the Hebrew from these extracts.

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(our sins) and be off!' The aristocracy of Jerusalem escorted him to the first stage. There were ten such stages between Jerusalem and Zuk.* The distance was ninety stadia, seven and a half to a mile. At every stage they (who were stationed there on purpose) said to him, 'Here is food and water,' and then they escorted him to the next stage, and so from stage to stage except the last; for they accompanied him not to Zuk, but stood at a distance and watched his actions. What did he do? He divided the bright scarlet strip; one piece he fastened to the rock, and one piece he twisted round the horns of the goat, and then pushed him backwards so that he rolled down (the precipice); and before he was half-way down, its members were dislocated and shattered. Then the conductor wended his way back to the last halting-place, where he stayed till dark," etc. (*Yoma*, fol. 66, A. and B.).

"The high priest was (duly) informed that the scape-goat had reached the wilderness. How did they ascertain this? There were signalmen stationed at certain distances all along the way, who, by waving of flags, handed on from one to another the information. . . . Rabbi Ishmael said, 'They had also another sign. A bright scarlet strip was tied at the doorway of the sanctuary, and when the scape-goat reached the wilderness the strip turned white, as it is said (Isa. i. 18) 'Though your sins be as scarlet, they shall be as white as snow'" (*Yoma*, fol. 68, B.).

From "Treasures of the Talmud," being a series of classified subjects in alphabetical order, from "A" to "L," compiled from the Babylonian Talmud, and translated by Paul Isaac Hershon. London: James Nisbet and Co.

ABRAHAM.

"Abraham's father, Terah, was both an idolator, a manufacturer of idols, and a dealer in them. Once when Terah had some engagement elsewhere, he left his son Abraham to attend to his business. When a customer came to purchase an idol, Abraham asked him, 'How old art thou?' 'Lo! so many years,' was the ready reply. 'What!' exclaimed Abraham, "is it possible that a man of so many years should desire to worship a thing only a day old?' The customer, being ashamed of himself, went his way; and so did all other customers who underwent a similar inquisition. Once an old woman brought a measure of fine flour, and wished to present it as an offering to the gods. This so enraged Abraham that he took a staff and broke all the images, excepting the largest, into whose hands he fixed the staff. When his father came and questioned him about the destruction of the gods, he replied, 'An old woman placed an offering of flour before them, which immediately set them by the ears, for every one was hungrier than another, but the biggest god killed all the rest with his staff, which thou now seest he still holds in his hands.' Therefore the father handed over his son Abraham to the inquisition of Nimrod, who threw him into the fiery furnace. This is an historical fact, to the truth of which the whole orthodox Jewish world will bear testimony, and is solemnly recorded in *Shalsheleth Hakkabalah*, fol. 2, col. 1."

"Abraham was thrown into a fiery furnace by Nimrod, and God would not permit Gabriel to rescue him, but did so Himself; because

* or of the precipitous mountain from which the scape-goat was pushed down.

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God is *One*, and Abraham was *one*, therefore it behoved the *One* to rescue the *one*" (*P'sachim*, fol. 118, col. 1.).

"And it came to pass when Abram was come into Egypt' (Gen. xii. 14), where was Sarah? He confined her in a chest, into which he locked her, lest any one should gaze on her beauty. When he came to the receipt of custom, he was summoned to open the chest, but declined, and offered payment of the duty. The officers said, "Thou carriest garments;' and he offered duty for garments. "Nay, it is gold thou carriest;' and he offered the impost laid on gold. Then they said, "It is costly silks, belike pearls, thou concealest;" and he offered the custom on such articles. At length the Egyptian officers insisted, and he opened the box. And when he did so, all the land of Egypt was illumined by her beauty" (*Bereshith Rabba*, chap. 40).

From "A Talmudic Miscellany," or, a thousand and one extracts from the Talmud, the Midrashim, and the Kabbalah. Compiled and translated by Paul Isaac Hershon. London: Trübner and Co.

The reader is no doubt asking, "How came these absurd extracts to find a place in the RAINBOW?" We really wish this question put, and we beg our readers to ponder our answer. But let us premise two things: 1. We give extracts about the scape-goat and Abraham, because we have lately had articles on these subjects; and, 2. the extracts we have given are wisdom itself compared with a great multitude of passages found in these wonderful books. Most men have heard of the Talmud, but very few know anything of that astounding collection of Rabbinical lore, strange tradition, incredible superstition, wild perversion of Scripture, Oriental gems of thought, and insane nonsense.

Surely it is needless to remind the readers of this Magazine of its warm friendship to Judah, its earnest attention to the Eastern question, its repeatedly expressed belief that the ancient people of God have a bright future after a dismal night, and that every effort to do them good has its full sympathy. We feel that the Christian who is careless about the Jew, grievously forgets his obligations and comes far short of his duty. One thing deeply impressed us whilst reading these books of Mr. Hershon, which we may put in the form of a question: "*And is this the kind of religious food that the Jew gets?*" We are quite sure that if the Christian teachers of England would procure and peruse these volumes, an earnest desire to deliver our brother from his vain traditions would be created. Fettered and bound by these miserable traditions, the Word of God is shorn of its power, and the truth that makes free is not allowed to reach consciences held in such bondage. If you want to grasp the force of our Lord's words—"Ye have made the word of God of none effect by your tradition," read these extracts from the Babylonian Talmud; and that you may be the more determined to bring before the Jew the traditional rubbish that blinds him to the sublime teaching of Moses and the prophets, and consequently prevents his hearty reception of Jesus as the promised Messiah, we shall quote a couple of brief specimens, introducing them with the remark, that the learned and laborious compiler and translator verifies every extract by reference to the book and page whence it is taken.

"The stone which Og, King of Bashan, meant to throw upon Israel,

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is the subject of a tradition delivered on Sinai. 'The camp of Israel, I see,' he said, 'extends three miles; I shall therefore go and root up a mountain three miles in extent and throw it upon them.' So off he went, and finding such a mountain, raised it on his head, but the Holy One—blessed be He!—sent an army of ants against him, which so bored the mountain over his head that it slipped down upon his shoulders, from which he could not lift it, because his teeth, protruding, had riveted it upon him. This explains that which is written (Ps. iii. 7,) 'Thou hast broken the teeth of the ungodly;' where read not, 'Thou hast *broken*,' but read thus: 'Thou hast *ramified*,' that is, Thou hast caused to *branch out*. Moses being ten ells in height, seized an axe ten ells longer, and springing up ten ells, struck a blow on Og's ankle and killed him."

(*Barachoth*, fol. 54, col. 2.)

"Abraham was a giant of giants; his height was as that of *seventy-four* men put together. His food, his drink, and his strength, were in the proportion of seventy-four men's to one man's. He built an iron city for the abode of his seventeen children by Keturah, the walls of which were so lofty that the sun never penetrated them. He gave them a bowl full of precious stones, the brilliancy of which supplied them with light in the absence of the sun."

(*Sophrim*, Chap. 21).

Mr. Hershon has laboured for years at his self-imposed task—a labour by which, we are sorry to say, he has nearly lost his sight—for, like Paul, his namesake and countryman, he is full of Christian zeal for his nation. He has written several other works on the great subject which absorbs him, notably, "The Pentateuch, according to the Talmud," and "Genesis, according to the Talmud." He has also in MS. "Orthodox Judaism," which we have read with a deepened sense of sorrow that the people to whom were committed the oracles of God should have so mournfully "given heed to Jewish fables and commandments of men that turn from the truth." Mr. Hershon feels that he has been called to this special and most important work of placing before both Jew and Christian illustrations of Talmudical utterances, in the hope that the former will see how the God of Abraham is dishonoured by the professed guardians of the law, and that the latter will for Christ's sake, help this noble effort to emancipate Judah from his theological thraldom, and to bring him to the knowledge of the truth. Dean Spence has written a Preface to the "Treasures of the Talmud," and Canon Farrar has rendered similar service to the "Talmudic Miscellany," and yet we fear that the vast service which these volumes might render is delayed, as they are not in circulation as they should be. Mr. Hershon is a noble-minded and devout Christian man, but, like all men of this mould, he is unpractically modest and retiring, quietly cherishing the hope that his life-long labour will be of use some day, when he will know nothing about it. This is good. We appreciate it highly; but it would surely be more satisfactory that he should be cheered with the knowledge that he has not spent his strength for nought. It only remains for us to add that Mr. Hershon's "Notes," scattered throughout these volumes, are of exceeding value as illustrations of Old Testament passages, upon which the Rabbinical annotators have built many of their monstrosities.

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THE ETERNAL SONSHIP OF CHRIST.

IN the following observations, I would wish both to express to Mr. Killip my sense of the very kind manner in which he speaks of me, and also to reply to an objection of his, which he makes to a statement of mine in my article on "The Death of Christ," in the RAINBOW of January last. He objects to my view, that we are to regard Christ as "*the Eternal Son of God.*"

I would first say a word or two with regard to what Mr. Killip alleges to be my attitude towards the early creeds of the Church. Those creeds are what are called the Apostles' and the Nicene Creeds.

I cannot call to my recollection "several occasions" in which I have proved these creeds "to be wrong." For the first of them, the Apostles' Creed, I have the highest veneration. I regard it as, next to Scripture, the most precious remains by far of Christian antiquity. I believe it to express, with apostolic approval, the main doctrines of Christianity, the acknowledgment in common of which should form the basis of an acknowledged union between the various churches of Christ. Two of its articles undoubtedly, the descent into Hades and the communion of saints, I would wish to have removed; because they were not, as is allowed by the highest authorities, in the original form of this creed. But even in regard of these two articles, I fully agree with them when understood in their Scriptural sense. With respect to the Nicene Creed, I may have expressed my opinion, that the statement of the procession of the Holy Ghost "from the Son," was an unhappy and uncalled-for statement; leading, as it did, to the great schism between the western and the eastern churches. Beyond this I do not know that I have ever made an objection to the statements of this creed, though I do not place it at all upon the same platform as the Apostles' Creed. With respect to the point of difference as to the Sonship of Christ between Mr. Killip and myself, I think this creed has given the grandest and truest definition that has ever been given, of the relation of Christ to God, when it describes Him as, "begotten of His Father before all worlds, God of (or proceeding from) God, Light of Light, very God of very God."

Mr. Killip thinks that I am wrong when I call Jesus Christ, in regard of His Deity, the Eternal Son of God. He first asks, "Where in Scripture is such a doctrine to be found?" and then he lays down his view, that such a relationship between these two persons in the Trinity, "is clearly impossible." In the earthly relationship, the father must precede the son, i.e., be elder than his offspring; and so he thinks it must be in the similar Divine relationship; and that, therefore, if we speak of Christ as the Son of God in regard of His Deity, we, in fact, deny that Deity to be co-eternal with that of the Father. Such, he supposes, at least to be the use which would be taken of this view by those who are opposed to the doctrine of the true divinity of Christ.

I confess that the Divine nature, in whatever light we view it, is so incomprehensible to our finite understanding, that an objection such as Mr. Killip makes, does not weigh with me much, if at all. Before the simple idea of an Eternal God, the Cause of all, and yet Himself

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Uncaused, my mind sinks down in wonder and adoration. I cannot see that the idea of an Eternal Father and an Eternal Son is more objectionable than that of an Eternal God. To argue from a finite creature to an infinite Creator, seems to me an unreasonable thing. To say that the one works in time and the other in eternity, appears to me rational, though the latter is utterly incomprehensible to me. Man begins to work because he began to be; God worked from eternity because He had no beginning of being. An eternal work seems to be suitable to an eternal worker. The Eternal Sonship of Christ is such a work as I suppose, and if we reject it, I do not see where we are to supply any other such work. We imagine God existing from eternity without any production from His originating will. Such an idea seems to me more objectionable, more unsuitable, more unnatural, than an Eternal Father and an Eternal Son.

Mr. Killip's question, "Where in Scripture is such a doctrine to be found as the Eternal Sonship of Jesus?" seems, therefore, to be the only point which we ought to attend to. I would endeavour to show, what I believe to be the case, that Scripture does teach it.

There must be something very peculiar, very grand, and very mysterious indeed, in the relation of Christ to the Father *as His Son*. There are many sons of God in respect of creation and redemption. The angels of heaven are all of them sons of God. Adam, as formed by the hands of God, is called His son. All the redeemed of Jesus Christ are, as such, sons of God. And yet, in the truest and highest sense of the term, Christ is *the only Son of God*. Among all the highest intelligences, angels, and principalities, and powers, there is *only one Son of God* (John i. 14, 18; iii. 16, 18). The conception by Mary of Jesus by the power of the Highest, can surely not answer the scope and bearing of such a fact. The creation of angels, the creation of man out of the dust of the earth, were wonders equal to, if not superior to, the conception of Christ by Mary. We must look on the relation of Christ to the Father as His only Son, as something infinitely superior to all such sonships as we have alluded to. We will find the true idea carried out in that wondrous mystery which makes the Deity of Christ to originate from all eternity in His being from all eternity the Son of God.

In John xvii. 5, our Lord very plainly intimates that this, His relation to God as Son, was not a thing of time, but was an established relation before time. He says in His prayer on this occasion, "O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was." "Before the world was," is a phrase significant of eternity (Psa. xc. 2). On that eternity Christ looks back. God was then as He was when Christ prayed to Him from earth, His Father. The relation was not one begun in the little town of Nazareth, some nineteen centuries ago, but was a relationship formed from all eternity, "before the mountains were brought forth, or ever God had formed the earth and the world." From everlasting as well as to everlasting, there was Father and there was Son in the wondrous Godhead.

In 1 John i. 2, we are taught the same deep truth. There we are told that Christ, the Word of Life, was from all eternity "*with the*

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Father." I suppose that when God is spoken of as Father, the idea of Son as then in being is intimated. There was an Eternal Father, and therefore, there was an Eternal Son.

All those whom I now write for, and Mr. Killip in particular, allow the supreme Deity of Jesus Christ. In calling Him true and very God, I only say what they all would insist on just as strongly as I would. But it was as "Son of God" that Jesus Himself claimed this Deity. We see this very evidently from His conversation with the Jews, as recorded in the tenth chapter of St. John. In this chapter He speaks of God as His Father. The Jews, who knew nothing of His miraculous conception by the Virgin, charge Him with blasphemy on this account, as thereby making Himself God. Jesus does not disclaim this, but on the contrary, accepts it as His right, and asks them, "Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?" The meaning of all this is very plain. Jesus claimed to be "one with God." He claimed to be true God, with a rightful claim to the worship of men. He claimed this eternal Godhead on the express ground that He was "the Son," i.e., the "only begotten Son of God." The Sonship, therefore, of Christ was in His mind, not dated from a transaction of time, but ran back to the times before all time and all worlds, into that which we call eternity. Jesus was the Eternal God, because He was the Son of God. But to be such, He must have been the Eternal Son.

Our reasoning from this chapter is brought out and strengthened, if we wanted any confirmation of it, by the state of Jewish opinion which is presented to us in the nineteenth chapter of St. John. This Jewish opinion had been already accepted and avowed as just by our Lord in the tenth chapter of this Gospel. In the seventh verse the Jews said to Pilate, "We have a law, and by our law He ought to die, because He made Himself the Son of God." This was but a repetition in other words of that old charge of blasphemy brought against Him in the tenth chapter, and based upon His claim to be the Son of God. In Jewish estimation—and Christ allowed that they were right in this estimation—He who claimed a peculiar relationship of Son to God, claimed thereby true and proper Deity. They knew nothing of the miraculous manner through which Christ took on Him our humanity. With them, knowing that Jesus claimed a relationship of Son with God different from, and superior to, that which men or angels could claim, they condemned Him for calling Himself Son of God, because thereby He claimed co-eternity with the Father. When Jesus Himself concurred in this view, He must, in claiming to be God from eternity, have claimed to have been from eternity the Son of God.

The epistle to the Hebrews reiterates our argument in the plainest manner. By whom does it tell us that God "made the worlds," or ages? It was by "His Son" (Heb. i. 2). Christ, *as Son*, we here are told, was He who, by the counsel of the Father, brought the wondrous conception of God in creation into its order. He was then Son before all worlds—i.e., Son from eternity. To no one but Christ did the Father ever say, "Thou art my Son." To no one else did He ever say, "I will be to Him a Father." As the "first begotten," the

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Father says to all the principalities of the universe—"Let all the angels of God worship Him." That worship which Christ received from all created intelligences from the time they were called into being was received by Him as "Son of God," and so the Epistle to the Hebrews, as other Scriptures, teaches us that Christ was Son of God before any created thing was called into being—i.e., from all eternity. It was "the Son" who "in the beginning, laid the foundation of the earth, and the heavens were the work of His hands." The Sonship of Christ did not begin nineteen centuries ago, but was the relation of the first and second persons of the Godhead ere time began.

This great mystery, which is thus presented to us in the Epistle to the Hebrews and the Gospel of St. John, is also presented to us by the Apostle Paul, in his Epistle to the Colossians. Language there is used of Christ inexplicable on any other theory than his eternal Sonship. He who is called in the first clause of i. 15 "the image of the invisible God," is called in the second clause "the first-born of every creature." Here a time is spoken of before creation. What was Christ then? He was *Son*—"*the first born.*" With this text, and it is but one of many others, we cannot imagine for a moment that Christ's Sonship began with His miraculous conception. It went back before any one creature of God was created, for by this first-born Christ "were all things created that are in heaven and that are in earth, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him: and He is before all things, and by Him all things consist." In these words, Bishop Pearson says, "Our Saviour is expressly styled the 'first-born of every creature,' i.e., begotten by God as the Son of His love, antecedently to all other emanations, before anything proceeded from Him, or was framed and created by Him" (Pearson, on "The Creed," article 11). He was the Eternal Son of God.

I do not indeed see how those who hold the eternal Deity of Christ, and the truth of His words, can deny His eternal Sonship.

Christ, they allow, is God from eternity. But whence did He derive His eternal Godhead? It was from God as His Father. So he said in John v. 26—"As the Father hath life in Himself, so hath He given to the Son to have life in Himself." The life here spoken of is not the human life commenced at Nazareth, but the eternal life before all worlds. It was the Father who bestowed this life: it was the Son who received it: it was an eternal life, and therefore Christ is the Eternal Son of the Eternal Father.

We know from several occasions in our Saviour's history, that, in the opinion of the Jews in his time, the claim to be the Son of God was equivalent to the claim to be very and true God (John x. 33, 36; xix. 70). Our Lord very plainly refers to this view as a true one. This was an old view of the Jewish Church, and was conveyed to it by the pen of inspiration. In Prov. xxx. 4, Agur, the Son of Jakeh, in the prophetic spirit, asks this question—"Who hath ascended up into heaven or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His name, and what is *His Son's name*, if thou canst tell?" Here was one of those inspired utterances which

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produced in the apostolic age Jewish faith in the eternal Sonship of Christ, and caused that Church to hold that the claim to be the Son of God was a claim to be God Himself. For here we are told that as there was a God before the earth and the elements were made, so, too, before that earth and those elements there was a Son, an eternal Son also.

The eternal Sonship of Christ seems essential to fill up what would otherwise be an endless gap in the workmanship of God. Before the creation of what we call the universe, there was what, for want of a more adequate term, we may call a past eternity. Are we to suppose it to have been without any product from God? We can scarcely think so of the Eternal Worker. But in the Eternal Sonship of Christ we find eternal work, before all time, and, beyond all work, perfect in excellence.

Analogy, I think, may help us here. Living creatures arrived at maturity of life produce their kind. God was ever in the perfection of His wondrous being, and would therefore from eternity produce a perfect image of Himself, subordinate as Son, and still as Son His equal, according to the old asseveration of the orthodox, when Arianism was in the ascendant—"always God, always Son; at the same time Father, at the same time Son."

No other theory seems to me consistent with that orthodox faith which has, from the beginning, worshipped one God in a Trinity of persons. There seems to me only three possible views upon this mysterious subject. The first is the view that there is one God in a threefold manifestation of character—Father in one aspect, Son in another, Holy Spirit in a third. But this seems, practically, to reject a Trinity of persons, and to assert only one Person. The second view is that there are three distinct Persons, no one in any measure or degree derived from another, co-equal and co-eternal, one only in having unity of purpose and action. But this seems, practically, to assert three Gods. The third view is that which I believe to be taught in God's Word. It seems to embrace all the aspects in which Godhead is presented to us. There is an eternal Father begetting an eternal Son. There is an eternal Spirit proceeding from an eternal Father. Here is the one God—the Father—supreme in the councils of heaven, from Whom from eternity come Son and Holy Spirit, each a person as truly as the Father is a person, both as proceeding from and being begotten by one eternal source, constituting with the Father one God, Father, Son, and Holy Spirit.

It is not without diffidence that I put forth this, which I do not call, or imagine to be, an explanation of a mystery, but rather a statement of one. I believe it to be the teaching of Scripture, and as such, rather than as understanding it, I put it before the readers of the RAINBOW. It is no original view of mine, but has very high human authority, some of the greatest names in theology having taught it. That it is a mystery is no stumbling-block to me, for I am surrounded with mystery at every step I take. The universe is full of mysteries, which the man of science solves as little as uneducated men. That the source of this mysterious universe should be Himself mysterious, seems to be a most natural thing. He is so on whatever hypothesis of His

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nature we may go. He is so on the Arian or Socinian theory, as well as on the Trinitarian. An eternal living Being, Himself uncaused, standing up alone through an eternity in which there is no one but Himself, is surely such a view as causes the poor finite mind of man to fall down bewildered and overwhelmed. It does not seem any addition to this mystery, if, indeed, it is not a grand relief to it, to suppose that from an eternity which we cannot comprehend, the eternal God the Father, may have produced a perfect image of Himself, another I am, "possessed in the beginning of His way, before His works of old, set up from everlasting, from the beginning, or ever the earth was" (Prov. viii. 22-3).

I confess that such a view as this has long brought to me very deep satisfaction. I look upon God never without participation in his Godhead,—His most glorious work eternally before all others. I see Him ever rejoicing in one other than, and yet one with, Himself, needing nothing lower, and yet coming forth for the production of creatures in whom also He takes delight, although He needed them not. I see Him through His eternal Son, His only begotten, creating innumerable sons, happy, holy, rejoicing, yet infinitely below that Son who was the beginning of all his ways.

This is a mystery, but I do not consider it in any way a contradiction or an impossibility. I believe it to be essentially that view of the Divine nature which is presented to us in Holy Scripture. Its difficulty —call it, if you will, its impossibility of comprehension—does not offend me. Let men give what definition they please of the Trinity in Unity, it is not difficult to urge against it objections as strong as—to my mind, stronger by far than those brought by Mr. Killip against the theory of the eternal Sonship of Christ. Logic can scarcely settle this matter, but there is a something about logic which lays hold of such a theory as I have endeavoured to state, and bends to it with acquiescence and joy when it is attested by that word of God, which speaks with supreme authority on the great mystery of the nature of God.

HENRY CONSTABLE.

QUESTIONS AND ANSWERS.

DEAR SIR,—Knowing your willingness to aid seekers after truth, I shall be thankful for a little enlightenment through the RAINBOW on the following points:

1. If the wicked are punished with everlasting destruction at the coming of the Lord (2 Thess. i. 9), who do the saints rule over during the Millennium, and who are they that rise in rebellion at the close of the millennial period?

2. How can Joel ii. 28, our Saviour's words John xii. 32, and the Apostle's words Phil. ii. 10, 11, be reconciled with our Lord's words Matt. vii. 13, 14, and numerous other passages, threatening utter destruction to the ungodly?

I am very thankful that the RAINBOW is to be continued, as I have taken it for fourteen years, and have derived great instruction from it;

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and I pray God you may long be spared to conduct such a witness for the truth in the midst of so much error.

Yours in Christ Jesus,

Woodselton. INQUIRER.

In answer to last month's question on the subject of the Judgment, I am told that Matt. xxv. 31-46, does "*not describe a judgment of righteous and wicked*," but of the "*King's subjects*." What, then, does such strong language mean in verses 41 and 46? Are not those condemned *wicked*, even more than others, because they were subjects? and is not the punishment assigned to them final and utter destruction?—"R."

WHAT are we to understand by these two different ways of describing the reign of Christ and His saints? In Rev. xx. it is 1,000 years. In most other parts of Scripture, it is for ever and ever: Dan. ii. 44; vii. 18; Luke i. 33; Mic. iv. 7; Isa. ix. 6; Heb. i. 8; Rev. xi. 15. In these passages the reign is over an earthly kingdom. "On the throne of David;" "Over all people, nations," &c.; "The kingdom *under* the whole heaven;" "In Mount Zion;" "Over the house of Jacob;" "The kingdoms of this world?"—"R."

P.S.—I should like to thank General Goodwyn for so kindly answering my questions.

ANSWER TO "E. C."

DEAR SIR,—In answer to E. C., who asks: "Can an unregenerate person accept immortality?" I reply: It is to the unregenerate that Christ offers eternal life. "Dead in trespasses and sins," they cannot move one step God-ward until they close with God's offer and accept Christ as their life. Then, and not till then, they are regenerate, re-generated, begotten again to a lively hope (i.e., a hope of life), through the resurrection of Jesus Christ from the dead.

To imagine that the sinner must do, or be something, before he receives God's free gift, is a fatal error, and one that has ruined thousands. He can accept, and this he is commanded to do. Then, "alive unto God," he can and will perform the functions of life, and walk in loving obedience to Him who has regenerated him.

Yours very truly,—J. F.

CORRESPONDENCE.

ADVANCING LIGHT.

DEAR SIR,—I sincerely hope that the response given as to whether the publication of the RAINBOW shall cease, has been conclusive evidence that its inestimable testimony must continue to fill a prominent place in Christian literature. It would indeed be a calamity to lose the periodical which, "next to the Word of God," is valued by many, myself included. From its pages has been learned the loving, just, and merciful character of our

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Heavenly Father in Christ Jesus, divested of the cruel libel so frequently advocated by orthodox teachers. I would fain hope that many even in this colony are dissatisfied with the old dogmas of "inherent" immortality, and as a consequence, "eternal torment;" but the time has not arrived for them to take a decisive stand for the truth. So many difficulties present themselves and they have not faith to surmount them.

But there are some who have counted the costs, and determined in God's strength, to bear their humble testimony to the truth, leaving all results with God. We are thankful to be associated with the latter, and express our indebtedness to you, as an instrument in God's hands, in leading us into the light.

That the Lord may spare you and give you all necessary help in continuing your invaluable testimony, and comforting your heart by showing you glorious results, is our sincere prayer.

Will you, please, accept the enclosed P. O. order, as a small token of esteem and Christian love, from a few brethren who owe you much, but whose worldly means are limited.

Trusting that the Lord's presence and blessing will be with you, and that an increase of subscribers will encourage you to persevering labour,

I am, yours fraternally,
THOMAS T. VERCOE.

Kersbrook, S. A.,
22nd Jan. 1884.

THE HAND UNDER THE WING.

DEAR SIR,—Though I do not at all understand the meaning of the heading of the article in your last issue, to which I am about to refer, I use it in order to avoid any misconception or confusion. In that very interesting and instructive dialogue, you make your visitor express his extreme surprise "that, with our vast number of churches, chapels, Sunday Schools, and the circulation of millions of Bibles and religious publications," with thousands of other agencies which are, year after year, month after month, and day after day, being employed in the service of religion, so little progress and so few results are to be seen. When the Saviour was upon earth, or even when the twelve disciples were busily engaged in preaching the Gospel, they were but as a teaspoonful of water, compared with all the oceans in the world. Yet, surely, you will not deny that these few individuals effected more conversions every day than all our religious agencies appear to do in a twelvemonth! Should I not be nearer the truth if I said in ten years? Then, is it not the bounden duty of the churches and of professing Christians to acknowledge that there must be some grievous fault in our several agencies, and some lamentable weakness in our delivery of the Gospel?

I say there *is* a cause for the waste of money and means which you have admitted to be almost unaccountable. It is not, however, almost unaccountable, but the cause is so palpable, and so glaring, and so indisputable, that to pretend to overlook or ignore it, displays a want of intelligence, as well as of common honesty.

Our children are supposed to attend their schools six days in the week, and, perhaps, an hour or two at church or Sunday School on the seventh. Now what do we teach these fifteen or twenty million school-children, and what is the general tenour of the instruction

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given at those schools? Do we not tell them that their penny geography books are of superior authority to their Bibles on every subject but divinity or theology? Do we not tell them in the school-room, and teach them from the pulpit, that geology is of higher authority than Genesis; mathematics than Moses; Isaac Newton than inspiration? What must be the result of such teaching on the retentive and susceptible minds of childhood? If we give a starving man a loaf of bread with one hand, and a poisonous draft with the other, he may, in his ignorance, express gratitude for our bounty, but he goes on his way the worse, rather than the better, for having had anything to do with us. Did our Saviour and His apostles ever display this criminal trifling with the message they delivered? Did Jesus ever warn his hearers not to attach too much importance to the language of Moses; did He not, on the other hand, enforce his authority almost every time He spoke; did not His disciples do the same? The infidel argues most soundly and justly when he insists that Christianity itself is wholly and entirely dependent on the literal accuracy of the Book of Genesis. And till the preacher, and the evangelist, and the schoolmaster, can be brought to acknowledge this fact, we shall see nothing but the mockery and the pretence of religion which is maintained at so costly a price as your "Visitor" has referred to. The modern scientist, with whom are all the educated classes, and all the preachers, and teachers of the day, affirms that inspiration has made a mess of astronomy, and taught us nothing that deserves any attention or regard. So that with every Bible we distribute we add a proviso that only certain portions of it are to be relied on as the truth. This, I say, is the *sole* cause why a dozen fishermen won a thousand converts for every one that modern Christianity, with all her expensive and pretentious machinery, can boast of. As I know you, dear sir, to be as fully alive to this fact as I am, I will not apologise for drawing the attention of your readers to it.

Yours faithfully,

JOHN HAMPDEN.

Balham, Surrey.

LITERATURE.

The End Near: or, The Promise, Nature, Purpose, and Probable Nearness of Christ's Coming. By CYRUS E. BROOKS. Second Edition—Enlarged. Malvern: The Author, Malvern Link. London: F. Southwell, 27, Ivy Lane, E.C. Price Twopence. By post, 2½d.; or 2s. per dozen.

MR. BROOKS arranges his matter clearly, according to the title of his pamphlet. We knew pretty well beforehand what he would say on these subjects, and also how he would say it. Nevertheless, as in our case conscience presides over criticism, we read the essay carefully, that we might report concerning it on its merits. It is a condensed summary of the things most surely believed among us, excepting the argument from the physical phenomena of recent months. These may be among the signs of the end. We do not say that they are not, simply because we do not know; but leaving this as an open question, we gladly en-

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dorse the rest of the pamphlet, and hope it may have a large circulation.

Sodom: or, "Another Opportunity." By WILLIAM GLEN MONCRIEFF. London, Ontario. Author of "Man's Only Hope of Immortality," &c., &c. London, Ontario: James I. Anderson & Co. Price 25 cents. Malvern Link: Cyrus E. Brooks. Price one shilling.

THE contents of this invaluable pamphlet are 1. Introductory; 2. Sodom's Judgment; 3. Sodom's Judgment more tolerable than Jerusalem's; 4. Sodom's Restoration; 5. Other Passages Supposed to favour Resurrection to a second opportunity briefly Considered; 6. Conclusion. We are unfeignedly glad that Mr. Moncrieff has been moved to take in hand, and deal with, this terrible delusion of universalism. He is just the man for this work. "The Larger Hope," and, "Another Opportunity," assume the natural immortality of man as if it were an undoubted fact; but as Scripture knows nothing of it, the call to men is, "To-day!" without the faintest hint of a possible to-morrow. Prove to us from the Bible, the only authority, that man is by nature an immortal being, or, as the common phrase runs, "*has* an immortal soul," and we shall at once become universalists on the broadest possible scale. Logically and theologically that will be with us a mental necessity, for the thought of any human creature kept in eternal torment is such an atrocious calumny on the character of the Holy One whom we adore, that we reject it with indignation. We wish Mr. Moncrieff's eloquent pamphlet were placed in the hands of ministers, many of whom, to our certain knowledge, are favourable to the theory of universal restoration, because they are reluctant to give up the pagan notion of natural immortality. O, if men would search the Scripture *and believe it!* In that case all this confusion of thought would depart like fog from the mountain's brow when the sun ascends the heavens.

TO CORRESPONDENTS.

ALFRED ANNABLE, Manchester, Mass.—MS. received; we are obliged.

T. L. WILCOCK, Auckland.—Thank you very much for your kind letter, giving pleasing information respecting an esteemed family, of which we often think. We pray the Lord to bless them and you. The information you give in relation to the truth in New Zealand is very gratifying.

REV. GEORGE ROGERS.—It gives us pain to disappoint you—an old and much respected friend—by the non-insertion of your paper; but it would give us keener pain still to publish what is meant as an argument in favour of eternal misery. This atrocious dogma, irrational and utterly unscriptural, has defamed the character of our Father long enough. It is surely high time to stop teaching it. You do not see this, but we do, and on this fact rests our responsibility. So long as we conduct this Journal, it gets no entrance here, nor the delusion out of which it springs—the natural immortality of the human soul. Your pamphlet on "Analogy" was justly and courteously treated, and it is by no means common in journalism for authors to challenge reviews. That, however, does not weigh with us. We have stated the sole reason why your paper does not appear, and, though you may feel disappointed, you are quite able to appreciate our motive.

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AN INTERESTING VISIT.

THE other day I had the privilege of spending an hour in the consulting-rooms of a Medical Electrician, who bids fair to make himself a great reputation. But although Mr. B. Copson Garratt does not place himself so prominently before the public as do some others in his profession, I have good reason to believe that he is doing a work which is scarcely less extensive, and certainly is not less effective, than theirs. Mr. Garratt is a man who likes to work in a quiet way. I think, however, that such a man ought to be better known. He is an enthusiast,—albeit a very sober one. He will talk with you by the hour about medical electricity, in which he is, of course, thoroughly well up, and he never tires of showing you its wondrous effects, although even he is unable to explain to you all the mysteries of its working. If you ask him why he goes into raptures over this remarkable therapeutic agent, he will give you two very good reasons; the first is that it gave him new life, and the second is that it has given new life to others. Mr. Garratt knows, and therefore speaks.

"After giving me a little Galvanism, which had no more serious effect than to make my hands feel a little sleepy, Mr. Garratt converted the current into what is termed constant instead of induced, and assured me there was just as much Electricity passing through my body as would be sufficient in the other form to kill me.

"As an illustration of the penetrative power of Magnetism, I may mention that I held in front of me a mariner's compass, and Mr. Garratt held behind me one of his Magnetic bands, and in a moment the Magnetic current passed through my clothing—and I had a heavy overcoat on—and through my body, and laid hold of the hand of the compass. This is the mighty force which Mr. Garratt infuses into and sends right through the system of his patient, producing the most astonishing and beneficial results.

"Some of the most startling scientific discoveries of the present age are based upon Magnetic principles. And the efficacy of Magnetism as a healer promises to lead to results quite as startling as any that have attended it in other directions. And here let me repeat that Magnetism is not Galvanism. The latter, as I understand, often fails, and even where it succeeds it is open to the objection that its effect is too powerful. In skilful hands it has been, and may be, used with success; but it is, nevertheless, in its application often of a painfully irritating character, because it must come into direct contact with the body, requiring the nerves as a conducting medium. Mr. Garratt does not claim to have made any new discovery, but he affirms that he has found out how to use Electricity in the most efficient and practical way.

"A great advantage also in connection with this special form of application is that the currents generated by the appliances are continuous, and so gentle and uniform as to be rarely detected when used by the most sensitive patient. Their construction is the acme of simplicity; it consists of specially-prepared magnets, wrought in comfortable garments of different fabrics; no metallic materials are visible, and such as exist add no objectionable weight or stiffness to the appliances.

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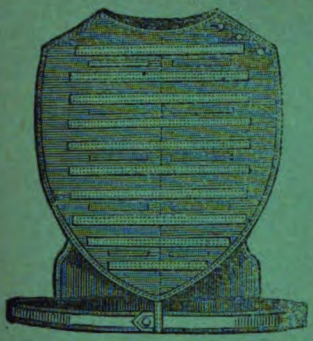

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THE

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A Magazine of Christian Literature

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"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

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THE RAINBOW:

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MAY, 1884.

MORE THAN CONQUERORS.

THAT the friends and followers of the Lord Jesus Christ will get through all the troubles and difficulties, cares and griefs, trials and temptations of life safely, and be victors over them all, is certain: that is, as certain as the Word of God can make it, and faith requires no stronger guarantee than that. "We know that all things work together for good to them that love God, to them who are the called according to His purpose." The very fact of a "purpose," implies the corresponding result. The plan anticipates and foresees the splendid issue. No foe of God will ever say, "He began to build and was not able to finish." With unlimited resources at His command, and perfect wisdom to use them at the proper time, it is an obvious conclusion to say, that He will accomplish His original design with entire satisfaction to Himself, and to the joy of every member of His redeemed family, from the greatest to the least. "I give unto them eternal life," says the holy Shepherd of the flock, "and they shall never perish, and none shall tear them out of My hand. My Father, which hath given them to Me, is greater than all; and none is able to tear them out of My Father's hand."

This is great consolation, delightful peace, to the poor disciple struggling with adversity, or suffering pain, or mourning bereavement, or tempted by Satan, to think that he has dropped out of the flock and is left behind, utterly unable to overtake it, and that the Shepherd has quite forgotten him. But this can never be. Silly sheep as many of us are, we cost the Owner of the flock too much to allow of the distressing thought that He is careless about any of us. And His vigilance is such, that the feeblest cannot get entangled among thorns, or fall into a ditch, without His knowledge. It is a wonderful thing to think over, but it is literally true, that *every man is seen every moment by the Lord.*

But it is not victory merely that is assured to the soldiers of the cross, over all their enemies of earth and self, and spiritual

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wickedness in high places. This would be a great thing, far more indeed than they sometimes venture to anticipate when gloomy moods come on them, and they foolishly take their eyes off the Charter, and begin to take stock of their own miserable resources. But great as the boon of victory would be, it is not enough to satisfy the generosity of their Princely Leader. He intends that they shall be "*more* than conquerors," whatever affluence of meaning may be in that heart-stirring phrase. It is not a bare victory, a narrow escape from defeat, but a pre-eminent, marked, conspicuous conquest. It is a thorough victory,—about which there cannot be two opinions,—over the tactics, strategy and force of the enemy—a victory over the prince of the power of the air, and all his well disciplined troops, so complete that its issues will be eternal. Poor feeble men putting legions of devils to the rout, is a tremendous thought! Wild talk, is it not? An impossibility? A fanatical dream? No! for behold the explanation: it is "THROUGH HIM THAT LOVED US."

Here is the key that solves the mystery; and, lo! it is mystery no longer. Let us read and believe that we may be "strong in the Lord."—

"Moreover we know that to them that love God all things work together for good, even to them who are called according to His purpose. Because whom He foreknew, them He also foreordained to bear the likeness of the image of His Son, that He might be the firstborn among many brethren: And whom He foreordained, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What then shall we say to these things? If God is for us, who shall be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things? Who shall bring any charge against God's elect? Shall God that justifieth? Who is he that condemneth? Is it Christ that died, yea more, that is also risen again, who is also at the right hand of God, who also maketh intercession for us? Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For Thy sake are we being killed all the day long; we were accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This glorious Scripture makes it all clear as the light. He who becomes a Christian, in the true sense of that word,—that is to say, a man "alive unto God in Jesus Christ"—does the wisest thing imaginable: for, from the hour of his decision, all his enemies are

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the enemies of God. He has accepted the conditions of absolute safety, he is placed "among the children," is, under the guardianship of the Godhead, is represented at the Father's right hand by his glorified Redeemer, and has the assurance that no power in the universe shall be able to separate him from the love of God, which is in Christ Jesus his Lord. Yes, the man has done well and wisely in passing from the camp of the enemy to that of the Prince of Life, and it is one of the many proofs and wonders of redemption that such a transference of service is possible. Fighting is the normal condition of men, and will be so until the conflict ends in the eternal annihilation of evil and the eternal triumph of good. Some men—alas! their number is multitudinous—fight against God, and some men—would that their number were greater!—fight for Him. The latter are admirably armed, and their uniform agrees perfectly with the service to which they are called.

Here is a sublime description of this armour of God, and every soldier in the army of the Lord of hosts must have it:

"Be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the worldrulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and having accomplished all, to stand. Stand therefore, having girt your loins about with truth, and having put on the breastplate of righteousness; and having shod your feet with the readiness of the Gospel of peace; above all, taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And receive the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying at all times in the Spirit with all prayer and supplication, and watching thereunto in all perseverance and supplication for all the saints."

It will thus be seen that to speak about the Christian victory over the power of subtle spiritual adversaries, is neither wild talk, nor the dream of fanaticism. We are to give "a reason" of the hope that is in us. Is it not clearly reasonable, in fact, in harmony with the highest reason, that God should give help to those who wish to serve Him, whilst they are opposed at every turn by unseen malignant spiritual enemies? The supernaturalism of the Gospel is just God's wisdom meeting man's necessity, and meeting it in such a way as to prove that, whilst it is man's reasonable service to give himself fully to God, the great purpose of God in the ultimate victory of His friends will be certainly realised. They will be "more than conquerors;" for, read in the light of His eternal purpose in Christ Jesus, this just means, "He will be more than a conqueror" This identification of the Lord with His people, in conflict now against the common enemy, and

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in conquest over him in due time, is one of the most delightful revelations of Scripture. Thus, for example: The seed of the woman shall bruise the serpent's head. and the God of peace shall bruise Satan under *your* feet shortly. And to the seventy heralds of the Lord, He said this great thing: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." Venemous beasts, poisonous reptiles, destroyers of human life, are thus significantly placed by the Lord among the forces of that old serpent, the devil; and power over them is given by Christ, the destined destroyer of the "enemy."

Thus it is written, and the testimony is invaluable:—

"For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make perfect through sufferings the Author of their salvation. For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren, in the midst of the assembly will I sing of Thee. And again, I will put My trust in Him. And again, Behold I and the children which God gave Me. Forasmuch then as the children are partakers of blood and flesh, He Himself also in like manner took part in the same; that through death He might destroy him that hath the power of death, that is, the devil; and might deliver them who through fear of death were all their lifetime kept under bondage. For as we know, it is not angels that He helpeth, but it is the seed of Abraham that He helpeth. Wherefore it behoved Him in all things to be like unto His brethren, that He might become a merciful and faithful high priest in things pertaining to God, to make expiation for the sins of the people. For He Himself having been tempted in that which He hath suffered, He is able to succour them that are tempted."

But there is another element in the idea of being more than conquerors, which must be mentioned,* as it is both doctrinally and practically important, and undoubtedly occupies a considerable place in the sacred writings. We mean the wealth of experience, both moral and mental, gained by the Christian in his conflicts with the foe. When Paul says, "We are not ignorant of the devices of Satan," assuredly it is not the language of a novice, but of one who knew well the crooked ways of the old serpent; as when elsewhere he speaks of "the wiles of the devil," it is manifest that he had learnt to watch against the manœuvres of the enemy; and in thus watching, his Christian power had grown. Vigilance had brought vigour, and exercise had strengthened the power of resistance. The believer is thus more than a conqueror because he not only, through Christ, triumphs over all his adversaries, but takes

* More on this subject will be found in RAINBOW *Tract*—"The Ministry of Evil."

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spoil from them in the battle-field. The following Scriptures—specimens of hundreds—teach this valuable and cheering lesson :—

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience: and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. v. 1-5). "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. i. 2-11).—Ed.

SCRIPTURES RELATING TO THE SOUL.

I. Wrong Inferences.

1. Gen. xxxvi. 18: "As her soul was in departing" (literal Hebrew, "In the going out of her soul or life").

2. 1 Kings xvii. 21: "Let this child's soul come into him again," or let his *life*, as our translators so often read the Hebrew word. So, Luke xii. 20: "This night thy soul shall be required of thee."

3. Luke xxiii. 43: "Verily I say unto thee, to-day shalt thou be with me in Paradise." Spoken by Christ on the cross to the penitent thief. Here, apparently, the inference is a fair one; but look more closely. What did the thief request? "Lord, remember me *when* thou comest IN [not 'into,' as in our translation: the Greek is not 'eis,' but 'en,' in] Thy kingdom." Now

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what is the reply? That will depend entirely on the position of the comma. Observe that the Greek text was originally written without punctuation, which was introduced by Manutius, a printer of Venice, in the fifteenth century, and in one instance (Matt. xix. 29) has been changed by the Bible Society within a recent period. Where, in this passage, then, is the true place of the comma? In the Septuagint and Greek New Testament, the adverb "to-day" (sēmeron), qualifies the *following* verb 51 times, and the *preceding* verb 170 times. Then, as in Deut. viii. 19: "I testify against you this day, that ye shall perish," so here, according to the prevalent usage, we read, and the context demands it as a *direct* reply to the thief's petition: "Verily, I say unto you this day, thou *shalt* be with me in Paradise." Besides, if it be assumed that Christ and the thief were that day together in Paradise, then we learn that henceforth in Paradise Christ is present in no other sense than He is now on earth. For when, on that assumption, He came back from Paradise to earth at His resurrection, He told Mary Magdalene (John xx. 17) that He had not yet ascended to the Father; but the Father is in heaven, therefore Paradise, where we suppose Him to have been, is not heaven; afterward He did ascend to the Father, and is now in heaven (Heb. ix. 24), consequently *not* in that hypothetical Paradise. No! the promise was for that yet future time to which the thief referred, when Christ shall come "in His kingdom," and Paradise, with its tree of Life (Rev. xxii. 2), shall be restored to us.

4. Luke xvi. 19, 31. The story of Dives and Lazarus. Here, again, through our un-Biblical conception of the soul, have we been mis-led.* This is a parable, and is introduced by the statement, "There was a certain man," &c., precisely as are its neighbouring parables. Its scene is laid not in hell, but in the grave (the Greek is "Hades," not "Gehenna"). It was spoken to the rich Pharisees, who (verse 14, same chapter) "were covetous, and they derided Him." It declares that, though they are of the seed of Abraham, they are not his acknowledged children (see Rom. ix. 6, 7): and it presents this solemn truth to them in the *then* well-known imagery of Isaiah xiv. 9-15, where those in the grave, as it were, in a vast catacomb, are poetically represented as rising to meet the king of Babylon, coming to take his place among them "in the sides of the pit." See also same figure, Ezekiel, chapters xxxi-ii. If not a parable—if, on the other hand, a literal narrative of a transaction—on this supposition we are reduced to the absurdity of taking pious, disembodied spirits to Abraham's bosom, not to Christ; of making these *dis*-embodied spirits still to have parts of a body, as a bosom, finger, tongue, &c.; and, above all, of making Christ flatly contradict the scriptures of the Old Testament (which, John v. 39, He directs us to search), in such passages as

* But see "The Rich Man and Lazarus," RAINBOW Tracts, No. 5.

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Job xiv. 21, referring to the dead: "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Eccl. ix. 5, 6, 10: "The dead know not anything. Also their love and their hatred and their envy is now perished. For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Aye, Christ himself, echoing the words of the Preacher, declares: "The night cometh when no man can work" (John ix. 4). See similar statement in Psalms vi. 5; xxxi. 17; lxxxviii. 10-12; cxlvi. 4.

5. Matt. xvii. 3: "And behold, there appeared unto them Moses and Elias talking with Him," with Jesus, at the transfiguration.

From this is inferred the present existence of Moses and Elijah as disembodied spirits. But the transfiguration scene was a representation, a prefiguration of the yet future glorious *coming* and *kingdom* of the Messiah; as we learn from the verse which precedes this account in each Evangelist: "There be *some* standing here who shall not taste of death till they *see* the *kingdom* of God;" and also from 2 Peter i. 16: "When we made known unto you the power and COMING of our Lord Jesus Christ, we were *eye witnesses* of His majesty," &c. At the time of Christ's coming, thus foreshadowed, Moses, and Elijah, and all saints, will have their glorious resurrection bodies, "made like unto His glorious body" (Phil. iii. 21). So we are informed *did* these two actually *appear* at this time. (See account in Luke ix. 31: "who appeared *in glory*;" and compare Col. iii. 4: "*when* Christ, who is our life, *shall appear, then* shall ye also appear with Him *in glory*.") But though we may suppose that Elijah, at his translation, received His spiritual body, and was changed in a moment, as will be those remaining alive at our Lord's coming, yet Moses did see death, and at this time was sleeping with his fathers, as the Lord had said, Deut. xxxi. 14, 15. We cannot believe him at this time to have been raised from the dead, and to have received his resurrection body, unless we are prepared to contradict Paul's repeated statements that Christ was "the *first* that should rise from the dead" (Acts xxvi. 23): that "Christ is the *first* fruits of them that slept" (1 Cor. xv. 23): that "He is the *first* born from the dead" (Col. i. 18): and, also, John's statement, that He "is the *first*-begotten of the dead" (Rev. i. 5). Is it not simpler to accept Christ's own explanation when He calls the whole scene a "*vision*" (Matt. xix. 9)? using the word as in Acts xii. 9, where Luke tells us that Peter, who saw a real angel, and was by him really liberated from prison, "wist not it was true [real] which was done by the angel, but thought he saw a *vision*."

6. So, Rev. xi. 9: "I saw under the altar the souls of them that were slain"—seen likewise by John *in symbolic vision*. The word "soul" here, and also in Rev. xvi. 3; xx. 4, is plainly used in the sense already sufficiently shown to be the *Biblical*.

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7. 1 Thess. v. 23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ."

This passage is often thoughtlessly quoted to prove the popular theory—that man is composed of a soul, a spiritual essence, and its material inclosure, the body. But the passage proves too much for that. This precise enumeration of parts, which argues a distinction between soul and body, argues a like distinction between soul and spirit, which two are identical in the popular theology. In fact, on the common view, the Apostle's threefold division here is either an unmeaning repetition of words, or it is simply incomprehensible. Now let us see if, on the Bible view of the soul, we cannot grasp the Apostle's meaning: : "May the very God of peace," he says, "sanctify you wholly;" and—the exact Greek is—"may *the whole of you*, the *spirit*, and the *soul*, and the *body*, be preserved blameless in (the original is not 'unto' but IN) the coming of our Lord Jesus Christ." Paul prays for the complete blamelessness, in that day, of the entire being of each; the spirit, the animating breath of life,—the soul, the organization, capable of being endowed with life and performing its functions,—the body, the material elements, which, ever changing, still by their orderly arrangement go to make up the organization: all, not excepting the body, in the estimation of the Apostle, essential to the very existence of the individual and to the future reward of each.

8. 2 Cor. v. 1-8: "We in this tabernacle . . . are willing to be absent from the body," &c. What is this tabernacle? Not the mortal body, as a shell encompassing an immortal something: such is not the language of the Bible: it is the earth, on which, as strangers and pilgrims, we live; dwelling as in a tabernacle, a tent, not in a permanent home. As if to strangle the very conception of a disembodied state, Paul in this very passage declares: Not that we would be *unclothed*, but *clothed upon*, that mortality might be swallowed up of life," as (see 1 Cor. xv. 54) it will be at the resurrection. And he is willing, he longs—what Christian does not?—to be absent from this body, with its weariness and its pain, and to be clothed upon with his "spiritual body," with which he will "ever be with the Lord" (1 Thess. iv. 17).

9. Phil. i. 23: "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better."

Not an exact translation from the Greek: and the "for" is strangely transposed. Literally it is, "And I am hard pressed, indeed, by the two [whether to live or die]; having THE EARNEST DESIRE for the departing and the being with Christ, for *this* is very much better." An old man, alone in his prison at Rome, he tells us whether to live or die he is hard pressed which to choose, since he is sure he *will magnify Christ* in either case (vs. 20 and 22). It cannot be that in the next breath he will contradict himself and say that he does well know which he chooses—that his earnest

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desire (Greek, "epithumian," elsewhere translated lust) is to die! And yet there is that he would choose, if he might have *it*,—what? to depart and be with Christ. When may that be? It is when we are "not unclothed, but clothed upon;" when "we are all changed, in a moment, in the twinkling of an eye, at the last trump;" "when mortality is swallowed up of life." Ah! for that he and we all have "the earnest desire!" "The whole creation [every creature] groaneth and travaileth together in pain until now, waiting for the *manifestation of the sons of God*" (Rom. viii. 22, 19).

A clause of the 21st verse of the same chapter—"to die is gain"—is often somewhat unfairly taken out of its connection, and then appealed to to sustain the popular misunderstanding of this 23rd verse. But did the Apostle mean to say that to die was gain *for himself?* Ah, Paul was not one thus to speak! The preceding verse, to which this one, in fact, belongs, makes clear his meaning. Hear him: "My earnest expectation and my hope, that, as always, so now also CHRIST shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain." To him to live is Christ—is manifesting Christ: to die—he cannot say that dying, losing existence, enables him still to manifest Christ—but, no matter, it is gain *to the Master* he loves; for by His death as by His life, that Saviour shall be magnified. HIS *shall be the gain!*

10. Luke xx. 37, 38: "Now that the dead are raised even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for He is not a God of the dead, but of the living; for all live unto Him."

Our modern commentators say that this proves that Abraham and the patriarchs are now living, of course, in a disembodied state. Indeed, then the argument would not have ended there; for the Sadducees might have well retorted: "The fact you have proved that they are now living, by no means proves that they will be raised from the dead; that is another point and the one at issue; prove *that* if you can!" Rev. J. C. Ryle quite artlessly thus comments: "The quotation contained in this passage has occasioned much controversy. At first sight, it does not appear to be any proof of a resurrection; but only of a life to come."*

And, truly, that is all it is, if the popular theory of disembodied spirits be true. He goes on to say: "One thing is very clear; the argument which our Lord used completely silenced the Sadducees, and called forth the approbation of the Scribes." And then he adds, in substance: If we are not convinced, the fault must be in ourselves; we *ought* to be convinced, though we cannot see why! No doubt we ought! and to one free from the popular delusion, the proof of a resurrection is there, convincingly enough.

* Expository Thoughts on the Gospel.

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We need not suppose our Lord so ill-judging, or the wily Sadducees and Pharisees so stupid, as not to know what was or was not proof of a disputed point. Christ's argument is unanswerable; but it is so by virtue of a Biblical promise, which popular theology has lost sight of, viz., THERE IS NO LIFE FOR THE DEAD WITHOUT A RESURRECTION! The argument, then, is this:—

God's words at the bush prove a life for dead patriarchs:

But there is no life for the dead without a resurrection:

Therefore there must be a resurrection: which was to be proved.

In this connection, as Paul's comment on the passage, "all live unto Him," read from Rom. iv. 17: "God quickeneth [maketh alive] the dead, and calleth those things which be not as though they were."

11. One passage more, 1 Peter iii. 19, 20: "He went and preached unto the spirits in prison, when once the long-suffering of God waited in the days of Noah," &c. What does this mean? Where commentators have so differed, shall the writer venture an opinion? To an ordinary reader of the Bible it appears very simple. "Went and preached" is simply "preached" as in Deut. xxxi. 1: "And Moses *went and spake* [simply, spake] these words unto all Israel." So in Eph. ii. 17: "He [Jesus] came and preached peace to you." He did not come to Ephesus, except by His ministers—through them He "preached." The whole passage seems the simple announcement of the fact that the spirits in prison, those who are now represented in the Bible as in the land of darkness, of silence, of unconsciousness, did have the gospel of deliverance, through the coming Lamb of God, preached to them by Noah, when, in the days of that "preacher of righteousness" (2 Pet. ii. 5), they were alive and on earth.

Thus have we now examined all the more important passages whence is drawn at best but the *inference* of man's inherent immortality. Strange, indeed, if in a revelation of the Creator's will, so important a doctrine should be left to inference, and never once explicitly stated. How much stranger still when we learn the unsubstantial basis upon which these inferences rest, and the inconsistencies they involve if legitimately followed out! Notice again the passage, which of all others is invariably brought up as if to settle all controversy, the promise of Christ to the thief on the cross. The inference hence derived depends entirely upon whether the adverb "to-day" shall be taken to qualify the verb which precedes, or that which follows it. We must first depart from the common grammatical connection, if we would educe the inference of man's separate spiritual existence; and, in so doing, we found ourselves inevitably brought to the logical conclusion that Christ, whose presence makes Paradise, is not in Paradise! And so in other passages, apart from the contradictions and absurdities it involves, we observe that the inference in reality grows out of a precedent belief in the doctrine; in other words,

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that *the inference is built upon the doctrine, not the doctrine upon the inference, which had been supposed to support it.*

II. To Whom Immortality belongs.

1 Tim. i. 17: "The King eternal, *immortal*, invisible."

1 Tim. vi. 16: "Who *only* hath *immortality*."

2 Tim. i. 10: "Jesus Christ, who hath brought life and *immortality* to light through the Gospel."

Rom. ii. 7: "To them, who by patient continuance in well-doing *seek for* honour, and glory, and *immortality* [God will render] eternal life."

1 Cor. xv. 53, 54, 57: "For this corruptible must put on incorruption, and this mortal must PUT ON *immortality*. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Thanks be to God, who giveth *us* the victory, *through our Lord Jesus Christ*."

Here, at last, is the well-defined Bible statement of immortality. Claimed by the proud philosophers of this world as the inalienable possession of the whole human family, it is by the Divine Giver restricted to those who, by patient continuance in well-doing, *seek for it;* and by them received as a gift: it is not to be "put on" until the day when they are invested with the spiritual body, and mortality is swallowed up of life! A *future* immortality is thus plainly declared to be the *special portion of the righteous.*

III. Is this Immortality of the Righteous revealed in both Testaments?

Certainly it is; and, as such, inseparably associated with the resurrection. Dan. xii. 2: "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, some to shame and everlasting contempt." Ezek. xxxvii. 12: "Thus saith the LORD God, Behold, O, my people, I will open your graves, and cause you to come up out of your graves." Isaiah xxvi. 19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Chap. lv. 3: "Hear, and your soul shall live: and I will make an *everlasting* covenant with you." Psalm xvii. 15: "I shall be satisfied when I awake with Thy likeness." Job xiv. 14, 15: "If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer Thee." A future re-living is assumed in the covenant with Abraham. Gen. xiii. 17: "I will give it [the land] unto thee." This promise, it will be observed, is distinct from the promise to his posterity, in Gen. xv. 18, 21, where the precise limits of their future possession are defined by the enumeration of the tribes then holding it.

And, farther back still, in the story of the Fall itself, is enwrapt

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the promise of future immortality, in the announcement of the Deliverer, the Seed of the woman, who should bruise [crush] the serpent's head, and in the cherubim and the sword of flame, Jehovah's symbol, which kept [*preserved*, guarded] the way of the Tree of Life! It is easy to understand how that, in the years before the Deluge, while Paradise, lost to the race yet kept for them, still remained, it must have been a constant reminder of that future life in which the lost Paradise should be regained through the coming Deliverer. And, after the Flood, the truths connected with that sacred spot, traditionally handed down through the family of Noah, are still evidenced in the sacred tree of the Assyrians, and the cherubic forms of Assyria and Egypt.

A belief in the necessity of the resurrection to a future life, which was, as we have seen, the basis of Christ's argument with the Sadducees, is recognised in the importance the Egyptians attached to embalming the dead, who, as they believed, were one day to be re-called to life. Every Egyptian mummy is a silent witness for our times of that ancient Bible doctrine,—"No future life without a resurrection." It is interesting to observe in the early religious belief of this most ancient of peoples, how much of originally-revealed truths is preserved, even in the midst of so much corruption. We quote from a standard authority on these subjects: "Although all bodies were to descend into the lower world, they were not, however, all assured of resurrection. To obtain this, it was necessary never to have committed any great sin either in act or thought. The deceased was to be judged by Osiris and his forty-two assessors: on this judgment depended the irrevocable lot of the soul. If the deceased was convicted of inexcusable faults, he was decapitated by Horus, or the nemma, or block, of Hades. Annihilation was believed by the Egyptians to be the punishment reserved for the wicked."* From this ancient country, arts and literature were brought to the Greeks; and we may readily perceive why their philosophers were led to drop the old, truthful restriction of future life to the good alone, and proclaim it for all; since such a doctrine is more flattering to man's pride, while it the better enabled the priests to control the masses. But sad it is to see how early this worldly philosophy invaded the Churches, notwithstanding Paul's warning against oppositions of science, "falsely so called" (1 Tim. vi. 20), until, at last, the Church, as a body, came fully to accept as true the serpent's lie, "Ye shall not surely die;" that is, "Ye are immortals!"

Let it not be thought, however, that during all these centuries there have not been a faithful few to protest against this error; but their voices have been lost in the shouts of the multitude; or, perchance, smothered in the fires of persecution. Witness the following reply to the Romanist, Sir Thomas More, by William

* Ancient History of the East, by Lenormant and Chevallier.

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Tyndale, that old English translator and student of the Bible, who for his opinions was burned at the stake in 1536. He says: "In putting departed souls in heaven, hell, and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The *true faith putteth the resurrection, which we be warned to look for every hour.* The heathen philosophers denying *that,* did put that souls did ever live. And the Pope joineth the spiritual doctrine of Christ, and the fleshly doctrine of philosophers together—*things so contrary that they cannot agree.* And because the fleshly-minded Pope consenteth unto heathen doctrine, therefore *he corrupteth the Scriptures to establish it.* If the souls be in Heaven, tell me why they be not in as good case as the angels be, and then what cause is there of the resurrection?"

Immortality for the righteous alone is the truth originally revealed to the race. Is it not time for the Church to return to the good old paths?

TO-MORROW.

I.

O DROP upon my eyeballs, pained with sorrow,
Some gleams of gladness from the bright to-morrow!
The pent up grief that sheds no soothing tears,
The hope deferred through many tedious years,
The longing look, the wish, the earnest prayer,
The nights of gloom, the days of anxious care,
All cry in concert for the golden light—
Promised to make the murky world more bright.

II.

The time we give to solitude and thought,
The world shut out, and gracious feelings sought
To aid our contemplations, as we scan
The history and the destiny of man,
Is often robbed by paltry earthly things;
As when the prince of darkness rudely flings
His thoughts malicious on the lowly heart
That hath, like Mary, sought the better part.

III.

The Church, unruffled by the storms of time,
Should yield the balm of a delicious clime,
Should be a shelter and a calm retreat,
To pilgrim brethren where they love to meet,

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To gather gems of everlasting wealth,
And breathe the atmosphere of holy health,
And bask in light celestial, and in love
That comes direct from its pure home above.

IV.

There are a few by blest experience brought
To realise the soul-ennobling thought,
That faith and holiness, that hope and joy,
Are not mere words that Bible scribes employ;
But actual facts, realities for which
Praise has no adequate supply of speech.
There are who know the Scripture doctrine true,
Whate'er its aspect in the scoffer's view.

V.

A Church within the churches Christ beholds,
And knows His flock in all the different folds.
This Church, the garden of the glorious Lord,
Lives on His truth, the undecaying Word.
The gentle rain, as dew of Hermon, yields
Its vital force to these delightful fields.
And Christ Himself, life-giving power imparts,
To fruit-producing, loving Christian hearts.

VI.

But, still, alas! the fact must be confessed,
That all are not so eminently blessed.
There are within the gracious Shepherd's fold,
Who call Him MASTER, while their hearts are cold,
Their lives unfruitful, and their minds quite dead
To the great glory of the Christian's Head.
At sacred seasons they are in their place,
But have not felt Divine transforming grace.

VII.

Good citizens and subjects of the throne,
Loyal and patriotic, who have grown
Great with the nation's greatness, and who feel
Integrity essential to the weal
And public reputation of the state,
Are noble men, whose lives we venerate.
But these great qualities are greater still,
If crowned by reverence to Messiah's will.

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VIII.

For He is King by unrepealed decree,
Although men mocked who should have bent the knee.
Scorned by the nation that for ages sought
The great Deliverer, whom their prophets brought
In glorious song before them; yet His right
To reign and rule, stands in eternal light;
And all mankind beneath the heaven must bring
Homage to Him as Universal King.

IX.

The Christian Babel pains the loyal heart.
The dire confusion is a mournful part
Of the dark legacy of Papal shame,
Left to the Churches in their Master's name.
Truth from tradition only by the wise
Can be discerned. Only anointed eyes
See the delusions priestly sleight of hand
Has practised on mankind in every land.

X.

Hence, with a groan of helplessness, we pray
The Lord of life and everlasting day
To prove His pity for His faithful own,
Who wish to see Him on His glorious throne,
To come and claim His kingdom from the foe,
And banish from creation every woe.
We cry in faith, and yet in bitter sorrow,
Return, O, Christ, and bring in GOD'S TO-MORROW! ED.

APOCALYPTIC INTERPRETATION.*

OUR readers are already acquainted with much of Mr. Kelly's valuable work, which is here re-printed in a neat volume. We extract a portion of the Preface to this Edition, as it contains an important argument, and the key to the work:

It is now nearly forty years since this pamphlet was first published, and the occasion still existing, as valued brethren have pressed on me, for calling attention to the true principles of

* Apocalyptic Interpretation: or, The Apocalypse Intelligible—not in any History of the past, as alleged by the Rev. E. B. Elliott—but in the Light of The Day when the Son of Man is Revealed. By the Rev. James Kelly, M.A., Incumbent of St. George's Church, Liverpool. Second Edition. London: Elliot Stock; price two shillings.

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Apocalyptic Interpretation therein mooted, I at length respond to their judgment in issuing another edition, and enlarging it by an Appendix meeting the only criticisms, so far as I am aware, to which my views were subjected.

To the Historic or Præterist line of Interpretation which it impugns as making the greater part of this grand series of prophecies already fulfilled, the late Rev. E. B. Elliott arrested much attention by his learned "*Horæ Apocalypticæ;*" and the late Dr. Cumming, with considerable ability, popularised Mr. Elliott's interpretations. But Dr. Cumming rashly ventured, as all must now admit, to educe from those Interpretations a precise date for the winding up of the present dispensation by the Second Coming of our Lord; and the failure of Dr. Cumming's calculations being taken (whether rightly or wrongly) as a test of the adopted principle of Interpretation, has deprived it of its prestige; nor has it been recovered by the labours since of the excellent Mr. Grattan Guinness in his selection of another line of *ex post facto* fulfilments.

As to Mr. Guinness's *à priori* argument in his subsequent pamphlet, that "the Futurist system leaves unrevealed the events affecting the Church of God for these last eighteen centuries, and deprives our holy faith of the marvellous and matchless *support* which, at this stage of the dispensation, it receives from the fulfilment of prophecy,"—the simple answer to this is, that the *evidential* support of Christianity (if this be what Mr. Guinness means) is not the main design of Prophecy; nor have we a right to postulate that while the seed of Abraham are disorganised and off the stage as a Nation, the Prophetic word must treat of Gentile affairs.

In fact, Israel's calling was earthly; and, therefore, the record of the Divine dealings with them, whether in History or Prophecy, of which Old Testament Scriptures mainly consist, of necessity involved the recital of earthly transactions. But the calling of the Church is heavenly, and her progress, even unto the end, dispenses with such recital altogether. Accordingly, by *analogy*, as this is the time of Israel's disorganisation from being the radiating centre of earthly arrangements—and the Church in this respect comes not into Israel's place—a hiatus in prophetic details concerning the earth should be expected.

The main disability, let me here repeat, which attends this School of writers is, that (as they admit) the events they assign to the various prophecies as their fulfilments were not discerned beforehand by the Church of God unto their deriving enlightenment from them; whilst only as fulfilled, *i.e.*, turned into history, are they held to be now profitable to us. Indeed it is remarkable that these fulfilments are wont to be *remembered* by those who take up with them as having been attached to the prophecies in question by Commentators, rather than suggested by the Prophecies themselves. For example, no less a man than the late

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eminent Dr. Chalmers, in his "Scripture Readings," coming to the 8th chapter of the Apocalypse, *naively* writes as follows:—

"This silence of half-an-hour in heaven has long struck me as one of the highest sublimities of Scripture. *I forget the explanation*, as, indeed, I do of almost all the various and particular Prophecies, for which I have no memory whatever, though I very recently read Elliott's '*Horæ Apocalypticæ*,' and consider it as one of the ablest expositions I know of this part of Scripture. I shall not, therefore, attempt any interpretation of the unfulfilled prophecy here; but there is enough of the obviously good and impressive to furnish materials for instructive reflection."*

Thus Dr. Chalmers' impression of the import of this Prophecy, (not revived even by the terms of it) was that of a mere remembered assent to Mr. Elliott's explanation, to whom he referred as an able expositor! How significant is this ingenuous admission of a great and candid mind!

Be it observed, further, in regard to the Book of the Apocalypse, that after the introductory vision seen by John, of the Stars and the Candlesticks, with the Son of Man walking in their midst, these symbols respectively of the Seven Churches and their Angels, seem to have been dissolved from before the Seer; as in the scene of the Transfiguration, when Moses and Elias disappeared, so that when the disconcerted disciples lifted up their eyes, "they saw no man save Jesus only" (Matt. xvii. 8).

How, then, does the Lord proceed to speak of these symbols and their import? With a discrimination, surely, to be reverently noticed. For we find the definite article used in the designation of the former, and omitted in the latter. "*The* seven stars are Angels of the Seven Churches, and *the* Seven Candlesticks are Seven Churches." The implication is at once suggested that both Angels and Churches had not, at that precise time, the actual existence contemplated in the vision, but pointed onwards to the future. The mode of expression is exactly that which obtains in Joseph's interpretation of Pharaoh's dream: "The seven good kine are seven years, and the seven good ears are seven years" (Gen. xli. 26). Here, also, the article is similarly used and omitted (and it is the same in the Septuagint), specifying the emblems which Pharaoh saw, "*the* seven good kine"—"*the* seven good ears;" but leaving their signified period *indefinite* to suit the future—"*are seven years*,"—"*are seven years;*" and so it follows, v. 29, "*Behold there come* seven years of great plenty throughout all the land of Egypt."

With this clear precedent for such construction, what forbids it to take our Lord's words, "The Seven Candlesticks are Seven Churches," as equivalent to His saying, "*There come Seven Churches.*" On the other hand, if these Churches existed, *as*

* "Sabbath Scripture Readings," Vol. I., p. 411.

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contemplated, is it not incongruous to suppose that they would be indefinitely denominated without the article—"*Seven churches?*" Nor is there anything really to embarrass in the view that visions seen and recorded eighteen hundred years ago should be addressed to Churches still in the womb of the Future. For, be it remembered, that by Elijah the prophet (and how early in his ministry we know not) a letter of denunciation was indited to Jehoram, king of Judah, which letter nevertheless reached not its destination, *i.e.*, was not delivered to the degenerate monarch, till some seven years after the Prophet's ascension, when the impiety denounced became ripe for judgment (2 Chr. xxi. 12-15). What forbids then the supposition that this letter, while specially designed for a particular crisis, was circulated even from the time when it was written, among the schools of the prophets and the faithful people of the land, to whose care it was confided, and through them passed into the hands of Jehoram?

This is certainly a somewhat analogous case to the divine Seer (John) addressing to future churches (*i.e.*, gatherings of Jews) in Asia Minor, these letters—the burden of the Apocalypse; while yet *in transitu*, we, the Church of this dispensation, as their depositaries, blessedly possess them for our admonition and enlightenment.

The conviction, accordingly, seems quietly spreading among the children of God, that only in the still Future (except indeed in the way of typical rehearsal or application meanwhile) lie the real fulfilments of that large continent of prophecy—the Apocalypse—including even the rise of the Seven Churches, constituted, it is submitted, of an election of Jewish believers, called forth from the Nation *after* the rapture of the Church—to witness amidst the then ensuing Antichristian apostacy, to the imminent return of their once rejected Messiah. This, at all events, is the view suggested in the following pages. Nor if it be adopted, is there occasion for separating, as is generally done, the circumstances of the Seven Churches from the subsequent visions of the Book. On the contrary, they would appear to blend into each other and form one grand perspective of the Future, as may be seen from a comparison of the following passages:—Chap. ii. 3, with xiii. 10, xiv. 12; chap. ii. 9, 10, with xiii. 5-8; chap. ii. 13, with xiii. 2, xvi. 10; chap. ii. 16, with xix. 21; chap. ii. 18, with xix. 15; chap. ii. 20-23, with xvii. 2, 4, xviii. 3; chap. iii. 3, with xvi. 15; chap. iii. 12, with xi. 2; chap. iii. 21, with xx. 4.

Other parallels might be adduced, but the prosecution of this point is left to the reader. One fact, however, is commended to his devout and careful consideration, namely, that when John saw the visions of the Apocalypse, he "Was in spirit in the Lord's Day," (the literal translation) *i.e.*, THE DAY OF THE LORD—not the first day of the week, our Sunday, nor that period of the Coming of the Lord (His παρουσία) when the rapture of the saints is to occur—

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but the interval which is to succeed until the Lord descends to the earth—during which the Antichrist shall be running his career (2 Thess. ii.), and which interval the Apostle Paul enlarges on as "the Day of Wrath and Revelation (Apocalypse) of the Righteous Judgment of God," fraught, as he adds, with "indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of *the Jew first, and also of the Gentile*"—(Rom. ii. 5-9)—the very order of the visitations under the trumpets and the vials as affecting Antichristian Jews and Gentiles in the Book of the Revelation. And this recognition of "the Day of the Lord"—"the Day of Wrath"—as the period referred to in Paul's second Epistle to the Thessalonians—distinct, I repeat, from the Coming of the Lord (His παρουσία), at which the rapture of the Church will take place—throws light upon the whole teaching of the Apostle on the Second Advent. Thus, whereas, in his first Epistle, he had set the Thessalonian saints on waiting for the Son of God from Heaven (His παρουσία)—not merely loving or longing for the event, but *waiting* for it, such being their proper hope—he adjures them in his second Epistle not to be disturbed by any alleged teaching, either by word or letter, as from him, that meanwhile "the Day of the Lord" had begun to run its course. Accordingly, after summarising in a parenthesis the career of the Antichrist as belonging to that day, he winds up by exhorting them to "stand fast" in the traditions or deliverances he had already given them, as not in any wise withdrawn or modified.

Waiting, then, for the Lord's Coming into the region of the air on His way to the earth, is the position prescribed to the Thessalonian Christians, and to every generation of the Church since, not to be confounded with His actual descent to the earth, when He will deal with the Antichrist and the Nations in judgment unto the establishment of His kingdom. And the overlooking of the Second Advent as composed of these two stages is to be lamented, as embarrassing some of the best of our Christian Apologists in their vindication of the Truth. As an instance, I give the following extract from a recent volume ("The Gospel and Its Witnesses"*) by Professor Wace:—

"The prominence which this belief [of our Lord's return to judgment] occupies in Apostolic thought is so evident, that it has even been made a ground of objection to the Apostles' authority, that they lived in an expectation, which proved to be unfounded, of our Lord's immediate return. It is probable, indeed, if we take the most natural interpretation of some of their expressions, that they were mistaken on this point;" and then Professor Wace goes on to resolve their probable mistake into "the intensity with which their thoughts were preoccupied with the subject."

But, is it not our duty "to take the most natural interpretation"

* Page 182.

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of Apostolic words? And why should this suggest a probable mistake on the part of the Apostles? If they were mistaken on one point, why not on another? And after such admission, where can we stop? And so the reader will have observed (see p. 31) how to this very effect the gainsaying Author of "The Creed of Christendom" has expressed himself, taking advantage of the hasty admission of Commentators—in which Professor Wace has unwarily acquiesced. But no such admission is called for, or is to be tolerated. It is not only fatal to the inspiration of the writers of the Epistles, but a throwing away of the clue of interpretation to their teaching, as already noticed, which distinguishes between the Lord's Coming *for* His Church and His Coming *with* them afterwards, the interval between being of such duration as to admit of the Apocalyptic judgments running their course on Jew and Gentile nationally; unto this end, the Church—"THE BODY OF CHRIST"—having become organised into union with her glorious head in the heavens.

On the whole subject of Apocalyptic or Prophetic Interpretation generally, I submit for consideration, whether unto Faith's reception of the fulfilment of any Divine Prophecy, we ought or could be content with less than Divine testimony, *i.e.*, the testimony of an inspired Historian? And to appreciate the *desideratum*—not to say the necessity—of such evidence, let us suppose that the fulfilment of Isaiah's Prophecy of the Virgin's Son was vouched to us only by ordinary Historians, and not by the Evangelists, could we, in such case, repose on the great mystery of the Incarnation as an accomplished fact? Or, take the Resurrection of our Lord to have been only similarly attested, would not faith in the great event lack its adequate foundation? The Prophecy, truly, in both cases, would be of God; but that it was verily fulfilled would thus rest on the mere judgment and testimony of uninspired man. And would this suffice for the anchorage of our souls which we now possess in the Divine Record? Wherein—also is to be noted—the manner of the Spirit in pronouncing a Prophecy completely fulfilled, distinguishing the same from what may be termed Rehearsal and Applicatory fulfilments. To this end we find the teleological ἵνα employed to denote the first; the less definite ὅπως the second; and the simple τότε the third.

A few examples of this discrimination may interest the student of the Word—ἵνα, Matt. ii. 15; iv. 14; xxi. 4; xxvi. 56;—ὅπως, Matt. ii. 23; viii. 17; xii. 17; xiii. 35;—τότε, Matt. ii. 17; xxvii. 9.

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"LIFE" IN THE SYRIAC GOSPELS.

MATTHEW.

WE have searched out the Syriac presentation of *Soter*, the agent, and *Soteria*, the name given to the work done by the *Soter*; but a larger inquiry lies before us when we consider the activity put forth by the *Soter*, and we shall endeavour to supply the reader, who cannot follow us through the Peshito, with a true account of its teaching. In our former researches we have kept close to the Hebrew meaning of the Syriac roots, for it is only another dialect of the same group of Semitic forms of utterance, and it is unlikely that the writers, who were all familiar with Hebrew, would depart from the inwrought memories of their early training. And this the more when they knew in what tongue God spake to the fathers by the prophets, and were using the same words in which His Son taught the mighty gatherings of "the common people, who heard Him gladly."

It is absurd to say these "sheep scattered abroad, without the care of faithful shepherds," knew, or spoke Greek, either in Christ's time or that of His apostles. But He, their True Shepherd, addressed them in their own common speech, and where His very words have come down to us, they need no translation in the Peshito. Let the reader just dismiss his Greek, until its claim to be the first apostolic Testament can be based on firmer ground than any which we can find put forward by its boldest supporters. One-sided learning they may exhibit, but, to us, it appears devoted to trying to prop up a shaky theory. Syria and Canaan lie locally nearer to each other than either land to Greece, or to Constantinople, or Alexandria; and so our critical barque shall ply between Palestine and Beyrout, Jerusalem and Antioch, ascending, sometimes, the great river to Edessa. And, for our chart, we shall follow the order of the books in our Authorized Version, without accepting the mistaken notion that, as they stand now, so they were written and published. It is well known that two epistles to the Thessalonians were written before Romans or 1 or 2 Corinthians, and so of others.

The placing of them where they are rests on another ground than the order of production. But it is easiest for our readers to follow, and, therefore, we keep to it. The future tense of the verb *Sozo* occurs in i. 21. The words are those of an angel sent to Joseph, the betrothed husband of Mary, and tell him of the coming birth of Christ, and he tells him how He shall be named, just as before an angel dictated the name of his forerunner, John the Baptist—"Thou shalt call His name Jesus, for He shall save His people from their sins." In the Peshito we read, "He will quicken, or cause to live, His people from their sins." We must understand what the Divine estimate of sin is, if we would see how this lifegiving meets man's case. It avails nothing what men think of the desert of sin—what it should be, by our standard of demerit—God is our judge. Now, His judgment is that sin deserves death. Read the catalogue of sins at the end of Rom. i. It is such sins that Paul has in mind, when he says God judges them worthy of death. What heathen moralist ever taught that fornicators deserved death? Nay, have we in Christendom attained to such an estimate of this sin

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against our own body? But this is one of those vices which God judges worthy of death. Where, again, have we heard that covetousness was so esteemed? And yet God so regards it. What of envy, what of debate, which is deemed so respectable in club, on platform, and in Parliament? Who regards this sin—for sin it is—when resorted to, not for finding out truth, but for fostering selfish party schemes?

We might mention pride, boasting, evil scheming, disobedience to parents, want of attention to truth and duty, set forth by the descriptive without understanding, want of natural affection, unreadiness to forgive, and unmercifulness, which are all in the indictment against men, and meet us in every-day life. They are all capital offences at the bar of God; but how many of them pass with men as not very serious matters. James has told us, sin, when it is finished, bringeth forth death (i. 15). And Paul formulates, in other words, the same solemn truth, thus: "The wages of sin is death." What can remedy such an evil case? Nothing less than a work which not only delivers from the practice of sin, but from its penalty, by what is called in Rom. v. 18, "Justification of life." Now, Jesus died for the sins of men, and rose again for our justification, and this acquittal from the claims of law carries with it the assurance of life everlasting. So, then, He clears His people from the guilt and condemnation of sin; but more, and higher, He gives them *a life* which works out of their nature that deadly thing, and works on for evermore. This is the grand purpose of the coming, dying, rising, and exaltation to the Father's right hand.

The Syriac means more than the Greek, and is in harmony with our previous findings as to *Soter* and *Soteria*. This is one angelic witness that Christ was sent to give life, but He is not alone among the superhuman intelligences. The angel who called the Gospel testimony the words of this life (Acts v. 20), had learnt in the court of heaven just the same fact as to the object of the advent of the Son of God.

It would have been easy in Syriac to express what we find in Greek by using the word *Parak*, to deliver, literally, to break the bonds, of the sinner, and so set him free; so that there must have been good reason why the root *hhya*, *life*, was preferred to *Parak*, to deliver. And when we know that our nature, as children born of the flesh, is weakness and unfitness for eternal service and blessedness, we then may feel that no deliverance from our sins can reach the high aim of God's love to a perishing world, which has in it no life, running on for ever. No man is immortal in body or soul, merely as man. We must be born again, or we cannot enjoy the Lord's everlasting kingdom. This being so, we need One whose prerogative it is to give life everlasting. Just such Jesus proclaimed Himself. First, to Rabbi Nicodemus (John iii. 14-17); then to the Samaritan (John iv.); thirdly, to his Jewish opponents (John v.; x. 27-30). So, then, the first case of *Sozo* is, in Syriac, presented in a better and truer way than in the much-belauded Greek. viii. 25 has the imperative of *Sozo* in Greek. The disciples, in fear of drowning, cry, Lord, save; we are being destroyed. For *soson*, save thou, we find in the Peshito *Patsyn*, deliver us. They were in a storm on the sea, in dread of death, and they sought deliverance. Now, *Patsah* means, in both Hebrew and Syriac, He delivered. And here there is no direct reference to Christ's great work. The Greek

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soson and the Syriac *Ptsh* have like meaning in this place. ix. 21: "I shall be whole" (Authorized Version), and, in the Revised Version, "Made whole." The Greek has the first person future of *Sozo* in the passive. In the Syriac we get a tense of *Natas*, to loose. The notion under which the Jews placed an incurable complaint was that of a bond. When it was healed it was regarded as a loosing from that bond (see Luke xiii. 11). In the Peshito the woman speaks of healing just as Jesus did. But here, too, *Sozo* does not touch his highest work. ix. 22 contains *Sozo* in the perfect tense, and also in the present indicative. We will give the two verses from the Peshito: "For she said in her soul, if I may touch Him, I shall be loosed. Then Jesus, having turned, saw and said to her, Take heart, daughter, thy faith shall cause thee to live, and the woman was loosed from that hour."

Here we get a glimpse at a higher blessing than bodily healing. This is set forth in loosing from the bond of her incurable complaint, but that higher gift by the root, *hhya*, life. She got more than healing from Him, who is the Lifegiver. And on this the Syriac is the clearest teaching.

x. 22: In Greek, "He that endureth to the end, this one shall be saved." "He shall live" is the Syriac. In the face of martyrdom, such as Jesus means, when He says, "Be thou faithful unto death," He assures His witnesses of life. What life, but that of the unseen and everlasting state? The martyr is not saved from present evil and bodily death, but he shall receive after the sufferings of this time life and unending joy. Here, then, the Peshito excels the Greek. It gives the Lord's teaching with greater exactness. xiv. 30: The cry of Peter, "Lord, save me," is in the Peshito—*Mry Parokeny*—Lord deliver me.

xvi. 25, Syriac: "For he who is resolved to keep alive his soul, will destroy it, but he who has destroyed his soul, because of Me, shall find it."

The Greek future, *sosei*, to save, refers to the present life. He who resolves to save it by shunning the cross, cannot enjoy the life everlasting. In this connection, the lower sense of *hhya*, to enjoy this life, is contrasted with self-sacrifice for the higher life.

xviii. 11: "For the Son of Man has come to give life to what was destroyed," Syriac; in Greek, to save. Our remarks on the Divine estimate of sin should be recalled here, if we would see why Jesus calls those who have not been regenerated—destroyed. He saw not only the present working of sin, but its certain end, if not put away. That end will be death; and since this death will be inflicted as the result of judgment, it will be more than mere death resulting from worn-out nature. To make this understood, he uses destroyed. It is also set forth in the phrase, "second death," but when destruction is employed, we get a most impressive lesson, provided we have ears to hear. Now He who has died for our sins, and been raised to the Father's throne, that He might give life everlasting, is come for the very purpose of changing our state from that of heirs of destruction to the contrasted state of heirs of the grace of life.

See this proved in John xvii. 2. Most earnestly did He impress this fact on friends and foes in these words, or such as taught the same thing: "The Son of Man has come to quicken the destroyed." His

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Spirit, when He applies the word of Christ, with power, causes a man to pass from death unto life, but we can only see this truly when we give up the delusion that, as men, we have within us a principle which can never die, and needs only education and exercise to make us fit for the kingdom.

xix. 25: Jesus had just drawn attention from an incident which had occurred to the difficulty created by the love of worldly wealth to its owners entering the kingdom of God. The disciples, amazed at His words, cry out, "Who, then, can be saved?" (Greek). This, in the Syriac Peshito, is, "Who, then, is able that he may live?" In our idiom, "Who, then, can live?"

Now what life had they in mind when they put this question? Just the life everlasting, about which the rich young man who had gone away sorrowful had been to their Master. His question was, "What good thing shall I do that I may have eternal life?" Now, in Christ's teaching, to enter into life and to enter into the kingdom of God were interchangeable expressions. Only those who receive the gift of everlasting life can share the glory and honour of the kingdom of God. It was not that the disciples were ignorant that their Master gave great prominence to the hope of eternal life, for the words of Peter show the reverse: "To whom shall we go? Thou hast the words of eternal life." It was our Lord's statement about the difficulty of rich men ever getting the greatest of blessings. Even an outsider, highly-educated and intelligent, and well-to-do, as men think, saw that Jesus not only said much of life everlasting, but knew more of it than all his own Rabbis. So, then, it is not salvation in the sense commonly preached, which is in view when they say, "Who, then, can live?" It is just the thing which Jesus and the rich young man had been conversing about.

xxiv. 13: "He that endureth unto the end shall be saved" (Greek). In the Peshito, "But he who shall endure to the end shall live." Need any one who studies the word be reasoned with to bring him to see that the life which follows this end is the glorious one which God gives through Christ. Verse 22 has *esothe*, be saved, in Greek. The Syriac, using *hhya* in the lower sense of our human life, says: "But, if those days were not shortened, there could not live any flesh." The Lord is speaking of things so awful coming on the earth as that, if they went on, would depopulate it. The higher life is not in this text.

xxvii. 40: People passing the cross taunted the dying Christ, saying to Him, "Save Thyself." Here the Peshito has *Patsah Nephesch*, "Deliver Thyself." Verse 42 gives us the taunting of the members of the *Sanhedrim*: "He saved others, but He cannot save Himself." In Syriac, "He gave life to others; He is not able to keep Himself alive." In this taunt there may be reference both to His healing diseases otherwise fatal, and raising the dead, or even to His great doctrine of life everlasting. But, in any case, the Syriac is instructive. None of these sneerers would admit that Jesus saved sinners, in the orthodox sense, although facts forced them to admit that He healed the sick and raised the dead. Verse 49 is from the lips of men who treated Him with contempt: "Let us see if Elias will come and save Him," Syriac, *Lemparkah*, "To set Him free from the cross." Here the great life

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could have no place. Nor did these men directly refer to the saving of His human life. It was a breaking of His iron bonds on His hands and feet which they had in view. These are all the cases of *Sozo* or *Soo* with Omega, in Greek. And what do we learn? This, that where the great work of Christ is in view, the verb agrees with the nouns *Soter* and *Soteria* in setting forth Christ as the giver of life.

MARK.

iii. 4: Is it lawful on the Sabbath day to save life or to kill? In the Syriac, "To give life to a person, or to destroy him?" What ailed the man now before Him? He had paralysis on one side to such a degree that his hand was dead. If this was left unrelieved, there would follow repeated attacks until the last ended his life. Jesus was there, able to heal that withered hand and give it new life. None could do it but He. Now, to work a cure was to give life to the whole man. But, if He who was sent to take away our sicknesses, refused to help in such a case, it would result in the death of the sufferer. The Lord did not put it too forcibly when he spoke of it as destroying the paralysed man. Other ways of killing men exist and operate than such as the careless recognise as murder. Let this be compared with Christ's other teaching in the Sermon on the Mount. He sees in causeless anger—what? Murder; and what again in a look of lust? Adultery. And if He would have destroyed this man in whom He had awakened hopes of healing, in case he had left him to the course of nature, does not this account for His judgment on the goats in Matt. xxv. 41? Leave the hungry unfed, and they will die, and so of the rest. These people were, in His judgment, guilty of murdering His little ones. Preachers can see, in active persecution, the killing process, but He saw deeper into human heartlessness and its disastrous consequences. The rich Hebrew, who fared sumptuously every day, in His judgment, was less kind to Lazarus, in his poverty and pain, than the homeless dogs of Eastern cities.

v. has three cases of the verb *Sozo*, or *Soo*, in verse 23, where the ruler of the synagogue begs Jesus to come and lay His hands on his dying daughter, expressing his confidence, according to Greek, that she will be saved and live. In Syriac, and in union with the Eastern notion of disease being a bond, the Father says, "It shall be rent asunder, and she shall live." Over against the word *Sothe*, the Syriac has *Hhalam*, in the third person singular and feminine, but the disease from which she was dying was feminine, as well as the word for daughter. The Semitic tongues have no neuter. The Greek for live is *Zesetai*, from *Zow*, which regularly means to live. So we understand Jairus to say, "The disorder will be broken, if Thou lay Thy hand upon her, and she will live."

Verses 28 and 34 have three cases of the verb in the narrative of the healing of the woman who touched the robe of Jesus. She said, in her soul, "If I may touch His clothes," σωθήσομαι, "I shall be saved." In Syriac, "I live." The thought here seems to be that it is not living to drag on existence in constant alternations of pain and prostration, but only when the functions of our bodies are free to act with ease. The next case from the root *Sozo*, or *Soo*, is the perfect tense of the third

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person singular, used by Jesus to the woman, σέσωκε σε: "Thy faith has saved thee." Here, as in Matthew, the Peshito has, "Thy faith shall give thee life." Now, seeing that she was already cured, why this future tense, in the face of the Greek σέσωκέ. He who wrote thy faith shall make thee to live, surely looked higher than mere natural life, even to that life everlasting, which all true believers should enjoy.

vi. 56: "And as many as touched Him were saved"—spoken of the sick. The working of faith in the woman, whose case is given in the previous chapter, led to many others doing as she did. They touched the garments of Jesus, and were cured. In the Peshito we have: "And all those who had been brought to Him were loosed." This is the Semitic conception for healed. A diseased person they regarded as bound by the Evil One, and our Lord sanctioned the notion, as seen in the words: "This woman whom Satan hath bound, lo, these eighteen years." When He removed the ailment, she was loosed. Here no one will look for the high conception of life, and the Peshito does not use *khya*.

viii. 35, twice: "For whosoever will save his life (*gr.* soul, for person, or himself), shall lose it, but whosoever shall lose his life for My sake, and the Gospel's, the same shall save it," Greek, and Authorised Version. "For every one who resolves that he will keep alive his soul, or person, shall be destroyed, and every one who shall destroy himself because of Me, and because of the Gospel, shall cause it—his soul, or whole manhood—to live," Syriac. Natural life is in view in the first, will save; eternal life, in the promise he shall save it. In Syriac, *khya* suits both. But saving from sin is not the direct intention in either case. x. 26 has been discussed when we remarked on Matt. xix. 35. They are the same in both Gospels. If the reader will review the remarks there made, he will see how suitable is the Syriac word life, in both Gospels.

x. 52: Jesus said, "Thy faith hath saved thee," to the blind man, who had just called him Rabboni, in Greek—a Syriac word, which is found in John xx. 16—Rabboni, and there translated into Greek. In Mark's Syriac we find Rabbi, and in that of John, Rabboni, with the explanation that she, Mary, meant my teacher.

Now as Rabbi meant a ruler, as well as a teacher, and Mary did not mean both, it was proper, even if John gave her very word for his editors, who prepared his Gospel for the Peshito, to show that Mary owned him for her instructor. But this blind man was not yet one of his disciples, and used Rabbi in a civil sense. To this man Jesus said, after Greek, "Thy faith has saved Thee;" now, in Syriac, we find, "Thy faith shall give thee life." Then at once he looked up and followed after. More than restored sight was in this promise. The man became a follower of Jesus, who is the way, and the truth, and the life. But does the Greek reader find in his perfect of *sozo* this glorious promise? He is content to mind the earthly deliverance, and not the everlasting blessing.

xiii. 13: This is the same as Matt. x. 22, "He shall live for ever." Verse 20 of this chapter refers to the action of Providence in the great tribulation, and is noticed in our remarks on Matt. xxiv. 22.

xv. 30 and 31 are like Matt. xxvii. 41 and 42.

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LUKE.

What this Evangelist has in common with Matthew and Mark, or either of them, we shall not dwell upon. But where the word *save* occurs in such connections as are peculiar to Luke, we shall comment on it, and its substitute in Syriac.

vi. 9. A question of Jesus to the strict Sabbatarians of His time. Here, as in Mark iii. 4, we have in the Peshito, to "make to *live* or to destroy."

vii. 50. These words were used by our Lord to the woman who was a sinner, in the house of Simon the Pharisee. "Thy faith hath saved thee; go in peace." In Syriac, "Thy faith shall cause thee to live; go in peace." In Matt. ix. 22, Jesus uses just the same words to the woman healed of a bloody issue. And in Mark v. 34, and x. 52, He says the same words to a blind man whose sight He restored. Now, what we pointed out when dwelling on these cases, namely, that a higher blessing than temporal healing was in our Lord's words, is confirmed by their use in this case of the sinful woman. She sought no bodily healing, but that of her soul. Therefore the Life which came to her by faith, must have been that which God has prepared for all who believe on Jesus.

viii. 12. In this passage the Evangelist states the thing which Satan aimed to prevent. He takes away that which was sown in the heart of wayside hearers, lest they should believe and be saved, in Greek; *and live*, Syriac. Well did angels and apostles call the Gospel, "The words of life." And here the *hhya*, or *hhyn*, or *hhin*, is better than the Greek, be saved. It is through sanctification of the Spirit and belief of the truth that we become heirs of life.

viii. 36. And those who had seen it, told by what means the demonized was saved, in Greek, but was healed, in our Authorised Version. In Syriac, "They told how the man who had demons was loosed!" This way of speaking, whether of disease, or real possession as a bond, and its removal as a loosing, has been noticed before.

viii. 48. Thy faith hath saved thee. Greek. Thy faith shall cause thee to live, quicken thee. See this case in Matt. ix. 22, Mark v. 34, Luke vii. 12.

viii. 50. Here we get more of what passed between the ruler of the synagogue and Jesus, than the other Gospels give. He spoke cheering words to the distressed father, which they omit. Only believe, and she shall be saved. In the Peshito, "Only believe, and she shall live." Here we are on lower ground than the high life; but yet there is preservation of life, or its wondrous restoration, in the promise. He was about to work a miracle which showed power over death. Our Syriac uses the most direct term to assure the father of the life of his child. Tell us, ye champions of Greek, why His very words given by Mark on restoring her, run through your manuscripts, and yet they are Syriac, Talitha cumi? If that Gospel was translated from Greek, why did not the translators keep to Greek, as they do in Luke? Now, in Syriac, Luke has these very words, Talitha cumi. Matthew turns these very words into narrative, and says, Talitha cumi, and the

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maiden arose. Not one of the three gives a word of explanation. Those who used the Peshito needed none.

viii. 41-56. These two cases have been discussed. Luke uses a form of the verb *hhya*, to live, the same as the other two Gospels.

ix. 24, twice. This is found in Matt. x. 39; xvi. 25; and Mark viii. 35. In each Gospel the Syriac has life, where the Greek has save. 56. The Son of Man is not come to destroy souls, or persons, but to cause them to live.

xiii. 23. One asked, "Lord, are there few that be saved?" in Greek. Are there few that are quickened, or made alive? The answer of Jesus shows that His questioner sought to know whether few or many would enjoy the blessings of the kingdom, which none can enter without a new birth, and therefore, a new life. The next seven verses show that our Lord understood His questioner in the sense given in the Syriac Peshito. We hold this reading to be superior to the one in Greek, as now understood.

xvii. 19. In this passage we have the words of Jesus to one of ten lepers, who all were cleansed at His word. He was the only one who returned to give glory to God for his cleansing, and he was a stranger. To him our Lord said, "Thy faith shall give thee life." Already this man was cleansed, and so were the other nine; and therefore, the Peshito lifts our thoughts to a nobler blessing in view for this thankful recipient of cleansing. In the Authorised Version we read: "Thy faith hath made thee whole;" but in the Greek, Thy faith hath saved thee.

Now, these words were spoken to distinguish this Samaritan from nine Hebrew lepers, who were healed as really as he was. Only the Peshito saves our Lord from making in a most solemn manner, before His disciples, a distinction without a difference. Our Syriac, "Thy faith shall cause thee to live" for ever, is better than either English or Greek.

33, same as Matt. x. 39, and Mark viii. 35. Matthew uses, find his soul. Mark uses, keep alive his soul, twice in this verse; and in the latter case of a martyr, it must be a promise of life everlasting. In both cases, *hhya*—life, is very proper.

xviii. 26, relates to the words spoken by Jesus when the rich young man went away sorrowful at the answer to the question, "What shall I do that I may have eternal life?" This question contains the same thing as he sought; so the Syriac is, And who is able to obtain life? Who can get life? is the English idiom. Not perishable life, but the high life which shall never end. Here also our Syriac makes apter and nobler sense than "be saved," in the Greek.

xviii. 42. To a blind man Jesus said, "See thou, thy faith, shall quicken thee;" or in plainer form, "shall give thee life." At once the evidence that a greater change had taken place within this man was seen. When he received sight, he followed Jesus, glorifying God, and moving all the people to praise Him.

xix. 10, is noticed under *Soteria*, and in these on *Sozo* in Matt. xviii. 10.

xxiii. has three examples of *sozo*. 35. The rulers tauntingly said, He would give life to others, let Him keep Himself alive. 37. If Thou art King of the Jews, keep Thyself alive: spoken by soldiers.

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39, spoken by a thief near Him on a cross: "Save Thyself and us." Greek. In the Peshito *Patzah*, "Deliver Thyself, and then deliver us!" These are references to ordinary human life, unless the sneer of the rulers refer to the fact, that Christ throughout His ministry promised life to those who believed on Him. The taunt of the soldiers, who were Gentiles, is accounted for by the charge above the cross; and this one may be a sneer at what the rulers, especially those of the Sadducees, regarded as mad presumption (see John viii. 51).

JOHN.

It may be noticed that we write Syriac *readings*, and not *renderings*; and this we do advisedly, for we wish to avoid words which would lead the reader to think that we admit that his Syriac is only a version from Greek. We see proof ever augmenting that the Peshito is no translation, but an original production of the first writers, slightly revised perhaps, and enriched by, here and there, a note from the pen of inspired revisers, but in its main bulk, the work of those holy men whom Jesus told the Jews, in His last public discourse, would yet appear and make a final appeal to the nation before its overthrow. These were His words: "Behold I send you prophets, wise men and writers." This last part of His intended gifts is obscured to our people, when translators retain the word scribes; and this antiquated Latinism is retained by the revised New Testament. The Saxon word, writers, is better known, and of more modern use. Is there not a little pedantry in our learned revisers reproducing the half-antiquated word, scribes? It was not such a class of men as the Jewish scribes that Jesus meant to send, but men who could write His memoirs, and direct the faith and practice of His people.

In the whole of the Gospel of John, there are only six occurrences of *sozo*, or *soo*, or their different tenses: iii. 17; v. 34; x. 9; xi. 12; xii. 27, 47. These six cases may be divided into such as do not refer to God's great gift, and those that do so.

We will first look at those that do not raise the thought of the higher blessings, and then consider the texts that set it forth. Texts which have another meaning than salvation in the Greek, or life in the Peshito:

xi. 12. The disciples, on hearing Jesus say, "Our friend Lazarus sleepeth," taking Him according to the literal sense of sleep, replied, according to the Greek, Lord, if he has slept he will be saved. We should say, he will recover. In Syriac, we find, If he has slept, he is getting well. *Hhulam*, which in Syriac means to be sound or healthy. Here we have no case for the employment of *hhya, he lives*. It is significant that the Syriac, which is by the admirers of Greek thought to be so poor, in comparison with their favoured tongue, should be so much richer in the hands of the New Testament writers than the Greek.

xii. 47. Jesus uses, according to Greek, these words, when He knew the hour of His sacrifice was near: Now is my soul troubled, and what shall I say? Father, save Me from this hour. In Syriac, Father, deliver Me from this hour. The root in Hebrew and Syriac

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Ptzh. *Patzah* means deliver, and *Ptzni* is, deliver me. Here there is no case for *hhya*, "Cause Me to live through this hour," for His coming to it was designed in heaven that He might die. Already we have *save* in Greek used, where the Peshito has *Hhlm*, as some represent it. *Kalim*, to recover from an unsound state of health. Then by *Ptzh Patzah*, to deliver. *Parak*, to break, which is the same word if we restore B to P, which was the original spelling.

What were translators doing to make such changes, if the Syriac came from Greek? And then the most striking change, supported by numerous cases in Greek where *zoe* is used as its synonim is where to live, is steadily adhered to when the great Gospel is taught.

Our next class of cases are such as tell us what those believe gain, and what all have provided for them if they accept it.

iii. 17, is the first of these passages. In Greek it reads, "For God sent not His Son into the world that He might judge the world, but that it might be saved through Him." Authorised Version—"For God sent not His Son into the world to condemn the world, but that the world might be saved through Him."

What should we expect to follow verses 15 and 16? If the 17th verse harmonise with the two before it, we may look for an antithesis to judge akin to what verse 16 tells us God sent His only begotten Son for; but this was to secure life everlasting to those who would have perished. So we get the same word life in verse 17 of the Syriac. Let us read from this apostolic work these four verses, for they tell us what the Gospel is, if we are anywhere informed:

14. "And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up. 15. That every one who believes in Him may not perish, but that there may be for him *life everlasting*. 16. For so loved God the world, that He planted, in the field of the world, His only begotten Son, that every one who believes in Him should not be destroyed, but there should be for him *hhya*, *the life which is everlasting*. 17. For God has not sent His Son into the world, that He should judge the world, but that the world *may live* by His hand."

Here we see life in verse 15, and again in verse 16, where the Greek has *Zoe*, and life, or live, in verse 17, where in Greek we find, be saved. Now, one fact is before the mind in each verse, and there is fitness in the uniform statement of this fact by words signifying life. Moreover, it is one of the grandest facts ever set before the mind of man or angel, and should not be obscured by changing its leading expression. Here, then, though the Greek manuscripts are uniform—the importance of the passage not allowing various readings, yet the Peshito is better than them all.

v. 34. Jesus is dealing with Jews who sought to take His life on the double charge of Sabbath-breaking and blasphemy. If these charges had been true, and the law of Moses in full force, they would have been right; but He shows that they were not applicable to His doings and teaching. Now it is of this defence that He says, These things have I spoken to you that ye might be saved. "But I say these things unto you that you may live."—Peshito. Now, these things begin at verse 17 of this chapter, and run on to the end. Let any

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unbiassed mind weigh them in the light of true teaching, and see whether they correspond with old orthodoxy. He will find them full of life in Christ, but almost, if not altogether, opposed to that of popular evangelistic services.

We have too long been led astray by subtle Greeks and their dupes, until the people seldom hear the Divine Gospel. Let any reverent mind lay hold of these words of Christ, as the rich young man did who came to Him to ask how he might secure the greatest blessing of which Jesus everywhere spake, and he will feel with Peter, that the preaching of Jesus was "The words of eternal life" (vi. 68). Would the teaching of the revivalist drive multitudes away, as the doctrine of John, the sixth chapter, did? It does not seem so from what we hear and see, but this doctrine of John the sixth did almost reduce the Lord's following to a bare dozen; and one of these would, He knew, prove the worst of deserters.

In Jerusalem, where He spoke the words of chapter iii., in the middle of Canaan, where He talked with the woman at Jacob's well; and in the north parts of the land of Israel, at Capernaum, one grand golden thread of life everlasting ran through His life and works. Through faith in Him, there came life to the diseased in body, and a higher life to souls poisoned by that old serpent, the devil. And so in this fifth chapter of John, where He vindicates His action in healing the man who had been thirty-eight years an invalid, He sets forth the doctrine, that God the Father has made Him the channel of life to all who believe. Then how apt is the Syriac reading, "I have said these things to you that ye might live." You aim at My death, I labour for your life; and the life which I aim to win you to accept, is life everlasting.

x. 9. "I am the door; by Me if any man enter in he shall be saved."—Greek. "I am the door: by Me if any man go up, he shall live."—Syriac. 10. The thief cometh not but that he may steal, and kill, and destroy; I came that they may have life, and have it more abundantly; or see margin of the Revised Version, which is closer to Greek than the text, may have abundance. In this last sense, Scripture often presents the hope as a hope of life, and of rich inheritance. When we notice how the enemy of God and man comes to exterminate the very being of his victims, and how Christ describes His errand as the very contradiction of the old murderer's work, who does not see the fitness of the use of *khya*, to live, in John x. 9? "I am the door; by Me if any man go up to the Father, he shall live." Here the teaching of the Peshito is better than that of the Greek σωθήσεται; or "he shall be saved." And then the Greek ζωην, life, in verse 10, confirms the Syriac of verse 9, and is in the Peshito, *khya*. He shall have life, is just what Jesus means in both passages.

xii. 47, is the last case of *Sozo*. "And if anyone hear My sayings and believe them not, I judge him not; for I came not to judge the world, but to save the world." In Syriac we read, And whoever has heard My words, and not kept them, I do not Myself judge him; for I have not come that I should judge the world, but that I should *give life*; or, in one word, quicken the world. Here Jesus is nearing the end of His ministry. In chapter third we are near its commencement.

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Compare iii. 17 with xii. 47. The topic is the same in both, and it is dealt with in the same terms. There we read: "For God sent not His Son into the world to judge the world, but that the world might live by His hand, or agency." Here we read, "I am not come to judge the world, but that I may give life to the world."

Who can fail to see how foolish is the theory of Jesus making progress in His views and aims and utterances, as common men do? He was no tyro when He began to teach, and He never forsook the ground on which He first took His stand. He came, at the sacrifice of His time, strength, ease, and life, to open the way *to life*, wide enough for the world, if its vast population choose to enter into it through Him. Every case of *Sozo*, in its Gospel reference, in this as in all the Gospel, is therefore well represented in the Peshito by forms of the Semitic root *khya*, LIFE.

JAMES HOLDING.

THEISM OR ATHEISM?

PART I.

PROBABLY, at all times of human history, there were men who, either in their heart, or openly in word, denied that there was any Personal God. But, certainly, at no time of past history, so far as we can judge, was such a denial so prevalent as it is now. The sceptical Deism of the eighteenth century has passed into the Atheism of the nineteenth. Under these circumstances, it becomes all who value the great truth of a Personal God, such as is taught us in our Bible, to do all that lies within their power to maintain and to advance that truth. The establishment of Atheism as a truth would, we are firmly convinced, hand over the race of man to unbridled wickedness, to abject despair, and, at length, to extinction. In this, and, perhaps, some following papers in the RAINBOW, we propose to put forward thoughts which have occurred to us from time to time as we pondered on the great mystery of God.

The state of things in that part of the universe which is embraced, more or less, in our knowledge, is somewhat thus:—There are in existence vast material worlds to which we do not attribute any of the actions or thoughts which we attribute to what we call thinking beings. There are also conscious thinking beings such as we feel and know ourselves to be.

Of our own nature we know much, though even in it there are depths which we have never sounded. We are conscious of the possession of what we call life. While we should feel a great difficulty—perhaps, an impossibility—to prove its possession, we do not want to prove it, for we know within ourselves that we have it. We are conscious, also, of acting with certain objects in view. We know, also, that we work at will, and, at will, cease to work. We are conscious of the possession of various passions, and affections, and aspirations, productive of what we call pleasure or pain, on the exercise of which we pass our censure or our praise.

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There are also creatures below man, but, in some very important respects, like him. They are possessed of life, just as man is. They have reason, though it is of an inferior order, and exercised on lower objects. In instinct they are superior to man. They are capable of pleasure and pain, of affection and resentment, and of other affections, like those of man.

There are also material organizations of wonderful extent, arranged in marvellous order, productive of certain effects. We need only refer here for a moment to that system which is called our solar system. The great central body of light and heat, with its planets and their satellites, is, indeed, a wonderful system, governed by a marvellous system of law. But, apart from various living creatures which exist, or may exist, on some one or more of the bodies of which the solar system is composed, we do not attribute to this vast mass of matter qualities which we do attach to man and the creatures below man. To the mass of which the sun, or any of its planets may consist, we do not attribute life, or will, or purpose, or hatred, or love, or many other qualities which we do attach to man, or beast, and suppose to belong properly to their constitution. No conduct can draw forth from them approval or disapproval. Any works they may perform are done without any conscious object in view. They work by laws which compel them to their works, of which they know nothing, and in which they take no pleasure.

Now the question with us is—Whence are all these? It is admitted universally that, in their organised form, none of them have existed from eternity. Whatever may be thought of the matter of which, in whole, or in part, they may be composed, it is never supposed that they have existed in the form in which they now are from everlasting. Thus Haeckel tells us that "terrestrial organisms did not exist from eternity, but, at a certain period, came into existence for the first time."* What he says of "terrestrial organisms" is admitted equally of all organisms. Let us attribute what antiquity we please to the solar system, there was a time when it was not. Let geologists refer man or the lower animals back to what antiquity they may imagine, there yet was a time when they came into a state of existence from one of non-existence. Whence, then, are these wonderful organisms, and from whence are they derived?

It is a mere truism to say that they must have had an *adequate* cause. Some such cause they must have had, capable of producing the results we perceive, not merely some, but all of them.

It is also of necessity that this adequate cause of result must itself be from eternity. Some first cause there must be, according to the universally-received maxim, "*Ex nihilo nihil fit*"—"From nothing, nothing is produced." Here comes in the all-important question of "Theism or Atheism?"

The Theistic point is that a Personal God existed from all eternity, the Great First Cause of all existences. Without Him it tells us that no organised substance, simple or complex, animal, vegetable, or mineral, would, or could, have existed. He produced them one and all, for reasons judged fit by Himself.

* "The History of Creation." From the German of E. Haeckel. London. 1876. Vol. I., p. 327.

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And here we would wish our readers to know that there is a matter frequently contested between Theists and Atheists which we do not consider necessary to discuss in our present inquiry. The eternity of matter is affirmed by all Atheists. It is generally denied by Theists. The determination of this matter, however important, does not concern us at present. We always wish to argue, as much as possible, on ground common to us and our opponents. It is, therefore, that we lay no stress whatever upon the question whether inorganic matter is from eternity or not. We do not know that any authority, except the Bible, could settle this question, and its testimony has no weight with Atheists.

We take up the argument, then, at this point. Without attempting to determine *whence* inorganic matter, possessed of certain forces, has proceeded, we allow the existence of such matter prior to the creation of organised substance, and inquire whether a Personal God, acting on matter unconscious of its forces, but possessed of them, or such matter by itself, was the Creator of the existing universe? Who, or what, is the organiser of all organisms, past, or present, or to come?

We here come to a point in common with us and Atheists. Here we can argue with them. If we were first to settle with them the question of the eternity of inorganic matter, we could never arrive at a conclusion. Setting out, then, on common ground, that there is at some period of what we call the past, matter with its inherent capacities in existence, we inquire—Has the organised universe, in whole or in part, proceeded from this unorganised matter alone, or from God, consciously acting on it or through it? The Atheist affirms the former; the Theist insists upon the latter.

Let us suppose, for the while, the Atheistic theory that matter and its forces, existing from eternity, and without the interposition of any designing mind, produced the universe. Let us inquire if the cause is adequate to the effect. We see the effect. We inquire whether this effect is such as matter, with its forces, would, and must, effect, or whether it would, and must, produce effects in essential particulars unlike what is, and what has been. We will call the Atheist's matter "creative force," as opposed to the "Creator" of the Theist. The former is a thing, the latter a Person.

The creative force would, as all must allow, create organisms, without any intention of doing so, and, necessarily, as opposed to voluntarily. As it acts it must act, and cannot act otherwise. When it acts it must act, and cannot defer or hasten its operation. There can be neither delay, nor acceleration, nor choice, nor cessation, in its work. It is a blind instrument, careless of its effect, only producing effect because it cannot help it.

Creative force, again, must produce organism in one of two ways. It must either produce it suddenly, or by a slow evolution, as Darwin supposes.

Much of what we see would lead us to the supposition that the Atheist's creative force would, at least, in a great variety of cases, produce its effects with great rapidity. Thus, what are called the varieties of nature are produced very suddenly. A calf, with two heads, or three, is a marvellous change from the ordinary animal with but one. Yet it

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is produced in a single generation. The father and mother of the giant of Gath had the ordinary number of fingers and toes, but their gigantic son was born with six fingers on each hand, and six toes on each foot (1 Chron. xx. 6). These, and hundreds of similar instances, would point to the operations of creative force being performed very rapidly. Now let us see how existing effects agree with either the theory of rapid, or of very gradual, operation.

On the first theory, we would certainly expect new and perfect creations, more or less resembling existing creations, to have taken place within what is called the historical period. The creative force must needs work: its old powers are still possessed by it: it cannot delay: it can make no choice of work or no work; most certainly, then, we should expect from such a force, working with rapidity, effects significant of their origin to have taken place within the historical period. None such have taken place. None such, we may add, are expected to take place. We may surely, on even this brief examination of the results of time, as known to us, dismiss creative force acting with rapidity, as inconsistent with the state of things as known to mankind.

And what should we expect from creative force acting by very slow degrees, engaged in bringing forth through the slow ages of the past its slow results, ever working on its unintended effects? We should most certainly expect various and numerous imperfect developments, coming forward here and there, some more, and others less, imperfect, some at their commencement, others half-way to completion, others nearly completed, many from a development still imperfect, more or less unfit for their present place in the creation. Such we should expect to find now in existence, or in the fossil state, as having existed in the eras of past time. Now we find nothing of this kind. We do not find the smallest approach to it. Everything is exactly suited to its place, as science itself admits. We can imagine no change advisable for a single living creature, in the way of improving its place in nature. We can suggest no alteration which would not be an injury, so far as regards its present position. All is perfect in its place.

Such a state of things is absolutely inconsistent with the theory of a creative force acting by slow degrees, and incapable of staying its action. We should see on an infinitely greater scale what we see in a great manufactory, where various men are engaged in the production of various implements, for great variety of purposes, and which are in various stages towards perfection. Here are some complete. There are others just commenced, the various constituent parts which are to form a perfect whole scattered here and there, no one but the worker knowing for what they are intended, nor how they are to be brought together. Elsewhere are others far from completion, yet still so far complete as that other than their architects may form a true conception of what they are to become. So would it be in the great laboratory of nature on the theory of creative force acting necessarily and by slow degrees. There is nothing like it in actual nature, and, therefore, we regret this theory as one utterly inconsistent with actual facts.

Analogy may also lead us to see the falsehood of all theories which would attribute the creation of the universe to any creative force acting without design. There are in existence multitudes of objects which no

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one supposes to have originated from creative force. Why do they thus think of them? From the evident existence of *design*, as seen in these productions. Thus, take, for example, a chair, a rude iron spear, a railway engine. Men of science seeing any of these attribute them to man as a designer. They reject as absolutely inadmissible their having originated from creative force. Let us apply this to objects in nature whose creation we have not seen, but which have just as evidently a design as chair, or spear, or engine. The sun is, to all appearance, intended to give light and heat to the inhabitants of the earth, as well as for other purposes. The fruits of the earth, as they are essential, so they would appear intended to serve the wants of mankind. Arguing from analogy, we conclude that the sun and the fruits of the earth were *intended* to serve the purposes which they actually do serve, and, hence, that no blind, unthinking creative force created them, but that they come from the hands of a Creator. HENRY CONSTABLE.

VOICES OF THE DEEP.

AS from afar and in the night,
By distance softened, fancy dreams
Old ocean calling with his might
Of thund'ring surf, to tribute streams;

So mid the darkness may we hear—
List'ning to catch their fitful strain,
Voices that speak us ever near
Eternity's unbounded main.

As rivers wand'ring seek the sea,
Though with a slow, uncertain way;
So may we ever tend to Thee,
E'en when we farthest seem to stray:

Thou deep, unfathomable Life
Of endless wave, of sunlit clime;
That, calling to us mid the strife,
Surroundeth all the shores of Time.

Nay, speak oh, voice! that rules o'er all—
The solemn sea, the firm set earth;
Heavenward and Godward to Thee call,
The souls that from Thee have their birth.

We wander on, and here and there,
Linger around temptation's height;
Yet, "lead us, Lord," our spirit's prayer,
Unto the ocean's Infinite.

WALTER BAXENDALE.

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JESUS THE TRUE SOVEREIGN.

"He is Lord of all."—Acts x. 36.

EVERY real Christian desires that his Master may be honoured. To live by His grace, according to His will, and for the promotion of His glory, is felt to be the great business and solid joy of existence.

"I live in pleasure when I live to Thee," is the sentiment of the heart, confirmed by the experience of the life. The perfection of the Redeemer's character as Son of Man, and the fulness of His Deity as Son of God, the reality of His sacrifice as the medium through which God can honourably justify the believer, the efficacy of His mediation as the High Priest of Christianity, His claim over the conscience and supremacy over the Church, the guilt consequently involved in every act of opposition to His will, and His right to reward or punish moral agents, seeing that He is the appointed Judge of mankind, are facts, or doctrines, for which every such man will earnestly contend. To give up one of them would be a violation of personal conviction, and a dishonour to his Lord. Entering, as they do, into the very essence of the Christian faith, none of these points may be surrendered. They constitute a whole, so that their symmetry would be marred were one of them displaced. They are things "most surely believed among us;" not some of them, but all; not a part, but the entire series. We may not all see them in the same strong light, but we all see them as the verities of revelation. All Christians may not be equally moved by their grandeur, but all feel that they are essentially important. We may differ in the breadth of our views, but we are viewing the same thing even when we differ. And we may not be agreed respecting the mode and subjects of certain Christian ordinances, but we are agreed that these ordinances exist and are to be observed, just for the same reason that leads us to hold the foregoing propositions, namely, the honour of our Lord.

But whilst the real Christian believes and maintains all this, the Christian whose intelligence has been matured by earnest study of the Scriptures, finds that there are many other truths concerning his Lord presented to his belief. He finds that while Jesus is Head of the Church, He is also the Head of all principality and power; that while He is the Master of those that believe, He is also Lord of all; that while He is the centre of union to the household of God, He is also the source of authority over the family of man; and that while specially the Saviour of them that believe, there is an important sense in which He is the Saviour of all men. The blessings flowing from the mediation of Christ to regenerated men as individuals, and to the collective Church as a body, do not include all the services which He has rendered to humanity. The grace that attracts to His service, and the intellectual and moral gifts which He bestows on those who consecrate themselves to Him, distinguish and beautify the sacred enclosure, but the adjoining territories are His also. The cultivated garden demonstrates His kindness and care, but the wild wastes form part of His property too. Over the temple He reigns in the mild radiance of Divine love, but the fields that stretch around are likewise

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part of His royal inheritance. His Spirit whispers hope in the heart that loves Him, but death is doomed by Him too. Satan is under His heel, shortly to be crushed for ever, and His sceptre shall shortly sway over the entire world. He is, in a word, by appointment of the Father, by His peculiar relation to man, and by virtue of His immutable character and transcendent deeds, anointed UNIVERSAL KING.

God is not unfaithful, to forget the work and labour of love of this Great Philanthropist; and as He alone, of all that ever trod the earth in human form, is in every respect qualified to wield the sceptre of united and universal empire, for Him it is reserved, to Him it shall be given, and let all the nations under heaven shout "Amen!" The prophet's splendid vision must one day become a fact, in all its fulness and in all its literal grandeur: "There was given Him dominion and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

The historian of creation having given a condensed but most suggestive narrative of the process by which the Almighty Creator formed and furnished this earth for its destined tenant, proceeds thus: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. i. 26-28). Here was sovereignty the most complete. Here was a dominion of wonderful extent and boundless wealth. Thus on the head of our ancestor was placed a crown of magnificent royalty. And thus in his right hand was placed a sceptre which he could point to the air, the ocean, and the earth, and say, "The three are mine!" Everything was placed at his entire disposal, and under his command. Nothing was withheld that the world, laughing in the luxuriance of youth, beauty, and fertility, contained, save the fruit of a single tree, which was excepted only as a test of loyalty and obedience to the Divine Donor. And to crown all, and to give us the idea of perfection in all that belonged to this vast sovereignty, the historian adds: "God saw everything that He had made, and, behold, it was very good." Everything was not only good, but "very good."

But did this state of things continue? Did men "know their happiness, and persevere upright?" Did the appointed monarch of the new-made earth—"another heaven, from Heaven-gate not far"—continue to wield his mighty sceptre, and transfer it unbroken to his sons? No, the man who was thus crowned with glory and honour, and made to have the dominion over the works of God's hands, fell from his high estate, and, like a dethroned monarch, was expelled from the Eden palace which his Creator had built and furnished for his use.

Well might Adam in bitterness exclaim—

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"Fair patrimony
That I must leave ye, sons! Oh! were I able
To waste it all myself, and leave ye none!
So disinherited, how would ye bless
Me now your curse!"

And well might he cry in anguish of spirit—

"O Conscience! into what abyss of fears
And horrors hast thou driven me, out of which
I find no way, from deep to deeper plunged!"

But, like the sudden arrival of a royal reprieve to the criminal who is being led forth to execution; or a fast-sailing ship bounding over the waves to the rescue of a perishing crew; or a fire-escape placed at the window of a burning house; or the uprising of a brilliant sun after a night of tempest and desolation; so appears on the horizon of humanity the revelation of life and hope from the God of heaven. His purposes cannot be defeated. His plans cannot be counteracted even by the deep artifice of that Old Serpent, since called the Devil and Satan, who uttered a lie in Paradise, and was believed. And His original will with respect to this world, whatever that will was, remains to this hour unaltered, notwithstanding the lamentable chapter in the early history of man, and the unnumbered calamities that have formed its sequel. Nay, men themselves, if they would but comply with the requirements of that most gracious Revelation, should find that so far from losing all, God has in infinite wisdom and mercy taken occasion from these calamities to raise them to a higher position than the sinless Adam occupied, and to crown them with greater glory than ever encircled his brow. So rich is His grace, so astonishing is His wisdom, so unfathomable His purposes, that the mortal may become immortal, the sinner holy, the rebel loyal, the wretched happy, and the poor a joint-heir with Jesus Christ, the second Adam, that "Greater Man," who restores men to God, and gives to them a better Paradise than that from which the first man was expelled.

This revelation distinctly explains what we have lost; and, in accordance with what seems a settled law of God—namely, rising from the lower to the higher, and compelling evil to subserve the interests of ultimate good—a greater amount of these lost things is held out in prospect to the loyal and obedient man than that of which the introduction of evil has deprived him. Of course this wonderful fact is to be traced exclusively to the grace of God, as manifested in and through Jesus Christ. And the medium selected as the channel of this Divine beneficence, is itself the pledge of the restitution of all things. In other words, if Jesus Christ be the medium of spiritual and eternal salvation to all who believe, He is also the anointed King on whose head the crown of empire has been placed, and to whose hand the sceptre has been entrusted which Adam was unworthy to hold. "The heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men" (Psa. cxv. 16). This grant has not been revoked. The purpose of God must be realised. But how? It is clear enough, as Paul says, when throwing a new and surprising light upon the 8th Psalm, that we see not yet all things put under man. He still toils and struggles for victory, as if he had an intuitive perception

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of lost power, and was determined to regain it. But he is met at every step with tremendous difficulties: and even when he thinks he has made a little progress, he is suddenly confronted by some insurmountable barrier. All his medical skill cannot conquer the devouring pestilence, nor end the reign of death. He cannot heal the plague-infested shores of Africa, nor travel Arabian deserts without constant jeopardy from the rushing Simoom. So far has he been from taming the ferocious denizens of the jungle and the wilderness, that when at much risk he secures a few of them, they are placed in iron cages in his public gardens, to gratify the gaze of the curious spectator. There they are still untamed, impatiently pacing their dens, or chafing the iron gratings, as if saying in the plainest language that man's sovereignty is disputed and denied.

No, "We see not yet all things put under him." A few men, such as the Cæsars, the Alexanders, and the Napoleons of history, have tried to reach universal empire; but their object was, instead of making their fellow-men their fellow-heirs, to crush under their bondage all the inhabitants of the earth, and to raise a throne of intolerable despotism on the ruins of empires, and the blood of murdered nations. But of course they succeeded not. This is not the kind of sovereignty which accords with the purpose of God. Having slain millions of their fellow-men, they too fell amidst the execrations of widows and orphans, and the praises of a few babblers who have handed them down to posterity as "Heroes!" The truth is, no mere man is fit for the office of universal ruler in this great world; and the desire which ambition has nursed to obtain it, has been but a delicious dream; yet it is evident that man's supremacy over the earth is intended, and we wish to show from the light of Revelation how this Divine intention will be realised.

Four great empires have successively risen upon the earth—the Babylonian, the Medo-Persian, the Grecian, and the Roman—in strict accordance with ancient prophecy. The last of them is now drawing to its end in its divided state of kingdoms. But a fifth is predicted, which is to be in extent and duration far greater than either of the preceding four, and in its laws and characteristics essentially different from, and infinitely superior to, them all. It is to be ruled over by One in our nature, but possessing none of our infirmities, and liable to none of our mistakes. In the days of His dominion, the righteous are to flourish; war, cruelty, and oppression, are to be unknown; and peace, brotherhood, liberty, justice, and joy, are to prosper in the earth. Wisdom and knowledge are to be the stability of His times. Intellect will then rise to a height she never reached before, without being bewildered by profitless speculations, or blinded by an irrational and godless infidelity; and men will be at last possessors of a dignity and power, a nobility and virtue, a godliness and truth, such as they never had before in the history of the world.

And all this will be in consequence of the character and supremacy of Him that shall rise to rule over them. Bad government has been the complaint of nations time out of mind. Bad government is the complaint of nations still. The complaint is founded in bitter experience and unquestionable truth. "The rights of the people," has been the

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rallying cry of many a sanguinary revolution; and when the revolution was effected, the people soon found themselves as far from their rights as before. And so will it be, O ye peoples and nations of the earth, until the Universal King shall take to Himself His great power and reign. Ye comprehend not what your real rights are; and if ye did, ye are not yet in a state to use them; or rather if ye did, ye would turn your eyes to heaven, and look, and perhaps pray, for the return of the true Sovereign. The throne of iniquity which frameth mischief by a law can have no fellowship with Him. The purpose, therefore, has been announced: "I will shake the heaven and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother" (Hag. ii. 21, 22). "I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him" (Exek. xxi. 27). "See that ye refuse not him that speaketh," writes the Apostle. "For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Heb. xii. 25—29). The King of this strong, immovable, and permanent kingdom, which is to succeed the kingdoms that have all been subject to revolutions, is Jesus Christ the Lord.

Concerning His qualifications for this pre-eminent authority, we have more than faith to instruct us—we have undoubted fact; and fact, too, of the most complete and satisfactory kind.

Take first His present position. We see not yet all things put under man, as David had affirmed, but we see Jesus, "who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man." Hence we read, "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that in the name of Jesus every knee shall bow, of beings in heaven, and beings in earth, and beings under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father" (Philip. ii. 5-11). Again: "He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be head over all things to the

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Church, which is His body, the fulness of Him that filleth all in all" (Eph. i. 20-23).

Thus, then, we see not yet all things put under man, but we see all things virtually put under Jesus, the Son of Man, man's representative, man's Lord. The 8th Psalm is therefore not narrative, but prophecy; and it will be literally fulfilled when all things shall be actually put under Christ, and when the song shall be sung, "O Lord, our Lord, how excellent is Thy name in all the earth!" The Apostle sees, in the present position of Jesus Christ, the pledge of His universal dominion, and of the fulfilment of the Father's design to give man pre-eminence, in the person of His Lord, over all mundane things. We have lost our supremacy, and have to fight every inch of our way. We have to toil with the earth before it will yield us bread and water. We have to struggle for our lives against countless diseases; we wrestle every hour with death itself, and at last it conquers. But we lift our eyes to the heavens, and by faith see One who took part of flesh and blood—laid hold of our nature—that through death He might destroy him that had the power of death, that is, the devil. So completely has He done this, and so certain, consequently, is the resurrection, that Paul expressly says, "Our Saviour Jesus Christ hath abolished death" (2 Tim. i. 10). The resurrection will be the triumphant proof that death is abolished, and the power of Satan for ever destroyed. And the position of Jesus in heaven, who was dead and is alive again, and alive in our nature, is so positive an evidence of this, that we may triumphantly cry by anticipation, "It is done!"

Secondly, Jesus is qualified to be the universal King, because He is immortal. If any mortal man were to grasp the sceptre of the whole earth—if it were really possible that such should be the case—how long would his sovereignty continue? At any hour it might terminate by the stroke of death, without any guarantee that his successor should be able to hold the reins of such a government for a single day. But a King whom death cannot assail, and who has all in subjection under Him, has a qualification for such a glorious throne that no one else can have. The Jews saw the force of this, and understood it, and correctly, too, to be one of the grand characteristics of the Messiah. Hence, when Jesus spoke of being lifted up from the earth, they instantly caught the words as if He had thereby given up His claim to Messiahship. "We have heard out of the law," said they, "that Christ abideth for ever: and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man?" Like many other persons, both in ancient and modern times, they believed part of the truth, but not the whole. They believed that the Messiah should be the universal and immortal King, but they explained away those passages which predicted His humiliation, sufferings, and death. They were "slow of heart to believe *all* that the prophets had spoken." They exulted in the thought of the power and glory of the immortal Prince, but could not bear the picture of the atoning Lamb led to the slaughter; just as the majority of modern Christians rejoice in Christ crucified, but turn away with a look of incredulity when told that the Lord Jesus shall be literally King over the world which has been redeemed by His death, and of which He is unquestionably the owner as the Son of Man. But the Jews were

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right in what they believed. "They had been so taught by those who interpreted the law to them," says a popular commentator; that is to say, he suggests that the law had been misinterpreted. No such thing. The interpretation was correct, for it was literal, as the predictions referred to required. Such passages as the following occur in the Old Testament, and to them, doubtless, the people referred when they said: "We have heard out of the law that Christ abideth for ever." "Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven" (Psalm lxxxix. 35-37). "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed" (Psalm lxxii. 7, 17)). "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isaiah ix. 6, 7). "And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever" (Micah iv. 7).

Such passages as these formed the authority of the Jews for maintaining the deathless continuance of the Son of David, the promised Messiah; and so far from misunderstanding them, they apprehended their proper import; and the Jews of this day receive them as did their fathers, and are looking for the coming of Christ the King with an earnestness well fitted to put Christians to the blush.

Thirdly, the perfect righteousness of His character qualifies Jesus for universal sovereignty. Terrible have been the sufferings of nations from the injustice, cruelty, and tyranny of kings. Irresponsible despots, having the lives and property of their subjects at their disposal, have caused such agony that the hand of the regicide has been deemed the hand of a saviour. The death of the oppressor, either natural or by violence, has often been the only hope of the down-trodden people, and even that was a source of hope only in cases where it held out the prospect of a change of dynasty or revolution.

For the sake of illustration, suppose some royal tyrant the crowned monarch of the whole world, and that from the rising to the setting of the sun all peoples were entirely subject, in life, and property, to his imperial will. Why, the very thought makes one's flesh creep; and makes one thank God that for the present, at least, the earth is divided into many empires, kingdoms, and republics. Some of them can consequently breathe unbidden, and think aloud, and call their persons and property their own. God had great mercy in store for mankind when He confounded their language at Babel, and scattered them abroad on the face of the earth, so as to make a universal empire under any imperfect man totally impossible. But all this was provisional. He

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has greater mercy still in store for men, when He will destroy all local oppression, by uniting all nations under the one sceptre of the perfectly righteous, just, merciful, and benign Jesus. His ever-blessed name is the sure pledge that His reign will literally justify those glowing encomiums which the seers of Israel and Judah pass upon it. He will not oppress the poor, nor wrest righteousness in the judgment-seat. His executive will never do violence to the interests of truth and equity. Men will not cry for more liberty when He shall be King over all the earth. No such word as slavery will be known during that long and glorious era. No widow will continue to urge an unjust judge to avenge her of her adversary. Revolution will not be needed; for there will be no desire to change either the Ruler or the mode of government for another. Hear one testimony to prove this truth: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the whole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 1-9).

What a sublimely beautiful anticipation is this! and how earnestly should we long for the time when the scenes predicted shall be realized in fact beneath these smiling heavens! The day will come, though sceptics sneer, and worldlings laugh, and Christians doubt. The day will come, for the prophets of God saw it in vision, and have pictured its leading features on the enduring page. The day will come, for the world needs such a sovereign Ruler as Jesus; and the Father hath appointed Him to judge the world in righteousness, because He is the Son of Man. The day will come, for the righteous Lord is only waiting for the times which the Father hath put in His own power. The day will come: the children of God are looking for it: the seed of Abraham are anticipating it; all creation is groaning for it; the powers of evil dread it; and the adversary is filled with wrath, because he knows it will shortly burst upon the world, and end his power for ever!

Finally, we have evidence in what He has already done, that our Lord is qualified to fill the throne of all the earth. He is no untried Prince. Multitudes have known Him long, and love Him much, and trust Him entirely. Many have laid down their lives for His sake, and many now living are ready to do the same thing at a moment's call. But this they

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would not do if there were the shadow of a doubt left respecting who and what He is. His history is before the world, and men have read it through revolving centuries; and generation after generation has taken it up, and admired the marvellous narrative. Congregations of people in many lands, and in every generation for the last eighteen hundred years, have associated together, and adopted the name of "CHRIST," and voluntarily pledged themselves to His cause, whether it should lead them through good or through evil report, and have chosen of their brethren to teach and to preach His doctrine, and publicly to worship Him as their common Saviour and Prince. The maintenance of His authority and ordinances, the diffusion of His truth, and the circulation of His history, whatever the cost, the risk, or the danger, have been their objects. They were satisfied that all this was a duty, and they felt it both a pleasure and an honour. He had done so much for them, that they could not do less for Him. He had done so much for the world at large, that they wished all its inhabitants to hear the joyful news. He had, for the first time in the history of mankind, perfectly kept God's holy law—magnified it in the sight of heaven and earth—redeemed men from its curse—brought in everlasting righteousness—set His heel upon the head of the serpent that deceived and overthrew the parents of the race—exhibited eternal truth in all its native brilliance and healing power—voluntarily suffered unexampled sorrows, and submitted to a cruel death—and proved His right to bear the majestic name of the Resurrection and the Life, by conquering death in its dark dominions, and rising from the dead on the morning of the third day. That He has done all this, millions of living men are as certain as they are of their own existence.

Who, then, so worthy as He to possess the kingdom and the greatness of the dominion under the whole heaven? God and Man, Prince of the kings of the earth, Fulfiller of law, Saviour of the lost, Friend of the needy, Righteous Judge, Conqueror of Satan, Destroyer of death, Son of Man, True Adam, Heir of the world, take to Thee Thy great power, and reign; and with one voice we shall cry, Amen, and Amen!

ED.

THE MORNING MIST.

LOOK, William, how the morning mists
Have covered all the scene,
Nor house nor hill canst thou behold,
Grey wood, or meadow green.

The distant spire across the vale
These floating vapours shroud,
Scarce are the neighbouring poplars seen,
Pale shadowed in the cloud.

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But seest thou, William, where the mists
  Sweep o'er the northern sky,
The dim effulgence of the sun
  That lights them as they fly?

Soon shall that glorious orb of day
  In all his strength arise,
And roll along his azure way,
  Through clear and cloudless skies.

Then we shall see across the vale
  The village spire so white,
And the grey wood and meadow green
  Shall live again in light.

So, William, from the moral world
  The clouds shall pass away;
The light that struggles through them now
  Shall beam eternal day.

—*Southey.*

THE TESTIMONY OF TWO.

"I KNOW," saith our Lord, while encountering the objections and the ribaldry with which he was assailed by the Scribes and Pharisees, "I know that the testimony which I bear is true. You, on the other hand, profess not to know it; but I would ask, Has your disbelief a logical basis? True it is that I stand before you simply as a son of man, as one of yourselves; and, supposing Me to bear the testimony of a solitary son of man, you might have some reason for discrediting one who comes before you with such unprecedented pretensions, such unlimited claims on personal allegiance. But I am not alone, and, according to your own code, the testimony of two carries authority. Who, then, is My fellow witness-bearer?—the one whose concurrent testimony shall give validity to My own testimony, and ought to render it irresistible? Well, this corroborative factor, as you all know, is conspicuous in the works which my Father effects through my human agency. If they were my own works, they would not constitute a secondary witness; but because they are His works, and not my own, they furnish the required proof. For I do nothing of myself; and the word which you hear is not mine, but the Father's which sent me. You may discredit me, but you cannot ignore the works. See, then, that you refuse not Him that speaketh, for it is the Father Himself."

We seem here to be taught that while the errand of Heaven's mercy reaches us through a human channel, we have a right to expect, at the

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same time, that its credibility shall be well authenticated; and this, not by a secondary human witness, but by a palpably spiritual seal. Beyond this statement, it might be perilous to advance, in the way of illustration; but as the human heart instinctively craves an exhibition of Divine potency, a spell which shall ratify and sanctify what otherwise is felt to be nothing more than the parrot-like utterances of average men, we may at least be excused, in a matter of such urgency, while investigating, in the first place, the legitimacy of the paraclete relied on by those who assume the office of Christian teacher, yet scorn to occupy the lowly standpoint of a son of man.

It must be granted, I think, that a son of man, "to fortune and to fame unknown," with no handle to his name, nor balance in his banker's books—not even gifted, it may be, with natural eloquence—must necessarily feel the need of a sustaining witness at his right hand, cognisant to his own conscience, and recognisable by his audience. Where, oh! where, shall he find it? Whence shall he fetch it? We are assuming, of course, that he is burning with the prophet's irrepressible fire, but even the prophet yearns and cries for the prophet's credentials. Without supposing for a moment that he can make an appeal parallel with that of his Master to signs and wonders, of one thing we may be sure: he will never accept his own shadow as his spiritual supporter. Nor will we, his auditors.

When Pontifex ascends his throne, and takes the place of monitor, who, or what, is the corroborating influence enlisted in his behalf to give emphasis and value to his own declarations? Pontifex will tell you he needs none. But, if closely pushed for some sort of answer, he might possibly deliver himself after this manner—"You ask me what are my credentials; well, there are, to begin with, my academical badges, carrying with them the recognition of my elders, and resulting in the protection and emolument secured to me by the State. There is the social status with which society has, in consequence, invested me; to which I may add the approbation of my flock, as testified by their periodical gifts. Richard Hooker himself would place his approving seal on the position I thus occupy, and declare it to be the inevitable outcome of the law of social and ecclesiastical development. What more would you require?"

Pontifex is right. Society requires no more, and Pontifex will win the objects at which he aims. The qualifications here catalogued are not to be despised; they are even creditable to their possessor; but the question in hand just now is—Are they, standing by themselves, capable of investing him with any spiritual power? Is the deepening conscience of the age satisfied with them? Must complimentary acknowledgment of work fairly-well executed always be permitted to stand in the way of its being infinitely better done by other means? Is it not true that all which Pontifex gains, as Pontifex, is just so much loss for Christ? And, with this view, has he any right to expect the promised afflatus, until he consents to take his stand as a son of man?

Thoughts like these are apt to force themselves upon our notice, when we see how valueless is the utterance of a methodical creed, compared with the radiating influence of warm affections,—how irresistible the

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mere jaw-bone of an ass, when Samson's arm is behind it, but, on the other hand, how powerless even the well-tempered Tyrian blade of Goliah, when laid by, out of sight, "wrapped in a cloth behind the Ephod." Even when, with David, we draw it from its hiding-place, and eagerly exclaim, "There is none like that," where shall we look for the seraph-zeal of another David to put to the proof its victorious energy?

"How hard it is," one has observed, "to become a little child!" How difficult, we may add, to realise the power promised to a son of man! Commissioned with what we believe to be the primitive Apostolic message of Life *versus* Death, some of us may have thought that immediate conquest awaited its proclamation. We have made the discovery that something besides a commission is needed. Meanwhile, it is gratifying to observe that the privileged possessors of that something, in prominent instances just now before the public eye, if not working theoretically *from* the simple commission, are manifestly working *towards* it, and reaping, in consequence, a wider harvest.

There is one spiritual guarantee for success whose manifestation will not often lead us wrong, namely, the gift of absolute and unquestionable disinterestedness. The leaders fitted to guide will ever be those who themselves live to serve; even as it has been said or sung of the brotherly soul of England's great Protector, who, it strikes us, possessed in an eminent degree the electric and pulsating influence of personal holiness. [The speaker must be understood as one who had served under him, and caught the inspiration of his leader.]

"The challenge of our trusty chief
Was such as free acceptance finds
Only in men of stern belief,
Whom Truth allures, and conscience binds;
Whom Heaven's own discipline hath taught
Instinctively to apprehend
The touch of brotherhood un-bought,
The fair credentials of a friend,
One who, while urging them to dare
The heroic heights of human trial,
Claims as his own peculiar share.
The deepest draught of self-denial."

QUESTIONS.

Can any one identify the vision of the two olive trees of Zechariah iv. 3, with that of Rev. xi. 4 (The two witnesses)? Did they not stand beside the Lord of the whole earth on the Mount of Transfiguration?—L. L. W.

In Revelation xiv. 13, we read: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Whether this verse comes in connection with any of the events recorded in this chapter or not the difficulty remains the same. *Why* are the dead who die in

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the Lord *blessed from henceforth?* The word *henceforth* indicates some *point of time* from which their blessedness dates, or at any rate *the* special blessedness indicated here. The words that conclude the passage, "that they may rest from their labours," &c., do not remove the difficulty, for *all* who die in the Lord rest from their labours always, and it may always be said, "their works do follow with them." I should be very grateful to any one who would explain to me about this "henceforth," and wherefore and wherein are the dead from that time "blessed"?—R.

HAVING read E. C.'s question, "Can an unregenerate person accept immortality?" and J. F.'s reply, may I ask J. F. to give chapter and verse for his reply, Where does Christ *offer* eternal life? or where does God *offer* Christ as their life?—J. E.

CORRESPONDENCE.

A WORD OF ENCOURAGEMENT.

DEAR SIR,—Although I am many thousands of miles away from the land in which you dwell, I feel at the close of your twenty years labour of love, you command a word of thanks from all the readers of that inestimable magazine, the RAINBOW.

May I add as a word of encouragement how much I prize it, and what a source of joy, hope, and *encouragement* it has been to me, during the six years I have been a subscriber?

Yours indeed, has been and is a truly noble work, the worth of which the Master only knows.

It has been the only source whence I could learn any truth, because here, as I suppose it to be in England, the minds of those who should be our teachers, are so filled with the traditions and doctrines of men, that they cannot see the truth, and consequently never preach it. I rarely, if ever, with one exception, hear anything at Church to edify and strengthen me in my earthly pilgrimage, but when I open my RAINBOW, I feel as though I were indeed holding sweet communion with those who are very near to JESUS.

The doctrines taught in your Journal cannot fail to impress the real and earnest searcher after truth, because they are founded on the Divine, "*Thus saith the Lord.*"

I trust you will not discontinue the RAINBOW. We should feel we had lost our only true friend, and should be left to starve in this dreary wilderness.

What a source of holy joy it must be to you, notwithstanding all your cares, to know that through your pen, you are saving many who are ready to fall away, by teaching the true character of our Father in Heaven; and oh! what a crown of rejoicing it will be to you to know that there are those who shall share in the glory of our Redeemer's Kingdom who would not have been there but for the RAINBOW.

We sincerely hope you may be

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spared to carry on your good work, and may God's blessing rest on your noble efforts.

Yours very truly,
G. S. P.

South Australia.

ERRATA.

DEAR SIR,—Will you kindly allow me to correct a misprint in my article on "The Death of Christ in connection with the Intermediate State" in this month's (April) RAINBOW? It occurs in line 5 of page 178. Instead of "But, alas!" should be read, "But also." I would hardly think this worth noticing or correcting, but that the words as they stand are needlessly and offensively sarcastic.

There is another slight misprint on line 26 of the same page, at the close of the second paragraph, where instead of "*is* such a death," ought to be read "*in* such a death." Possibly the mistakes are due to my careless writing rather than to your printer's inaccuracy; but in any case I should be glad if they were corrected in your next.

Yours faithfully,
W. T. HOBSON.

St. Barnabas Parsonage, Douglas.

LITERATURE.

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"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

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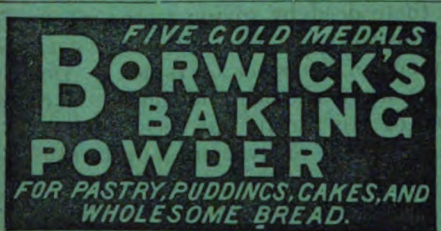

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JUNE, 1884.

"LIFE" IN THE ACTS OF THE APOSTLES.

IN this book the cases to be noticed are thirteen. These may be divided into two classes: (1) texts which do not treat of the great Gospel blessing; (2) those which do set it forth.

I. Forms of *sozo* in a lower sense.

ii. 40. Peter having brought home to the Jews the guilt of murdering their own Messiah, and knowing what his Master had predicted should come upon them in that generation, is urging his hearers to escape from their doom. He says, "Save yourselves from this untoward generation." In the lowest meaning it would be, Repent of all complicity in their deed by giving to the risen Christ your sympathy and approbation. In the Syriac we get, "Live ye from the darkened branch of the stock of Israel." Do not join them in the effort to put down the cause of Christ, nor deride the men who are recipients of His Spirit, but accept Him, and escape their doom. But yet this case really comes up to the higher sense of save.

If they followed Peter's advice, which thousands did, they would become partakers of eternal life. Now, *hya*, or *kyh*, is the word for this idea. We may have to return to this case further on. But even in view of coming judgment on the Jews, if Peter meant no more than his Master said in Luke xxi. 20, 21, which led to Christians escaping to Pella, there was a real saving of life effected, through accepting light from Apostolic testimony. As to the description *darkened race* or branch of the stock, this is perfectly Scriptural. Matthew xiii. 10 to 17, shows that the men who crucified our Lord, and those who justified their deed, were specially blinded. So does 1 Cor. ii. 8. Had they known the truth about Jesus Christ, Paul says, they would not have crucified Him.

Separate your living from that which prevails among the men of this time, if you would live here in safety from the judgments coming upon them, and come out from among them if you would

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live for ever. This is the more expanded meaning of Peter's words. There, then, *kyh* or *khya*, "live ye," is better suited to his teaching than Greek.

iv. 9. Peter is replying to the demand of the Sanhedrim, "By what power, or in what name, have you healed this lame man?" Filled with the Holy Spirit, he tells them in Greek, the man is *saved* in the name of Jesus of Nazareth, whom they had crucified, but God had raised up. In the Peshito we find *atasa*, "is set free;" where, "is saved," appears in Greek.

We have before shown how incurable disease was looked on by the children of Shem as a bond, and its removal as a loosing from bondage. It is so in Peter's answer. In the next verse the Greek has another word describing the healing. It is *hygia*. This is in Syriac *khalam*, expressing soundness of body. This man was perfectly cured. In this case the higher blessing of life is not in view. But before Peter has done, he preaches that great Gospel fact. This will come under Class II.

xxvii. 20. Greek—"All hope that we should be saved." The Syriac has, "All hope that we should live." But here the living is not related to eternal life, it is restricted to temporal life.

v. 31. Words of Paul to the centurion and soldiers, when the sailors were about to escape in the boats: "Except these abide in the ship, ye cannot be saved." Syriac:—And when Paul saw it, he said to the centurion and soldiers, "If these do not stay in the ship, it is not possible that you *can live*." Here the same life, namely, our common earthly one, is in the mind of Paul, as Luke had in view in verse twenty. And even in its lower sense, *khya* or *kya*, is better and simpler for plain people than *sozo*—save.

Our chief interest, however, clusters around those cases which fall under the next class.

II. Where *sozo* refers to the higher purpose of the advent of the Son of God.

ii. 21. "And it shall be that every one who shall call on the name of the Lord shall be saved" (Greek). In the Peshito we read, "Every one who shall call on the name of the Lord *shall live*." Will it be said, the Greek is nearer to the prophet Joel, from whom the words are taken? We answer, granted! What of that? Were the inspired men, whom the Holy Spirit guided into all truth, restricted to the lower applications of the words spoken by the prophets? Were those holy men our masters, or only our servants? Ask Peter, 1 Epi. i. 10, 11. He will show that they ministered for us, to whom the Gospel is preached. Now, the burden of this Gospel is life for the believer, but he who rightly prays has first believed.

It is proper for Peter to tell his hearers, that he who wrestles in the name of the Lord for Pentecostal blessings, shall obtain life, whether Joel understood all this or not. Paul, in Romans x. 13, quotes the same passage from Joel, in Syriac, *shall live*, and

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comments on it thus: "How shall they call on Him on whom they have not believed? and how shall they believe on Him of whom they have not heard?" So he supports our remarks on Peter's use of the text.

ii. 40, which we have noticed under Class I., may be placed here, as teaching a higher lesson than the preservation of bodily life. It is very probable that Luke is showing how Peter carried out the latter duty assigned to the apostles in Matthew xxviii. 20. Now, if Peter used the many other words in witnessing to, and exhorting those who "had gladly received his word," they were saved in the common acceptation of the word *sozo*, but they had to give proof of the great change by a consistent life. When he urges them to live apart from their own kindred, who were enemies of Jesus the crucified, the expression in the Syriac is most fitting. Ye are now light in the Lord; walk in the light, and keep yourselves clear of the ways of your worldly kindred. Literally, "Live apart from this darkened generation." But such living "in the world and not of the world," is putting forth the energies of regenerate life.

ii. 47.—Syriac. "And the Lord was gathering every day those who had partaken of life into the Church." When the Lord calls members to any church, they are sure to be *living* ones. This is His way of preparing them, stated by Himself: "My sheep hear My voice, and I know them, and they follow Me. And I give unto them *eternal life*, and they shall never perish" (John x. 27, 28).

To look at human additions to churches, and notice how many turn aside, and then hesitate to accept these words of Luke, even in the form in which they appear in the Authorised Version, is to read carelessly and overlook the words, "*The Lord added* to the Church daily such as should be saved." Read from the Peshito, "The Lord added daily the living ones to the Church."

iv. 12, in Syriac, if we supply *God* as nominative, teaches, that only through Christ, can deliverance from death, which is the wages or penalty of sin, be had. "For there is not another name beneath heaven, which has been given among men, by which God has determined to *give life*."—Syriac. We have supplied the word God, but it is fairly in the connection. The Greek, it behoves, is very obscure in some texts, and this obscurity is not admitted into the Peshito. Several roots of the semetic language are found in its place. It is a thing prepared; is found in Luke ix. 22. It is a pre-arranged thing, that the Son of Man must suffer. Then, in Acts i. 16, we find *zadak*: "It is right," for the thing written which the Holy Spirit spake by the mouth of David to be fulfilled. And then in iv. 12; to will, or determine, is in place of *behove*. Here again we see the poor Syriac able to make the Scriptures richer than the belauded Greek. Does not this show that apostles and evangelists were better versed in Syriac, even if they wrote in both languages?

xi. 14. This is part of Cornelius's account of the instruction

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given him by an angel: "And he, Peter, will speak with thee words by which thou mayest be saved" (Greek). In the Peshito we read, "And he will speak with thee words by which thou mayest *live*."

If a company of modern teachers, whose reputation, as leading men, stands high, had sat in judgment on the question of character, as set forth in Luke's account of Cornelius, they would have decided that he was all right. Mark the points of excellence, as briefly sketched by the historian:

1. He was a devout man.—Peshito; he was a righteous man.
2. And he was one who feared God.
3. He, like Abraham, taught all his house, children and servants, to do the same, and succeeded.
4. He did many righteous things among the people. He gave much alms, or showed active benevolence.
5. He prayed at all times.

Surely such a man was one whom neither minister, apostle, nor angel, need be concerned about.

But whatever men might have decided about Cornelius, God did not deem him safe, without more light from Gospel teaching. And hence, an angel was sent to tell him what to do. And what he must do is to send for Peter, who could preach to him and his household words by which they could lay hold on life. Here we have the high life which God sent His Son to give to all who believe. When the Church heard what followed Peter's preaching, they glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life" (xi. 18). And here the Greek was *zoe*. If the angel who liberated the apostles from prison the *second time* that they were shut up for a night, knew the truth of the Gospel when he called it, "Words of this life," even in Greek, the angel who visited this centurion might well be expected to call the message of Peter, "Words by which he might live." And that he does so, the Syriac most plainly shows; and doing so, it is better than the Greek.

xiv. 9. This passage refers to a hearer of Paul at Lystra, who had been crippled from birth. Luke says Paul knew that he had faith, that he might live, in Greek, be *saved*; he bid him stand on his feet, and he was healed. Now, we regard the thing perceived by Paul as referring to something better than bodily healing. It does not seem that this lame man expected, or sought, what he had never enjoyed, the power to walk; but he was very attentive to the Gospel, which is called the power of God unto life, in Paul's letter to the Romans. Here again our Peshito rises higher than the Greek.

xv. 1. Meddlers from Judea came to Antioch to improve on the good work going on there. These taught the brethren, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (Greek). In the Peshito, they taught the brethren, "If ye are

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not circumcised after the law, ye cannot live." Now, they were living, in the common use of the word live; but these men meant that, without circumcision, they could never enjoy the higher life. Here, then, the Syriac is apt and consistent.

xv. 11. This verse is the closing part of the speech of Peter in the great meeting at Jerusalem on the case of Gentile converts. He is pleading for their liberty in Christ, and shows that they stood on ground as sound as believing Hebrews. In Syriac—"But by the grace of the Lord Jesus Christ, we are believing that we *may live*, even as they." In the Greek we have, "that we may be saved even as they." Now, were the apostles unsaved in the orthodox interpretation of *sozo?* They had been forgiven all their sins, and justified and adopted, and made heirs of a kingdom and glory; but beyond this, there stretched out before their hope a vista of length of days, which were to be for ever and ever. Now, this was the *life* for which they were believing, and the Syriac very properly uses *hhya*, where Greek has *sozo*.

xvi. 30, 31, contain two cases of *sozo* in Greek. In the former verse the jailer says, "Sirs, what shall I do to be saved?" What does it behove me to do that I may be saved? In the Peshito we read, "My lords, what is determined for me to do, so that I may live? And they said to him, "Believe on the Lord Jesus Christ, and thou shalt live, and thy house." Here it may be asked, what did the jailer know of life everlasting through belief in Christ, seeing he was shut up to his duties in the jail? We answer, just the same objection lies in the way of those who do not see that immortal life is wrought in man through faith in Christ. If the jailer had heard the doctrine of Paul, he had heard of life, and if he had not heard it, he knew nothing of pardon and justification, and the usual catalogue of good things included in salvation. We believe that he had heard enough to enable him, who had just been about to commit suicide, to avoid being put to death on account of those given into his keeping escaping, to see that these wonderful prisoners were able to show him a better way than that to which Romans too often resorted. That they taught men the way of life, had been made notorious through the Pythoness who followed Paul and his company, crying, "These men are the servants of the Most High God, which show unto us the way of life." It was her healing that led to the arrest of Paul and Silas, and the facts would be stated in Court, where the head keeper of the prison would be on duty.

When one considers how novel such a case must have been in Philippi, and what tremendous excitement the men who had lost all hope of further profit out of this young woman, had raised in the city and court, it is highly probable that the jailer had laid hold of the fact, that Paul and Silas had a doctrine about a life to come that, if true, was very important. It was the voice of Paul sounding through the darkness of the dungeon which had saved his

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natural life; and the earthquake, the loosened bonds of the prisoners, and the knowledge of the act which he was about to do, and the non-escape of a single prisoner, all tended to convince him that God was with these men. Then would the words of the young woman healed of Paul, come home to him; and hence his cry, "What is the thing which God would have done, that I may live?"

JAMES HOLDING.

CHRIST OUR LIFE.

1. LIFE in the "Living One!" O, that is gracious!
Gladly we hail it as worthy of God;
To those who receive it, Jesus is precious,
Leading the pilgrim along the right road.

2. "Immortal by nature," alas for the thought,
A creature of dust by Satan deceived;
Dark clouds of mistake on the truth it has brought,
For man in his pride, the falsehood believed.

3. Life in the "Living One!" sing it with gladness!
This is like "Gospel," or news from on high;
It thrills through our hearts, and scatters our sadness;
For if "Christ is our life," we never can die.

4. We may sleep for a while, like Jesus our Head,
Who redeemed us to God in His marvellous grace;
But by union to Him we shall rise from the dead,
To serve and to love Him, and look on His face.

5. The glory to come is a glory Divine;
"Immortal in Christ"—admits to its bliss;
And none in the age that is coming shall shine,
But the subjects of light and salvation in this.

THETA.

THEISM OR ATHEISM?

IN pursuing our subject, it will be well to reflect that there is no difficulty or objection whatever in the creed of Theism that is got rid of by substituting Atheism for it.

The idea of an Eternal Personal God is, no doubt, an incomprehensible idea. Our finite minds sink and faint when we earnestly seek in any adequate measure to comprehend it. An Eternal I Am,

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self-existing, underived, uncaused, is truly a thought, which the more and the longer it is looked at, overwhelms us in astonishment and awe. We cannot picture this aspect of Deity more strongly than it is brought before us in the Book of Job, and in many parts of inspired Scripture. "Canst thou by searching," we are asked, "find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than Hades; what canst thou know? The measure thereof is longer than the earth, and broader than the sea" (Job xi. 7-9).

But while this is so, we ask whether the idea of an eternal creative force, self-existing, underived, uncaused, is one whit more comprehensible? Matter, with its inherent forces from eternity, is fully as incomprehensible as an Eternal God. Our minds sink and fail before the one fully as much as before the other.

We are often appalled at the sight of the evil and the misery that abound in the world, and tempted to ask how they could exist under such a God as the Bible speaks of, or even such a God as Cicero and Socrates believed in. But how would our aspect towards evil be improved by substituting Atheism for Theism? To our mind, the whole question of evil would only be intensified, and the future appear clothed in blacker colours than ever. If we think it unjust or unloving, or a mark of weakness in God, to permit evil, we could only rid ourselves of this through Atheism by the awful idea of the *necessity of evil*. What creative force produced, it must needs produce. There is abounding evil. Therefore creative force produced it. Therefore it could not help producing it, and is utterly without care in producing it. What a fearful thought this is, whether we regard the present or the future!

Evil is. Therefore evil must be. It is not going too far to say therefore evil will always be! It is thus that an Atheist pictures the evil of the world. "In common life," says Haeckel, "we shall rather find everywhere a pitiless, most embittered struggle of all against all" . . . "we find everywhere a struggle and a striving to annihilate neighbours and competitors. Passion and selfishness, conscious or unconscious, is everywhere the motive force of life."* Such is the evil of the world, according to an Atheist. According to his creed, this evil must be. What a fearful look-out, from which many would be tempted to rush away through suicide, if, indeed, in suicide they might hope for an escape from overwhelming thought.

But what if it could not? We were not asked if we would have life. According to the Atheist, it was forced upon us, through necessity. The remonstrance of Byron against a Personal God may be addressed, with equal energy, to creative force—

* "The History of Creation." By E. Haeckel. London. 1876. Vol. I., p. 4.

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"Did I entreat Thee, Maker, from my clay
To make me man? Did I solicit Thee
From darkness to promote me? My will
Concurred not with my being."

This opens out, under the Atheistic system, the possibility of existence being forced upon us in another life, not less miserable than this, perhaps much more so. This is, indeed, a most fearful thought. We shudder at the thought of the hell of Augustine—a scene of endless misery and despair! We reject it, not merely as contrary to what the Bible teaches us, but as contrary to all our notions of a good God. But into the Atheistic theory the ideas of mercy, and goodness, and justice cannot enter. They have no place there. Its one law is a relentless necessity, thoughtless and careless of suffering. A universal wail from all its creation might go up, but creative force has no ear to hear. In it man has no refuge from the most terrible of possibilities. A Creator may hear, and have mercy, and permit evil for the sake of good, and one day put an end to it for ever. But Atheism has none, and can have none, of this. That creative force, whose workings are unchangeable by any sense of mercy and pity, may, in its necessary working, force upon unhappy man an eternal life of misery. If it be the originator of creation, it is a mighty originator. It is fully capable of—perhaps it could not avoid—forcing upon its creature man eternal woe. Atheism is a terrific idea. At best, it is hopeless for good. At worst, it is terrific for evil. It promises no blessing. It rids man of no terrible fear.

The history of humanity is unfavourable to Atheism, so much so as to be, in our judgment, subversive of it. The system from whence Atheism would derive us and our universe, has been generally denied by its chief creation—man. There may be at times a more than usual tendency towards Atheism, or, at least, a more general expression of it in the mouths of men, but, as a general rule, Atheism has, in the various nations and generations of the world, been denied and rejected by man. In proof of this, we will just cite two witnesses, whose competency to judge no one will be able to deny—the great Christian philosopher, Lord Bacon, and the acute and infidel historian, Hume. "Against Atheists," Lord Bacon says, "the very savages take part with the very subtilest philosophers. The contemplative Atheist is rare; a Diagoras, a Bion, a Lucian, perhaps; and yet they seem to be more than they are; for all that impugn a received religion, or superstition, are, by the adverse part, branded with the name of Atheists." David Hume, the historian, states the case as accurately as, in our judgment, it is capable of being stated. "The only point of theology," he says, "in which we will find a consent of mankind almost universal, is that there is invisible, intelligent power in the world; but whether this power be supreme or subordinate, whether confined to one Being, or distributed among several, what attributes,

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qualities, connections, or principles of action ought to be ascribed to these beings; concerning all these points, there is the widest difference in the popular systems of theology."* As a rule, mankind have believed in a God, or in Gods, and have rejected as an incredible thing that the universal frame of nature is without a presiding and ruling mind.

The general consent of mankind is not an argument lightly to be set aside. Any idea generally entertained must be assumed as having a foundation in the reality of things. Atheism has been over and over presented to the human mind for its acceptance, but it has not accepted it. It has appeared to human judgment and human feeling as irrational, insufficient, and undesirable. It is vain to say that interested parties have created by their teaching a general prejudice against a great truth. The real state of the matter is that Theism is so accordant to the human mind that interested parties have been able to trade upon the idea in the most various and grossest manner. The original conception of One God has been degraded by Polytheism. Objects of the meanest kind have been chosen as objects of worship. But still, the great human heart has, through all these perversions and corruptions, refused to admit the idea of Atheism as unsuited to the universe. Surely, creative force, however blind, could not have brought forth its highest creation—man—incapable of acknowledging the source from whence he sprung, able to acquiesce in any or every Theistic system, but unable to accept that of Atheism.

Again, Atheism, in its aspect towards prayer, runs counter to humanity. Atheism proclaims that there is no use whatever in prayer, because there is no Being in existence who can hear, or be affected by prayer. To pray to the elements, or to creative force, he tells us truly, is an idle waste of breath. But these are, with him, the disposers and creators of all things. According to the Atheist, there should be no voice of prayer ever ascending up from earth to heaven.

How is it that mankind presents such a different aspect? Everywhere prayer is offered up by man. Look to that marvellous scene in the history of the ancient people of Israel, when Solomon dedicates to Jehovah the temple built in His honour (1 Kings viii. 30). A king assembles the elders of his people, and the heads of their tribes, and all the men of a great nation, to their capital city, to dedicate a glorious house, from whence prayer to their God should arise through all succeeding generations. In every varying circumstance of their national life, prayer towards that sacred shrine was to be made by Israel, and it was expected that God would hearken unto the prayer of his servant, and of his people Israel; and would hear in heaven, His dwelling-place; and, when

* Bacon's Essays, No. xvi.; D. Hume's Essays; "The Natural History of Religion," Sect. iv.

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He heard, would forgive. This aspect of a people praying to God, under every circumstance, was essentially presented by every nation. It was not because the inhabitants of Palestine were Israelites, but because they were men, that they prayed. Prayer was the custom of mankind. "It seems," says Archbishop Potter, "to have been the universal practice of all nations, whether civil or barbarous, to recommend themselves to their several deities every morning and evening. Whence we are informed by Plato that, at the rising both of the sun and moon, one might everywhere behold the Greeks and barbarians, those in prosperity, as well as those under calamities and afflictions, prostrating themselves, and hear their supplications."* Whatever, therefore was the variety or character of the objects of their prayer, mankind prayed. There was within the human bosom a feeling of the propriety, and happiness, and duty of elevating its thoughts to God, and supplicating from God what it stood in need of. Nothing could eradicate this want and craving. It is a part of human nature, as it is a part of that nature to require food and drink for the body. Atheism denounces prayer as a result of credulity or ignorance, and is, therefore, not the producer of that creature, man —who, whatever be his circumstances, whether he is learned or ignorant, is, as a general rule, a being who prays. Atheism would pluck, if it could, this principle from man, but it cannot. Even at this sceptical age of the world, when faith is by many feebly held, and by many fiercely assailed, the bells that call to worship throughout Christendom, the voice that from the mosque summons the Mohammedan world to prayer, proclaim man to be one to whom prayer is a great natural want.

Again, Atheism, in its interpretation of nature, runs counter to the feeling and judgment of humanity. "There was never a miracle," says Lord Bacon, "wrought by God to convert an Atheist, because the light of nature might have led him to confess a God." We not unfrequently hear of declarations of this power of nature operating upon minds of various powers and attainments. The great geologist, Sir R. Murchison, gives this testimony: "I do not require a stimulus," he says, "to induce me to adopt natural religion, for I have it strongly implanted in me; and, if geology has done me no other good, it has, at all events, fortified me in this sense." We read of sudden and permanent conversions from Atheism to Theism, wrought by the contemplation of some of the phenomena of nature. "Our view of the snow-capped mountains and ranges was sublime," says Mr. J. A. Lawson, "but a mass of dark-coloured clouds hid the valleys below from sight. About four o'clock in the afternoon we observed that the sun, reflecting on these clouds, lit them up with all the colours of the rainbow. The sight was marvellously wonderful and grand. I am

* "Antiquities of Greece." By John Potter, D.D. Book II., chap. v.

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not exaggerating it when I say that the effects of it on my mind were such as to inspire a gravity I had never experienced before. I was at this time a very young man, not gifted with much wisdom, and holding the doctrines of an Atheist; but I came down from that mountain a firm believer in a Supreme Being, the majesty of whose wisdom was inexplicable and awful, and my conviction was permanent." Another similar instance is told us by Miss Bird, of a man of wild and reckless life. "Suddenly," she says, "as a dazzling streak, at first, but enlarging rapidly into a dazzling sphere, the sun wheeled above the grey line a light and glory as when it was first created, Jim involuntarily and reverently uncovered his head, and exclaimed, 'I believe there is a God!' I felt as if, Parsee like, I must worship."* The feeling and judgment of man, as a rule, in the contemplation of nature, are opposed to the Atheistic view.

Another fatal objection to Atheism, and its system of creative force as the originator of all things, is that it runs counter to established facts. A single miracle, wrought in answer to human prayer, is altogether fatal to the idea of Atheism. We do not wonder at the hostile attitude which Atheism has assumed towards miracle such as is recorded in the Bible. It has assailed it with ridicule and with reasoning, because its advocates know full well that the established truth of the miracles of Scripture would scatter its theory to the winds. They may, however, argue against their possibility, or try to turn the laugh against them, but there they are—facts which no careful and unprejudiced judge of testimony can deny. We have not the slightest hesitation in saying that the resurrection of Jesus Christ from the dead is the best established fact in history. That one fact overturns Atheism. So does every one of the miracles wrought in answer to human prayer, or at the instance of man. The miracle upon Mount Carmel, when Elijah appealed to Jehovah, in presence of Ahab, and the priesthood of Baal, and the multitudes of Israel, that fire should descend from heaven, in attestation that He alone should be acknowledged as the true God, and the answer to the prayer in the descent of fire, and its consuming the burnt sacrifice, and the wood, and the stones, and the dust, and its licking up the water that was in the trench, was just as much the overthrow of Atheism as it was the overthrow of the claim of Baal to be the God of Israel (1 Kings xviii. 37, 38). It was wrought at the time fixed upon by Elijah, in answer to Elijah's prayer, and was, therefore, no wonder wrought by creative force, but by a Personal Creator, who heard and answered prayer. The miracle at Bethany, when Jesus stood over Lazarus's tomb, and lifted up his eyes to heaven, and

* Bacon's "Advancement of Learning," Book II.; "Life of Sir R. Murchison." By Geikie, Vol. I., p. 263; "The Wandering Naturalist." By J. A. Lawson, p. 208; "The Rocky Mountains." By J. L. Bird, p. 77.

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prayed for the resurrection of his friend, and then, in loud voice, cried, "Lazarus, come forth;" and when, in answer to the prayer and to the command, Lazarus came forth, was just as much proof of a Personal God hearing prayer, and having power over nature, as it was proof that Jesus was a messenger from this living God (John xi. 43). The Atheist's creative force would and could have returned no answer to the prayer of Jesus. Let us suppose it endowed with what power we please, capable of works equal to or superior to the raising of a dead man to life, there was one power which no Atheist dares to attribute to it, and that is the power to hear and answer human prayer. If this power were claimed for it, the Atheist must abandon his Atheism, for a Power which can hear the prayer of a man, and reply to it, is not a blind force, but a Personal God. If the Atheist's creative force were the supreme power in the universe, Jesus might have lifted up his eyes to heaven, and prayed with all earnestness to One who, as He believed, ruled from thence, and commanded with a loud voice Lazarus to come forth, but there could have been no reply; the dead figure would not have risen up and come forth. The resurrection of Lazarus is the proof of a Personal God.

So is every miracle wrought at the instance, or at the prayer of man. Beyond the power of the man, at whose instance or whose prayer it was wrought, there must needs be a greater power than human to accomplish it. What is that power? is the only reasonable inquiry. Is it creative force, or a Creator? Is it a Person, or a Power? We do not dispute the power of the force to work equal or greater miracles. Let this be fully conceded. But how account for the sea going back by the strong east wind just when Moses stretched out his hand? How account for the fire falling from heaven just when Elijah asked that it might? How account for the figure, bound with grave-clothes, coming forth from the tomb, just when Jesus said, "Lazarus, come forth!" These miracles are the types and patterns of all the miracles of Scripture. They are not prodigies taking place without warning, and then laid hold of for their own purposes by designing men. They are works of a wonderful kind, beyond the power of any of the human agents connected with them, but still they have occurred at the instance, the command, the prayer of man. This fact in their history establishes the character of their worker. That worker was no blind, unhearing power of nature, but a Being, a Person, who had ears to hear, and Who heard, Who had power to work, and Who worked at the prayer of His creatures. The miracles of the Bible establish beyond any fair question the Personality of the Power that wrought them.

We repeat that we do not deny that creative force—if that were the origin of all things—could have wrought wonders as wonderful as any recorded miracles; for example, as wonderful as the passage of the Red Sea, the falling of Jericho's walls, the staying of the

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sun in the sky. Supposing, for the moment, that a blind creative force were the producer of all things, it does not concern us in the smallest measure to deny or to diminish its marvellous force. Wonders as wonderful as the miracles of the Bible have been, and are, daily wrought in nature. The first arrangement of the sun and the planetary system is as wonderful as the sun standing still upon Gibeon, and the moon in the valley of Ajalon. The overthrow of Lisbon is equal to, or greater, than the overthrow of Jericho. The mighty earthquake, which rolls the ocean over the dry land, is not very inferior to the effect of the strong wind that rolled back the waters of the Red Sea.

But when we associate miracles with prayer and human agency, they are taken out of the category of the events produced by creative force, and put into the category of events produced by a Personal God. Of such a kind are the miracles of Scripture. It was at the prayer of Moses, and the lifting up of his rod, that the miracles in Egypt and in the wilderness took place. It was at the shouting of the people, and the sound of the trumpet, as ordered by Joshua, that the walls of the city of Jericho fell down flat. It was at the command of Joshua, in the sight of Israel, that the sun stood still, and the moon stayed. These were all great works, beyond human power to compass, but not greater than multitudes of other works which the Atheist ascribes to a blind, unconscious creative force. But the peculiar marvel of these miracles of Scripture, not superior in themselves to the miracles of the Atheist's nature, is that they were wrought at the command and the instance of man. That command we, just as much as the Atheist, do not consider to have, in the smallest measure, wrought or helped on the work. Neither Moses with his rod, nor Joshua with his trumpets of rams' horns, exercised the smallest power in producing the works at which Israel gazed in astonishment. But their occurrence at the prayer and the command of men evidenced the presence at the scene of a great Being, who heard, as He suggested and inspired, human prayer. If He had not been there, the rod of Moses would have been raised, and the command of Joshua uttered, but no response would have been made.

I suppose it may be accepted as a truth that the inferior cannot produce that which is different from and superior to itself. The fanciful theory of development, as propounded by Darwin and others, may contradict this, but Darwin's theory has no aid whatever from experience, and runs counter to the judgment of mankind. Equal may be produced by equal, or inferior by superior, but it seems an impossibility that the inferior should produce its superior. We do not see it in nature. Man never produces a work which is greater than himself. The conceiving genius is greater than its greatest work. When we apply this to the Atheist's creative force, we see at once that it is perfectly incapable of accounting for the phenomena of the universe.

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Man is one of those phenomena. Man is a conscious being, knowing that he works, and why, and for what, he works. Man is a reasonable being. He judges from experience. He calculates the effects of actions. He alters or amends as he sees their various effects. The Atheist tells us that man is the product of matter, endowed with certain powers. But this cannot be, for matter, with whatever powers endowed, is not endowed either with consciousness or with reason. The creative force of the Atheist is as unconscious as it is possible to imagine; it has not one faint spark of that which we call reason. The Atheist does not dare to say that it has, for the ascription to it of consciousness and reason, would produce, to his utter dismay, that which he most dreads—a Personal God. Surely if to that force, which, according to him, has produced the universe, we add the qualities and powers which distinguish a living person, namely, consciousness and the use of reason, we have essentially produced the horror of the Atheist—an Eternal, Omnipotent, Personal God.

Now, we utterly deny that the creative force of the Atheist could possibly create man. It has no consciousness. It does not know anything of its powers, capacities, or even existence. According, then, to the maxim that the inferior cannot produce the superior, and to the even still more obvious maxim that what is of one kind cannot produce what is altogether of another kind, we deny that the creative force of the Atheist could produce man, a conscious and reasonable being. Such could not possibly be generated or created by that unorganised matter which, according to the Atheist, is the ultimate parent of all things. The Atheist may, to suit his purpose, suppose the conscious, intelligent mind of man on a par with his creative force of matter, but it is not so according to the common judgment of mankind. But, supposing that it was so, it would only, as we have already remarked, overthrow the Atheistic system, for, in that case, we should have the almighty creative force of the Atheist united to reason, and purpose, and consciousness, i.e., we should have a great Personal God.

The same line of thought, in regard of other matters, will lead us to a like conclusion. Man, according to the common judgment of mankind, is a being possessed of a free will. He can, and he does, in very many instances at least, choose what he will do, and what he will leave undone. He brings up before his mental vision different lines of conduct, and selects one in preference to another. Now, such a quality or capacity of free will does not, by the judgment of mankind, belong to the original unorganised matter of the Atheist. Nor does it belong, according to him, to the greater part of what is called organised matter. Such matter therefore, is incapable of producing man, with his freedom of will.

Let us, for a moment, concede to the Atheist what yet we are persuaded no Atheist would claim, namely, that matter, possessed, as he supposes, with the capacity of producing the universe, were

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possessed also of a free will, more or less developed, what would this give us? Why, it would give us that Being whose existence he is endeavouring to disprove, viz., a Personal God! Surely, if we have an all-pervading matter, with its creative forces able to produce the phenomena of the universe, animated also with the capacity of free-will, bringing up for consideration various possible lines of conduct, selecting one line and rejecting another, for reasons judged sufficient by itself, surely, in that case, we have, in essence, the Personal God of the Theist. We say nothing of His shape. But this is of no real consequence. What we do insist upon is this—that, if the Atheist attributes to his matter the attribute of free will, he thereby acknowledges a Personal God. The Atheist, then, is in one or other of these two positions. He either, claiming for his creative matter a freedom of will, acknowledges a Personal God, or, denying to his matter the quality of free will, denies to it the power to produce man, and forces us to look elsewhere for man's Creator, to One able to produce so wonderful a being, to one possessed of the quality which will lead Him to create, or not create, at His pleasure, i.e., to a Personal God.

If we were to consider the question of animal life, as belonging to man, it will lead us to the same conclusion as we have seen to follow from man's possession of free will and reason. We may find it difficult to define animal life, but we know that we have it, and we feel what it is to have it. This animal life is not possessed by the Atheist's matter with its forces, and therefore it is incapable of producing a being who has it. Or, if the Atheist should change his front, and claim for his all-creating matter an animal life, such as man has, he must also admit his all-creating matter to be a Personal God. Almighty power, linked to animal life, is no other, in essence, but a God such as the Theist adores.

We reject Atheism as a satisfactory account of the origin of the universe for another reason, namely, that its universal acceptance would be most injurious to the well-being of its highest creature, man; or, rather, fatal to his continued existence. Truth cannot be injurious. If Atheism be true, and Theism be a delusion, it cannot but be that the universal recognition of Atheism as a truth would be infinitely more advantageous to the best interests of man than its denial. We doubt if there are many professing Atheists who would say that the universal reception of Atheism would improve the condition of man. But this we do say, that the common judgment of mankind has pronounced an opposite opinion.

It was the saying of Robespierre—a rejecter of all revealed religion—when he looked at the consequences of Atheism in France, that, if there were no God, it would be necessary to invent one. He saw that human society would go to pieces under a reign of Atheism. What Infidelity was forced to confess, the Christian

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thinker sees as clearly, and his opinion is fully of equal value. "If religion fails to save the world from wickedness," says Canon Farrar, "God only knows what Atheism will do. It will not be content with lacquer religions and pinchbeck faiths. It will go its way, picking and stealing, chambering and wantoning, lying and slandering, till the pit swallow it up; and the sole logical result of Atheism is that which is openly proclaimed by the Coryphæus of Materialism—the deification of suicide, the end of evil and futile misery by the extinction and annihilation of the human race.*

For these reasons we reject Atheism. It is inadequate to produce what has been, and is, produced. It is rejected by man, its supposed chief production. It would be ruinous to the interests, or rather, to the very existence of its offspring. It runs counter to established facts in human history, such as all miracle is. It cannot rid man of a single fear, or give him any assurance against any apprehended evil. It is the theory of a blank despair, utterly impotent for any good. It cannot be the truth of the universe for man. We will, therefore, now turn to Theism, and see if it answers the requirements of the case.

HENRY CONSTABLE.

THREE MOMENTOUS QUESTIONS CONCISELY ANSWERED.

"How can these things be?"—JOHN iii. 9.
"How can this man give us his flesh to eat?"—JOHN vi. 52.
"How are the dead raised up? and with what body do they come?"—1 COR. xv. 35.

WHY do so many read these questions and immediately turn away from their respective context for the answer. Let us leave all Commentaries on the shelf, and free ourselves of prejudice as we ask the Holy Ghost to lead us into all truth.

The first of these questions was asked at a very high-class night-school more than 1850 years ago, by a very anxious inquirer, of a very wonderful teacher. Under the shade of night, the great Nicodemus—a ruler of the Jews, and a master in Israel—determined to go to the school of Jesus of Nazareth, as many thousands since that night, with hearts ill at ease, have done likewise.

Just picture the scene. Jesus is alone when Nicodemus finds Him. He who had seen Nathaniel under the fig-tree saw also this master in Israel "when he was yet a great way off," and is waiting for him. Behold Nicodemus "alone with the great ALONE." Yes; there sits the Omniscient One, veiled in the flesh—as well as manifested in the person—of Jesus of Nazareth. Nicodemus has just caught one ray of Emmanuel's glory through a chink in

* "Eternal Hope." By Canon Farrar, p. 45.

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the sacred temple of the body of Christ, and he comes to own it in his thirst for more light. With profound reverence he addresses Jesus: "Rabbi, we know that THOU ART A TEACHER COME FROM GOD, for no man can do these miracles that Thou doest, except God be with him." Jesus receives this as due to Himself, by immediately setting before the great Nicodemus "the one thing needful" to entrance into the kingdom of God.

Let us listen with our eyes to the remainder of the dialogue between the Saviour and the sinner, as recorded in John iii., for Jesus speaks to every child of man to-day in the same heart-searching words: "Verily, verily, I say unto thee, except a man be born again (or from above), he cannot see the kingdom of God."

Now Nicodemus was "a very religious man"—one of the Pharisees—but Jesus knew that up to that time he was not "born of God;" and, lacking "the light of life" within, he could not, as "a natural (or mortal) man, discern the things of the Spirit of God" (1 Cor. ii. 14). He might be the paragon of the righteousness of the law given by Moses, but that could not give life—ETERNAL LIFE. As "born of the flesh," he was a partaker of Adam's curse, and "IN ADAM ALL DIE." To be a "partaker of the Divine nature," and have the eternal life abiding in him, he must be "born of the Spirit."

The teaching of Jesus to Nicodemus, as recorded in the chapter referred to, is most sublime, and goes to the root of the matter. In these days of increasing carnal intellectualism, the echo of Nicodemus' question is heard on all sides. With the help of "the Teacher come from God," we will try to make the matter so clear, that "the wayfaring men, though fools, shall not err therein."

Let us take a bird's egg to illustrate the matter. Scientifically, the illustration may not be physiologically accurate, but it will serve our present purpose. Man is made up of a three-fold nature; body, soul, and spirit. Thus we may liken the shell of the egg to the body of man, the white to the soul, and the yolk to the spirit. But if the egg is to be hatched into a living bird, it must contain within the yolk a germ of life: the seed of the male bird, which is the actual genitor of the offspring thus produced. Now, it is well known that hen birds do produce many eggs without the contribution of this germ of life; and, if such be subjected to the process of hatching, they ultimately perish in their own corruption. So it is with man—speaking, of course, in a limited sense; "the natural man," as "born of a woman," lacks this germ of eternal life; for it is the seed of God, the Eternal Father, planted within the spirit of man by the Holy Dove—the Spirit of the living God—brooding over the heart of man. This was what Jesus implied when He said, "Ye must be born again." This second and spiritual birth is most wonderfully typified in that of the first and natural birth. We know full well, that in the course

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of nature, there must be conception, formation, and a certain growth before birth. It is exactly so with that hidden life in the spirit of man which precedes, what we commonly call, conversion. Then it is that the soul passes "from darkness to light," as with the young bird on issuing forth from the shell.

Reader, it is when the Word of God is conveyed home to the heart of man by the Spirit of God, that the germ of eternal life is lodged therein. This may take place suddenly, and in the most unexpected way; for, "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit."

Many have misinterpreted the saying of our Lord, as to being "born of water and of the Spirit," as signifying water baptism. We understand it as meaning "the water of the Word," even as our Lord said later on, "Now ye are clean through THE WORD which I have spoken unto you" (John xv. 3); and by the Holy Ghost through Paul, "that He might sanctify and cleanse it with the washing (laver) of water by the Word" (Eph. v. 26). "O earth, earth, earth, hear the word of the Lord" (Jer. xxii. 29). "Hear, and your soul shall live." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

And this leads us up to the second question, which the Jews raised amongst themselves on hearing our Lord's discourse of John vi.: "How can this Man give us His flesh to eat?"

O that the words of this chapter may come to us in all their living, life-giving power.

We are informed that agents on the Congo are engaging natives to speak certain words and phrases into specially prepared phonetic Retainers; and these instruments (like bottles) are being sealed up and sent home to Europe, to aid professors in compiling grammars, and to enable them to give students the correct pronunciation of words. Even thus may the pages of the Bible convey to us, as with warm breath, the living words of Him whom to know is eternal life.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live" (Isa. lv. 2, 3).

Reader, come with us for an Emmaus walk with the risen Christ. Open your telephone to John vi., and "incline your ear." Listen with your eyes, and at the close we shall have to say, "Did not our heart burn within us while He talked with us by the way, and while He opened to us the Scriptures?" (Luke xxiv. 32.) Stop for a few minutes at verse 51: "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh, which I will give for THE LIFE of the world."

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How simple the illustration, and yet what *multum-in-parvo* teaching it enwraps. We view "the staff of life" at every meal, but do we see through it unto Him who said "Man shall not live (FOR EVER) by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4). Let us trace our Lord's earthly life in that of the production of a loaf of bread. He was the "corn of wheat" (John xii. 24) of Royal pedigree from the Heavenly Granary, enwrapping within Himself the great I AM. Planted in Virgin soil, He grew up in the home field: "first the blade, then the ear, then the full corn in the ear." He bowed His head before the Roman reaper's sickle, and "was wounded for our transgressions, and bruised for our iniquities." As "the burnt-offering," He finished the work at the heated oven of Calvary, and was laid aside in the cold closet of the tomb, to come forth as "the living bread" to give eternal life to the dying, perishing souls of mortal men.

O that all the world might hear and obey His loving call, and "taste and see that the Lord is good: blessed is the man that trusteth in Him." The Lord's name be praised for the well-fed souls who can say to-day, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart" (Jer. xv. 16). These feed upon the Bread of Heaven, that never gets stale; and, inwardly digesting it, have the evidence within themselves, that they "HAVE ETERNAL LIFE." And as they eat of the bread, and drink of the cup, in remembrance of Him, they recognise therein His "image and superscription," and with the telescope of faith, look through the Bread and Wine to Jesus Himself. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life" (John vi. 63).

So we look right through the blood of Jesus the Christ to the precious life laid down, of which it was the visible proof, and thence upward through the life poured out to the love that sacrificed it, and so find our life and peace in the bosom of our God and Father, who is LIGHT, LIFE, and LOVE.

And this leads us onward to the third and compound question at the head of this paper: "How are the dead raised up? and with what body do they come?"

And, "How are the dead raised up?" we ask. "By the power of God" (Matt. xxii. 29), comes the answer, through Jesus, "the resurrection and the life" (John xi. 25), unto whom "all power is given in heaven and earth" (Matt. xxviii. 18), and who holds the keys of death and the grave" (Rev. i. 18).

How is it that so many reduce the above compound question concerning the blessed hope of the resurrection of the dead to that of a simple one, as though the Scriptures exclusively taught the resurrection of the body? Is it not because men erroneously view death as a change of place to the soul, instead of a change of state

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to the whole; and so speak of the dead as living elsewhere, instead of the fact of their being wholly dead. We have read in the RAINBOW lately of the blinding power of the Talmudic writings upon the Jewish mind; but are not many professing expositors of Christian truth as equally enthralled by heathen philosophy, which is handed down to us by Church tradition?

We repeat the compound question: "How are THE DEAD raised up? and with what BODY do THEY come?" The latter portion of this question is most fully expounded for us in the context: "Thou sowest not that body that shall be" (1 Cor. xv. 35-37). This refers, of course, to those who fall asleep in Jesus, and not to those who die out of Christ, and "without hope." We made this plain to the little ones on Easter Day last in the following way: We took a small dried onion and a hyacinth bulb. The little ones could scarcely discern the difference between the two; yet we assured them that in the one was a magnificent pink flower, while the other could never be any better than it then appeared. So we placed the two in separate hyacinth glasses to prove it, and wait the issue. Even so will it be "in the morning" (Psa. xlix. 14), when "the sons of God," whose seed is now within them, shall "awake up in His likeness," or "put on immortality" "in the twinkling of an eye."

Now, is it likely that those who have lived and died without being "partakers of the Divine nature," will then receive the gift which cost the life's blood of the Christ, that they may be capable of enduring eternal conscious suffering "in the lake of fire?" No; for the whole Word of God declares with one voice, that "The wages of sin is death, and the gift of God is eternal life, through Jesus Christ our Lord." And these wages will be received at the judgment of the Great White Throne, which is "the second death." The first death is stated to be "appointed" (Heb. ix. 27), so that we may say with emphasis, that they who are born but once will die twice, while they who are born twice die but once.

That many will be raised to another mortal life on probation, we believe the Word clearly teaches, with especial reference to the Houses of Israel and Judah. See Ezek. xxxvii., Rom. xi.; and this may also apply to many who are believers in Christ, but who, at His coming, are not found "walking worthy to escape," and ready to go in "unto the marriage" of the Lamb.

We believe that the timely and strikingly parenthetical verse 15 of Rev. xvi., points to this as the rapture of the saints to immortality, and the exclusion to shame of the unchanged ones. The former "being clothed upon" with "the wedding garment," while the latter with "shame," "walk naked" without. So believing, we connect this with 2 Cor. v. 1-4: "For WE (i.e., WE who have the earnest of the Spirit, ver. 5) know that if our earthly house of this tabernacle were dissolved, WE (not they) have a building of God, an house not made with hands (of flesh) eternal in the

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heavens. For in this WE groan, earnestly desiring to be clothed upon with OUR house which is from heaven: if so be that being clothed (immortalised), WE shall not be found naked (in mortal flesh). For we that are in this tabernacle do groan (within ourselves—Rom. v. 23), being burdened; not for that we would be unclothed (severed from earth life), but clothed upon, that mortality might be swallowed up of life."

As bearing upon the destiny of those who shall be raised again to appear in the flesh for judgment, and those who remain in the earthly tabernacle, we do well to notice the word "DISSOLVED" of 2 Cor. v. 1, which points onward to the final dissolution of 2 Pet. iii., as "the perdition of ungodly men."

"And death and hell were cast into the lake of fire. This is the second death" (Rev. xx. 14). From this second death, there will be no resurrection. In it there is no light or life, but "the blackness of darkness for ever"—Eternal Death.

Wood Green, N. C. SAYWOOD.

THINKING WITH GOD.

1. LORD, let our every thought
Into obedience brought
To Christ our Head,
Prove that the work divine
Has made us wholly thine—
By Jesus led.

2. Let not our mental light
Assert its fancied right
To shine alone;
For it is only mist,
Which never can assist
Thy gracious throne.

3. Thyself must have the praise
For all the gracious ways
Thy mercies take.
Thou freely givest Lord,
According to Thy word,
For Jesus' sake.

4. This is the channel pure,
Which makes salvation sure,
And honours Thee;
Our spirits to Thee bend,
That we may in the end
Thy glory see.

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DR. KINNS' "MOSES AND GEOLOGY" EXAMINED, AND HIS METHOD OF HARMONY REFUTED.

By a Septuagenarian Presbyter, "Author of Genesis in Advance of Present Science."

THE object of Dr. Kinns' book is one of the most important and interesting which can be undertaken by any inquiring mind. Its announced object is to harmonize science with the Bible; or, rather, the Bible with science; for the difference between these two aspects is great. In this latter aspect we should be fully alive to the danger of making the Bible say what we wish it to say; or what a preconceived notion may make it needful to say. To carry out this noble object, Dr. Kinns has adopted the nebular theory of the origin and formation of the universe: that the whole of the matter of which all worlds are now composed, was, at first, a vast cloud; and which, by condensation and a rotatory motion, was at last formed into spheres of different dimensions and density. This theory may be true: perhaps it is so; and we have no wish to find fault with it. Dr. Kinns says it has never been refuted; and this is true; but then it is because the theory has never been established; and, in the nature of the case, it cannot be established, for human science has primarily to do only with what can be investigated by one or more of the bodily senses; and when we reason on the facts, or alleged facts, which the senses have discovered, then we soar into metaphysics. The nebular theory cannot be investigated by the senses; and all that its originators claimed for it was, not that it was demonstrated, or demonstrable, but that it was possible to be acted upon, and that it embraced all the phenomena thought to be required, and thus that it was rendered highly probable. The argument of this paper, however, does not necessitate the denial of this theory, and we are willing to receive it till a better is discovered, as will certainly be the case, if this is not scientific and true.

Dr. Kinns also adopts the theory of Hugh Miller: that the six days of Gen. i. denote "six indefinite periods." Though the above theory is not needful for his argument yet, this is, and he takes some pains to establish it; for, if it is not true and provable, his whole scheme of harmony utterly fails. All he says about astronomy, geology, chemistry, &c., &c., may be as true as his manner of putting them is absorbingly interesting; yet this is not the point. Unless his interpretation of Gen. i. is Hebraistic and correct, he has proved nothing to the point, and his scheme of harmony cannot stand. He specifies fifteen successive acts of creation, in a certain order, and says that this order is evidenced by science, and taught in the Bible. This being so, as he thinks, he then infers, that as Moses, in and of himself, knew nothing of geology, and as these fifteen acts might, by "permutation," be put into at least a billion of orders, therefore there is a certainty of a billion to one, that Moses would have gone wrong in his arranged order, if he had not been inspired. If this argument were well founded, it would be a most gratifying circumstance to the devout believer. It sounds so conclusive, that one wishes it to be incontrovertible; but a cool impartial examination will dispel the pleasing fancy.

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According to the showing of Dr. Kinns, it turns out, that in a few instances, the interpreted order of Moses is inconsistent with the order which Dr. Kinns declares to be the order of science; and he has to resort to some manipulation to make the order pass muster; while in other cases, he thinks a different translation of the Hebrew text, "makes all clear." He more than once tells his readers, that he has the sanction of living Hebrew scholars for his rendering of the text. It is certain, however, that in the most important of the renderings, other Hebrew scholars will question the correctness of these renderings; and this raises the conjecture, that there is some misapprehension somewhere. Perhaps the questions were not put to these Hebraists with sufficient precision; for the close reader will observe, that on some points, Dr. Kinns' Hebrew authorities say no more than that such and such a word "*may* be applied," in such a sense as is required by his scheme: a kind of evidence which Dr. Kinns very properly rejects when adduced in favour of a theory which he opposes. In an argument, and for critical purposes, this method is no stronger than its converse—it possibly *may not* be so applied. To be of real sound use in an argument, it should be shown, that the words in question, must, and do primarily mean what the rendering alleges. Dr. Kinns has not established the renderings of the Hebrew which are necessary to his scheme; as will soon be shown.

It is not a little perilous to revealed religion, to attempt to square the Bible with any present deductions of scientific men. The watchword of science is, progress; which implies imperfection, and, in some instances even error in the past, and excludes perfection in the present; while it gives point to the motto, upward, onward, progress still. In consequence of this, what is accounted science at one time, and by this scientist, is not accounted science at another time, and by that scientist. And because the human mind is necessarily finite, and therefore imperfect, this change of scientific position must ever occur, till absolute perfection is attained, and no more corrections are needed. It is only by courtesy that we call by the name of science, these successive, inharmonious degrees of alleged discovery. Science is strictly knowledge; knowledge of positive, ascertained, knowable facts; and whether scientists like to be told it or not, it is true that much of what goes for science is no more than hypothesis, as the phraseology of scientific books shows. One need to go no further than the numerous quotations in Dr. Kinns' book to see this; and in reality he has no more proved his alleged scientific order, than he has his theological order. Within fifty years, and even twenty, the advance which discovery has made has been rapid and truly marvellous; but no scientist will say, or think, that he has arrived at perfection. He praiseworthily aims, and studies hard, to advance in knowledge; and he reasonably expects to succeed. He is aware that further discoveries will modify and correct some of his present conceptions. Look, for instance, at the progress made in Biology, which investigates the origin and nature of life. At one time, scientists were confident that life could spring out of non-life; and much did they ridicule the alleged credulity of those who believed otherwise. But now these same men hold, that life can be begotten only by previously existing life; just what the Bible had always said; and true noblemen were they when they showed their honesty and love of truth, by

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contradicting their former utterances. But then, this being so, how inexpedient it is to make the Bible square with the present stage of discovery: for what squares with that which is considered now as science, will not square with it ten years hence; if it advances, as it professes to do, and as it has done up to the present times. One mistake which scientific men make is, that at every fresh discovery, though it may be inconsistent with former alleged ones, they demand our faith, even to the giving up of our precious and priceless Bible. They have no ground for this until they have collected all the facts, as also all the links and processes of all nature from the beginning. Then, when they have arrived at this state of completed science, and make it a vast well ascertained premiss, then, if they draw a correct inference, may they demand our faith; and then we will give it them. Analogous observations might be made respecting the science of theology and theologians; who, in many respects, have as little dived into the depths of the Bible, as scientists have into the depths of nature. Like Books of God, both appear at present fathomless; and the adherents of each should pursue their researches without looking askance at one another. Whether it is recognised or not, both theologians and scientists have a mission from Him who is the Source of all wisdom and knowledge.

Dr. Kinns, and most others, overlook in their discourses, one broad distinction. Science in itself perfect, is one thing; and often the utterances respecting it of scientific men, are another; and frequently unfounded and erroneous. As we have said, much of what is taken for science, is hypothesis. Nor can we yet expect it to be more. The climax of perfection and certainty, is of very slow growth. But then, let not hypotheses be used in argument, as demonstrated conclusions. We think Dr. Kinns may be charged with this defect. His book is so full of the marvellous operations of nature, and he describes them so interestingly, that the reader is likely to forget the proposition to be proved, and to be led to suppose that because the scientific part of the book is put forth so ably, therefore the object of the book is attained. Learned, close, and critical readers of the book, will not admit this. His scientific order illustrates an unfounded interpretation of the Sacred Text; not the Text itself; and this is the all-important point. Three parts of the book are not necessary to its argument; as, for instance, to prove the period in which man was created, it was not needful to discourse on man's brain, on his nervous system, on memory, and phrenology. But if they had been left out, half of the interest of the book would not have existed. We can go with the favourable notices of the press, printed at the end, but it is remarkable that not one of them commits itself to Dr. Kinns' method of harmony. There is a harmony, but he has not lighted on it.

The foundation of his scheme is the interpretation which he puts on the Hebrew word *yōm*, rendered day in Gen. i; and if this fails, the scheme itself falls to the ground. The first step, therefore, of examination, must be to find out what the Bible does really and lexically say of this term; and of what is its *usus scribendi;* not what it can be interpreted to say, in order to make it accord with a preconceived theory.

Yōm, then, primarily indicates a period, the length of which is

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measured by the revolution of some of the heavenly bodies; and it is so used in thousands of instances in the Bible, and in hundreds of instances by Moses himself. In the Hebrew, as in other languages, the word is applied to a more extended period; as we in English say, that such an event took place in the day of such a one; meaning during his life, whether long or short. But it is observable and significant, that when Moses thus uses it, he employs the plural, *yōmim*, as Gen. xi. 32: "The days of Terah," &c. xiv. 1: "It came to pass in the days of Amraphel," &c. xxvi. 1: "In the days of Abraham." It seems probable, therefore, that if Moses had intended more than "an ordinary day," he would not have used the singular in Gen. i. But this by the way only, and not as a part of our argument.

Dr. Kinns says, that he has the authority of eminent living Hebrew scholars, that the period included in the term may be stretched to an indefinite geological period; and he avers that this is its meaning in Gen. i. He adds, that he can give proof of this from the Scriptures themselves. He first adduces Gen. ii. 4, where he thinks he finds the word day to include "the entire period occupied by creative processes;" by which he means the six creative processes, or the "fifteen creative acts," which he thinks are taught in Gen. i. Here, however, he reasons in a circle. He takes for granted, what he has not proved in any part of his book, that each of the six days denotes "an indefinite period," and that these six periods of indefinite duration are summed up in the one indefinite period in the *yōm* of Gen. ii., &c. He takes his interpretation of Gen. i. as though it were an undoubted premiss, and he then infers, that "day" in Gen. ii. 4, must mean what he supposes it to mean in Gen. i. He makes his inference in one place to be his premiss in another; and it need not be said that, in argument, this method proves nothing. We will not just now dwell upon the inconsistency of assuming six indefinite periods, and then including these same six indefinites into one indefinite. It does not seem likely that such a method of exegesis can lead to faith in our ever true and blessed Bible.

Dr. Kinns does indeed show a modesty becoming to man in the sort of language he employs. "But if we are to understand by 'day' an indefinite period, then the matter is clear enough" (p. 7). Yes; but if it cannot be so understood, what then?

Dr. Kinns then refers to the passage in which Adam is told that, in the day he ate of the forbidden fruit, he should surely die. But, says he, "Adam did not die that day before midnight." He perhaps has not observed that Gen ii. 7 relates, that God breathed into Adam's nostrils, literally, the spirit of lives, and not of one life only. It suited the object of the tempter to argue, as though the death threatened was simply bodily death. It was not this, however, which was threatened, but the highest, holy, spiritual life in him; and this did die in Adam that very day; nay, hour, that he disobeyed the necessary test law. Here, again, his premiss, based on interpretation, will not hold good; an interpretation, too, which is likely to beget unbelief, rather than faith, in the harmony of the Bible. Here is a threat, uttered by God, to a plain, unsophisticated man, that he should die on the very day of disobedience: but if Dr. Kinns be right, this day turned out to be nine

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hundred and thirty years after. Does the Bible give the slightest intimation to support such an interpretation as this? Could Adam have understood the word day in such an extended, non-natural way as this? Did he know the exigency of modern theories? Where can be the inspiration of a Book which requires such an unlikely interpretation as this? It absolutely contradicts the sacred words, "*In* the day thou eatest, thou shalt surely die." The day of eating was to be the day of dying. No, says the interpretation; the day of death was near a thousand years after. We dare not allow this to harmonise the Bible, either with itself, or with science, or with common sense.

In the next place, Dr. Kinns refers to Deut. ix. 7: "Hear, O Israel; thou art to pass over Jordan *this day*;" and yet he knew they would not do so till after his death (p. 7). It should be observed, that these words were spoken by Moses not long before his death—say twenty years; in order to leave the argument as strong as possible. What then? Because *yōm* might possibly include twenty years in one place, must it, therefore, certainly include an indefinite in another? Yet this is the argument, if there is in this method any argument at all.

Again: He quotes Psalm xcv. 8: "Harden not your hearts, as in *the day* of provocation; and as in *the day* of temptation in the wilderness." Now, it cannot be shown that this "day" extended to the whole of the forty years in the wilderness; nor did the Israelites sojourn in, what is called *the wilderness*, all these forty years. The singular number in each clause—provocation, temptation—indicates that some specific act and time were referred to; and the absence here of the definite article from *yōm*, would confirm this. Num. xiv. 1-24, seems to record the act and time; which relates how and why the Lord was tempted to forsake His people, and to make of the progeny of Moses another nation greater and mightier. "How long," said God, "will this people provoke Me?" (ver. 11). The intercession of Moses prevailed, and those only who provoked Him were not to enter the promised land. The psalm makes a contrast between provocation and grieving; and it was this latter which extended to forty years. "Forty years long was I grieved with this generation," &c. (ver. 10). All this should be noticed, if we would be critically correct. But Dr. Kinns may take all the weight that he can get for his argument; even then must we infer, without doubt, that because *yōm* is interpreted to mean forty years in this passage, therefore it must mean "an indefinite period" of years in Gen. i. If "the harmony of the Bible with science" is to be established—and this can be done—it must be by other modes of criticism than this.

Dr. Kinns' proof texts are not proofs of his point; and his whole book is an illustration of his own adopted interpretation: not of the Sacred Text.

But the first chapter of Genesis itself affords indubitable and sufficient data, whereby to fix the length of time which it includes in the word *yōm*—day. Verse 5 says: "God called the light day; and the darkness He called night." The space of time while daylight lasted He called day, *yom*; and the space of time when darkness prevailed, He called night. These words require no interpretation, nor can any one make them more distinct. By the period of daylight He measured the

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day; and this, too, in connection with the length of night, which He measured by the duration of darkness; and *yom* here cannot include an indefinite period. In many places Dr. Kinns speaks of the "ordinary day" as a space of twenty-four hours; but according to Moses, these hours include both day and night. And Moses tells us that God Himself gave these names to these precise short periods when He separated the light from the darkness; and there can be no mistake here as to the duration of time included in *yom*. It is an average space of twelve hours; and this is confirmed by our Lord, when He says: "Are there not twelve hours in the day?" (John xi. 9). The LXX. translate *yom* by *Hemera*; and we find Him in one place calling the light *yom*; and in the other place observing, "Are there not twelve hours in the *Hemera*—day?" Can anything be more precise than this? or more conclusive as to the length of time included in day?

Let us here see, by the way, one of the consequences of Dr. Kinns' interpretation. Moses affirms that God Himself gave the names to day and night. According to Dr. Kinns, He must have done this during—perhaps at the beginning of the first of the six indefinite periods. Then He must have given these Hebrew names many, many ages before there were any intellectual beings in existence, who would hear, speak, or understand them. Is this likely? It would seem that we need a scheme, which would go upon the supposition, that when these names were given, there were, or soon would be, intellectual beings, who would speak Hebrew, and call day and night by the names of *yom* and *lahyelah*. If the Bible be simply followed, no difficulty will be found in discovering the scheme.

Another passing note will not be out of place. As God gave the names, we may be sure they were not given at haphazard, but because they were appropriate. *Yom*, in its root idea, means commotion, or those noises in the air which arise from the bustle and operations of the day; and thus it is applied to the time of work, of activity. *Yam*—the sea, comes from the same root, and the sea is so called, because it is always in commotion. *Lahyelah* is from the unused root, *lahel*, the idea of which is, to deviate: and *lahyelah* means that which is different from the day: a period in which there would be no bustle of work; but rest and repose. How significant are both names: day for work; night for repose. Thus these names taught the Hebrews, the duty of labouring by day, as Elohim did; and of suspending work when darkness came, as also Elohim did; the latter is as much a duty as the former. Now all this is more like the working man's day, than an indefinite geological period.

According, then, to verse 5, day is the perpetual alternation of night; both together making a period of twenty-four hours. If therefore Moses is to be harmonized with science, Dr. Kinns must show, that the order of science embraces a perpetual alternation of indefinite periods. Can he do this; or will he attempt it? The fact is, his scheme fails in its object.

But further: verse 8 defines the length of the day to be the space between an evening and a morning. Moses cannot mean the space between an evening and the next morning, because that space he had just called night. He must therefore have meant, an evening, and its

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preceding morning; and six times does he use this phraseology; and it must be with the same force. "And the evening, and the morning, were the first day," and so on to the sixth. This chapter is the only place where these words are found to denote the length of day. The phraseology is indeed found in Exodus xxvii. 21, and Dan. viii. 26; but, in the former place, it is used when the priests are commanded to feed the sacred fire all night as well as during the day; and in the latter it is applied to the length of a vision which lasted from an evening till the next morning. Neither of them therefore is parallel to the passages now considered. In all other places where the two words come together, the sequence is, morning, evening; as, "The people stood by Moses from morning to evening" (1 Kings, xvii. 5); and so in many other cases. The sequence, therefore, of evening and morning, cannot be classed with Hebrew idioms; and there must be some reason for the six times repeated sequence, in the description of the six days work. "Thou makest the outgoings of the morning and evening to rejoice" (Psalm lxv. 8).

What then is the force of the expression, "evening and morning?" It is a simple, but telling way of implying, that God's way of reckoning the work of the day was from the time when that work was finished; and the length of the day He fixed from then till the morning, when the work was begun; as long, that is, as daylight lasted. Now we earnestly and respectfully ask all Biblical critics and scientists to say, including Dr. Kinns and his authorities, whether a day, expressly said to be included between an evening and a morning, can be interpreted to mean an indefinite period? It should not be forgotten that when our Lord, who is Elohim, constructed His parable of the labourers, He went on the ground of this way of reckoning. "Lo when *evening* was come, the lord of the vineyard saith unto his steward, 'Call the labourers, and give them their hire'" (Matt. xx. 8).

But this chapter supplies another mark, whereby to ascertain the length of day. Verses 14-19 inform us that "Elohim made two great lights, the greater light to regulate the day, and the lesser light, with the stars, to regulate the night." Verse 14 tells us, that these luminaries were to "be for signs, and for seasons, and for days, and years." There is no room to hesitate about the meaning of these various terms. Signs—exhibitions of wisdom and power. Seasons—summer, winter, spring, autumn (Gen. viii. 22). Days—*yomim*, the plural of our *yom;* the day so particularly defined in the preceding verses. The sun which makes daylight, regulates the period of the day; the moon, in conjunction with the stars, regulates the period of the night: when we can see the moon and stars, it is no longer day; it is night. The annual revolution of the earth round the sun, produces the seasons and regulates the period of the year. But just now it is the day with which we have to do; regulated by that portion of time which the earth takes to present half of her surface to the sun. Now did these heavenly bodies, in this or in any way, regulate the alleged six indefinite periods; three of which indefinite periods, according to Dr. Kinns, had passed away before the sun and moon were set for seasons (pp. 14, 188), which setting for seasons, he puts in his list as the "eighth creative event." Before we can accept Dr. Kinns' theory, he must prove that these

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heavenly bodies did regulate, not only the three remaining indefinite periods, but the whole of the six. This only can harmonize with Moses.

Let us now see, in short space, the precise idea expressed by *yom*. Its lexical force is "an ordinary day." It includes half the time the earth takes to make a revolution on its own axis. It is the space included between evening, and its preceding morning. This is the *yom*, the day, of Gen. i. Now can any space of time be more precisely, and definitely expressed, than by all these expressions employed by Moses? All this can apply, and does apply, to that space which has ever been called a day; but it does not apply to each of six indefinite periods; nor to all the six, summed up in one indefinite period.

Let it be remembered, that no exegesis has here been attempted. What has been done, is to let the words of the Bible speak for themselves, without any illexical or grammatical contortion; and it is not too much to say, that their known natural sense, repudiates the scheme of harmony adopted and propounded by Dr. Kinns. One wonders that he himself can be satisfied with it. But he has been in too great a hurry to leap to his conclusions, and to produce a book. By far the greater part of it is taken up in describing the marvellous facts of nature, and as a small repertory of some facts of science, it may be read with profit to the mind; but as an argument on the harmony of the Bible with science, it is useless, and even pernicious.

But how does the question stand with respect to the seventh day, the Sabbath? One would have fancied that Ex. xx. 3-11 would have settled it. But no such thing in Dr. Kinns' estimation. Speaking after Hugh Miller, he says that the mode of reasoning from the fourth commandment "is a mere assumption; as it takes for granted, that the Sabbath day, during which God rested, was a day of but twenty-four hours; and then, in order to keep up the proportion between six working days, and the seventh day of rest, these previous days must also have been days of twenty-four hours each."

Strange! that Dr. Kinns does not perceive that this is exactly his own method! He takes for granted that the six days are six indefinite periods, and then he infers that the seventh day must be of the same duration. He adds that "period" might with advantage "to the scientific mind," be "substituted for day." To make this observation of the slightest weight for his purpose, he should have written "indefinite period." In one quotation from Miller, he argues from a baseless interpretation of what is included in the image of God; that this image was but "a miniature at best," and he goes on to observe, that "man's week" may in analogous proportion be a "mere scale of a map on which inches represent geographical degrees." This method is really weak and illogical: for is there not an infinitely greater disproportion between what he understands by the image of God, and God Himself; as also between man's week and six geological indefinite periods, than there possibly can be between an inch and a geographical degree? The observation may be sublime, but it is no argument to the point. Miller adds, in another quotation, that "all those week days and Sabbath days which have come and gone since man first entered upon this scene of being, may be included, and probably are included, in the one Sabbath day of God." These "may bes" and "probablys" go for

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argument no further than the opposite may *not* be, and probably are *not* so included. When a thing is to be proved, and said to be proved, we look for argument, not probabilities, and we shall not use language too strong, if we say that this tract proves that *yom*, cannot, with any Hebraistic accuracy, be said to be capable of being stretched to "an indefinite period." Hugh Miller, and Dr. Kinns after him, write as if they had demonstrated their position, that six days do include six indefinite periods. Neither of them has done this, though both appear to wish us to believe they have accomplished it. They have put forth an interpretation, and then they have tried to identify it with the Sacred Text, but have utterly failed. The literal text, in its lexical, grammatical, and obvious sense, contradicts their interpretation, and Dr. Kinns' harmony.

Dr. Kinns makes another quotation, by which he says Hugh Miller confirms his statement. "We have not, as has been shown, a shadow of evidence that He resumed His work of creation on the morrow: the geologist finds no trace of post-Adamic creation; the theologian can tell us of none." No geologist, not even Miller himself, would dream of looking for evidence of fresh creative acts since the day of Adam, after which time nothing has been added to the crust of the earth, except a little mould: but the absence of such evidence is no proof that not any fresh thing has been created or made, since God's day of rest began. What Dr. Kinns quotes, concerning the moral and saving work of God, during the alleged indefinite day of rest, is not to the point; and indeed is contradictory to his course of argument, and therefore no notice need be taken of it. God's great period of rest has not yet begun; nor can it begin till all sin and sorrow are banished from the world. "My Father worketh hitherto, and I work" (John v. 17).

As to whether God has created anything since the time of Adam, everything depends upon the idea we attach to the verb, to create. Dr. Kinns writes, that it means to produce something out of nothing (p. 187). This is not the meaning of the word "*bara*," He created, upon which he comments; nor is there a single instance in the whole Hebrew Bible in which it is so used; nor is there any place in the English Bible where *create* is so used. Both *bara* and create, do indeed express an act which Deity only can perform. Original matter was created when and where there was no matter before; but the heavens and the earth were created, or formed, out of matter which previously existed; and to originate a new thing out of something, is the meaning of "create" as used in the Bible. A common concordance will easily show this. Now in this, the lexical force of *bara*, it cannot be said that God hath not created anything since the Sabbath day of rest mentioned in Gen ii. 2. "Rest" does not denote here, or indeed anywhere, a continued abstention from work; but only a suspension of it for a time. Dr. Kinns has not observed that the word rendered "rested," is the verb which gave rise to the noun, Sabbath; and as the noun, Sabbath, does not imply that another Sabbath would not return, so the verb *shabath* does not imply that work should not be resumed, but only that it should cease for a time; and hence the words of our Lord above quoted, "My Father worketh hitherto and I work." And it should be specially noticed, that these words rendered the reason why Jesus told

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the man who was healed to take up his bed and walk on the Sabbath day: "Therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day" (ver. 16). Jesus answered, that He and His Father had not ceased to work; to do wonderful things above nature up to that time. He finished the work He had designed to do in the six days, and He suspended His work on the seventh; but He—Elohim—began it again on the first day of the second week. He did not repeat the works of the six days, but He did other works as wonderful and God-like as were those. Professor Tindall said some years since, we think at Liverpool, that the imagination sometimes gave rise to successful scientific investigations and results. Let us, then, ask scientists respecting the newly-discovered stars and planets, whether it may not have been, that till the time of their discovery they were without that degree of progress in their formation which was necessary to reflect light? And with respect to some stars, whether they were not at too great a distance to allow their light to reach the earth till about the time they were discovered? We could sooner believe this than we could believe, that a God of infinite resources, of unbounded wisdom and power, would abstain from creative processes, and so far be idle from Adam's day till now; still less for an alleged indefinite period, even of a Sabbath day. This supposition falls in with the nebular theory, and also with the lexical force of *shabath*—suspending work for a time, with the intent to take it up again.

One thing is certain, that God made Eve long after He had created Adam; though the proof is too long for this paper. But here is an instance of work done after the first day of rest. For proof of this we refer to the work, "Genesis in advance of present science."

But we must return to the evidence of the fourth commandment. Dr. Kinns appears to have overlooked the purpose for which it was enjoined, and which indeed settles the point in hand. It was to show what days of the week should be occupied in labour, and on what day they should abstain from labour. The length of each working day was, and is, limited by man's physical ability to sustain labour. It seems that this cannot be sustained with safety longer than twelve hours, minus the time for meals. We have seen that this is the length of the day in Gen. i. Now, the Sabbath of the fourth commandment is no longer than each working day; that is, not an average of twenty-four hours, but of twelve. How then could it be either a sanctified indefinite period, or the indication of such a period? Surely no one would have supposed this, were it not to support a desired and foregone conclusion.

We must now examine Dr. Kinn's account of his alleged Mosaic order. And here, his own list of fifteen successive creative events (pp. 13-15) will guide us, as to sequence. We do not examine whether his alleged scientific order is correct; we leave this to others, and keep to the supposed Biblical order.

His first creative event in this order is recorded, as he says, in Gen. i. ver. 2: "The earth was without form, and void, and darkness was upon the face of the deep." This is first fixed upon because, according to him, it accords with what science teaches concerning æther, and the nebulous theory. His order, however, is not the order

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of Moses; nor will the language of the verse allow that it was intended to show, or that it does show, the primary condition of matter; namely, that it was originally in the state of a cloud. This theory may be true; we are inclined to think it is, but this verse does not say so; nor can it be grammatically interpreted to mean it. The precise language is, "The *earth* was without form," &c.; and we can have no notion of the earth in verse 2, except in connection with the mention of the earth in verse 1: "In the beginning God created the heavens and the earth." At the time referred to in verse 2, both the heavens and the earth were already in existence, and the terrestrial globe had already been called by the significant name of *aretz*—earth; nay, *ha aretz*, *the* earth. To suit Dr. Kinns' purpose, the language should have been, And the nebula was without form, and void; and darkness was upon the face of the nebula.

According to Dr. Kinns, the earth was not formed till ages after this nebulus state of things; and there was no water till ages later; so there could be no deep upon which the darkness could rest. Dr. Kinns cannot object to this meaning of "deep," because he so uses the word, and in this case properly. The earth already made, could not have been the cloud out of which it was made; nor could a deep of waters have been before water existed. But the positive assertion of the verse is, that what was "without form," was the earth itself; and that there was a deep of waters on the earth on which the darkness was. Where, then, is the identity of order between this alleged primary Mosaic creative event, and the primary condition of matter before formation began? This is quite enough to disturb Dr. Kinns' theory. But he tries to get rid of this obstacle by saying, that the first verse is a kind of preface to the account of the first day's work; and this he avers, without attempting to give even the shadow of a proof. It is not a preface, but an announcement of a great positive fact.

But let us examine the words of the verse. They will turn out to be opposed to Dr. Kinns' views. *Tohu* is the Hebrew word which is represented in the English Version by, "without form;" and it is certainly an inaccurate translation. It is so rendered only in one other passage, Jer. x. 23, which is an almost verbal quotation from Gen. i. 2; and where the English Version repeats the translation. *Tohu* comes from the old unused root, *tahah*, which embraces the idea of a place in disorder where order once reigned. The noun, *tohu*, is rendered in the English Version, "a waste," "a wilderness," "confusion," "vanity," and such like. *Bohu* is the word translated "void." It is found only in two other places, and its force is much the same as *tohu*. The involved idea of a previously well-ordered state, comes out conspicuously in Isa. xxxiv. 11. The chapter is speaking of the then prosperity of Idumea; and its downfall is prophesied of in these words: "And He shall stretch out upon it the line of confusion, and the stones of emptiness; the line of *tohu*, and the stones of *bohu*." There is no room, therefore, to hesitate about the meaning of these two words, or what is involved in them; and it will be evident to all how impossible it is to apply them in any way with any lexical, grammatical propriety, to the vast nebula of original matter, which Dr. Kinns identifies with the first of his "fifteen creative events." If verse 2 is to be harmonised

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with any scientific theory, it must be one which shall show, that the condition of the earth in verse 2, was very different from what it was when mentioned in verse 1. In the latter case the earth was a sphere, in its place, well ordered and furnished; in the former, it had become disordered and unfurnished.

This will be more apparent when the verb *hayilah*, rendered "was"—the earth was, &c.—is given in the true force which it ought there to have. It is frequently rendered, "became," "art become," "it came to pass," &c. Here the two verses should be read thus: "In the beginning God created the heavens and the earth. And the earth became disordered and empty, and darkness upon the face of the deep." Our globe was called earth when it had been formed into a sphere, not while its matter was yet a nebula; and it was after its formation that it became different from what it was when it came from the hands of God. All His works are made complete; not in a state without form and void. Indeed He Himself says, in Isa. xlv. 18, "He created it not *in vain*;" literally, He created it not *tohu*. This settles the point.

Again: if Dr. Kinns' scheme and interpretation are correct and valid, then they both necessitate the conclusion, that the heavens, as well as the earth, were without form and void. The heavens were primarily included in original matter as well as the earth, according to Dr. Kinns; and if verse 2 speaks of the original matter of the nebula, then the heavens were as much disordered as the earth. But Moses does not say this: he restricts the disorder to the earth. How then can Dr. Kinns hold, that his scheme harmonizes Moses and science? The Bible says one thing; Dr. Kinns and his scientific order, another.

Besides this: the fact mentioned in verse 2, was no "creative event;" though his scheme makes it necessary to call it so. According to his own showing it describes the condition of original matter, before creation or formation began. Nor was it the first step in the order of Moses, though Dr. Kinns reckons it to be so. The first step of Moses is related in verse 1, and the relation is clear, positive, and decisive. "In the beginning, God created the heavens, and the earth." This is the primary step in the order of Moses; and if science puts this step in verse 2, as averred by Dr. Kinns, then science—or at any rate his science—does not harmonize with the Bible. The beginning was myriads upon myriads of ages ago; when God began to create. Then He made the heavens and the earth; very likely out of the original vast nebula. The heavens are the space in which the heavenly bodies roll; and the earth is the globe on which we live; and none of them when made were "without form and void," or they could not have been considered as created, formed, made; nor would they have been called by the organized names of the heavens and the earth. Neither *shamim* nor *aritz* means a nebula; still less *ha shamim*, and *ha aritz: the* heavens and *the* earth; that is the heavens and the earth ever known by these names. Here then is the first grand step in the order of Moses; and in any professed harmony, it should occupy its proper place.

But there is something in this word, *aritz*, which has never been brought out, but which should here appear. *Aritz* is from the verbal root *rutz*; the primary idea of which is to move swiftly, to run; and

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thus it is rendered in scores of instances. In its participal form, it is applied to the running footmen who attended princes: and to swift posts who carried letters; but that which is remarkable in this root is, that it is applied to the act of dashing against, to break. In this form of derivation it is used as a synonyme with *shabar*—to be broken in pieces like a potter's vessel (Eccl. xii. 6); and to the breaking of the pitchers in Jud. vii. 20. *Rutz*, too, appears to involve the idea of continuing to run: and it is applied to the apparent course of the sun. "In them hath He set a tabernacle for the sun; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man *to run* a race. His going forth is from the end of heaven, and his *circuit* to the end of it: and there is nothing hid from the heat thereof" (Psalm xix. 4-6). Now how worthy it is of remark, that the name for earth, in the language of its Founder, should mean and involve all this. The nebular theory has not yet arrived at the stage of science: it is but hypothesis yet; and therefore we would not venture to say that the verb *rutz* upholds that theory. But it looks that way; for the noun *aritz*, in its root idea, may mean, the creature which runs swiftly; the rover; and if we were sure of the fact, we might think, that the name referred to the period when the cooled crust was broken into fragments, and sunk lower in soft parts, while the mountains remained in their stable height. Then, too, it is the name of a creature that *continues* to run swiftly, as if round and round in its "circuit." And on this point we can rely on the correspondence of the name with fact; for it is true knowledge or science, which tells us that the earth roves round and around its annual circuit. That the writer of the Book of Genesis should be led to adopt this most significant word, as the name of the earth, we regard as much a proof of the inspiration of the Bible as Dr. Kinns' "billion of permutations;" nay more; for these are founded on an incorrect view of the order of Moses; this, upon a simple analysis of the original language of the Bible.

It should be observed, that this root idea is preserved also in verse 10. "And God called the drained part, earth." The definite article is not found here; and therefore the earth as a globe is not meant; but it is used as we say earth, when we mean dry mould. But such earth crumbles, moves, though not swiftly.

Dr. Kinns endeavours to fortify himself by quoting the opinion of Delgado, that the earth, the deep, and the waters, mentioned in verse 2, also signify the matter whence they were created. Now as this is but the assertion of Delgado, it is sufficient to make a counter assertion, and say, that the verse cannot, and does not mean this; as shown above in the examination of the words; which favour a correct harmony with science, but not with Dr. Kinns' theory.

We come now to Dr. Kinns' second "creative event," which he says is contained in verse 8. "And God said, let there be light"; and the corresponding step in the order of science is, according to him, that whereas before this time, the great nebula was "non-luminous," it now became "luminous." But this implied interpretation of verse 3, we cannot allow to pass. We must again examine words. The process is tedious, but it is the only safe method. *Ohr*, is the Hebrew for light. It comes from a root which means to flow as a fluid. Another

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derivative is applied to water, for the same reason, that it flows along. It means those fluid rays of light which proceed from any fountain of light, whether natural or artificial; but it does not denote the fountain itself. It is used in thousands of instances in this sense. It should be recollected, that darkness is not an actual entity, as is light, but is the negative of light—the absence of light; and this implies that light was before the darkness which it superseded. Verse 2 had said that darkness was upon the face of the deep; and verse 3 therefore speaks of the introduction of light into a dark place where it had been obstructed before. This is evident from the fact that these rays—this *ohr*, was not what was created. It was the source of light which was created, and as soon as this was done, the rays flowed naturally at once from it. The language of the verse is not, that God made the light, or created the light; but "let there be light"; a difference which ought to be observed. Now the source of light, in our system, is the sun; and its creation took place ages before the six days work began; namely, in the beginning, as related in verse 1; not as the second creative event. To illustrate the words, "Let there be light," Dr. Kinns goes on to discourse upon æther, nilentæ, and comets. He says all these gave out light; but unless he means that these were then the source of light, he does not indicate the creation of light. He is not so clear on this point as he is on others. He says (p. 28) that "Moses mentions light before the sun": so that he does not consider that verse 3 speaks of the creation of the sun; nor that verse 16 relates to its creation; for he takes pains to show that this verse says only, that the sun and the moon were, on the fourth day, appointed for signs, seasons, &c. It is evident that Dr. Kinns, like others, feels the difficulty of harmonizing the popular opinion concerning verse 3, and that concerning verses 14-16; which opinion is, that the third verse declares the creation of the sun, and yet that it was made on the fourth day, as declared in verse 16. If however Dr. Kinns had consulted his Hebrew authorities on the point, they doubtless would have told him that the word for lights, in verse 16 is not the same as in verse 3. In the latter case it is *ohr*, which, as we have seen, means the rays of light which proceed from some source; in the former it is *mahohr*, which means that which holds the light; that which sends it forth; a source of it. In this way Moses often uses this word when he speaks of the means of light in the tabernacle (Exodus xxv. 6). He does not say, "Oil for the *ohr*;" but, oil for the *mahohr*, meaning the candlestick or lampstand; and thus Gen. i. 16 speaks of the making of the *mahohr* which should hold the light, and send it to the earth; direct during the day, and by reflection from the moon during the night. The true order of Moses is this: verse 1 relates to the creation of the sun, included in the heavens: verse 3 refers to its introduction into a dark place: verses 14-16 relate to its being constituted regularly, and not fitfully, to lend light to the earth, and this specific object is declared twice, to make it the more emphatic. If this is the order of the present stage of science, so much the better for science; but it is not Dr. Kinns' order. He is right however in saying, that on the fourth day the sun was "*appointed*" to a specific office.

We must now examine the fifth in Dr. Kinns' list of "creative

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events," that relating to vegetation. But here he says, p. 141, that "There are two great difficulties in the account given in our Bible of the vegetable creation." Now we protest against this language. The difficulties spoken of are not difficulties of the Bible, but of interpretations palmed upon it, and then identified with it, though the two may be as wide as the poles. The twelfth verse does say, "Let the earth bring forth grass," &c.; but it does not ask Dr. Kinns to interpret, that grass here is not grass; for that geology teaches, "that the first form of vegetable life was of the lowest order of cryptogams" (p. 146), such as "lichens, fungi, and ferns" (p. 13); and that "the true grasses, such as corn-bearing plants, . . . and the humble variety of the same order which furnishes food for grazing animals, did not appear until a short time before man" (p. 361). True, indeed, the grass mentioned in verses 11, 12, did not appear till a short time before man; but these verses do not say, that the grasses they mention were the earliest form of vegetation. It is Dr. Kinns' professed harmonising order that makes them say this, and it is a necessity of his scheme. As for the difficulty arising from "many who think that Moses intimates the existence of fruit trees *before* the creation of the sun," the Bible is not answerable for this absurdity. What Moses does say of grass, herbs, &c., is, that they appeared ages after the sun was created, and also after the light had been introduced. The difficulty adheres to Dr. Kinns' theory; not to the Bible. But how does he seek to get over it? He does it by giving another translation to the word *deshe;* and he says verse 11 should be translated thus: "Let the earth sprout forth sproutage;" and in another place he says this sproutage was lichens, fungi, &c. Now there is some truth in this, but not enough to prove his point; but enough to be dangerous to truth. No doubt sproutage may be applied to all vegetation, from the lowest to the highest kind; but the question is, whether this mode of expression is sufficiently definite for the verse before us. It manifestly is not. *Deshe* is to be distinguished here from herbs and fruit trees, and grass serves this purpose; but sproutage strictly must be applied to all three kinds, and has no speciality in it. Moreover, of the two latter it is said, that the herb yields seed, and that the fruit tree has seed in the fruit; but this is not said of grass. The root idea of *deshe*, is that which springs from the earth without cultivation; but to grow herbs and fruit trees, their seeds must be sown. We know how readily the young tender grass grows where it is not wanted. This is just what *deshe*, grass, means; and it does not include the cryptogams spoken of by Dr. Kinns. Where, then, is the harmony between the Bible and science? The use of *deshe* in the Bible is ever to express that herbage upon which grazing cattle feed; and this plain men call grass, not lichen, fungi, or ferns. On this point the translation of the Bible is correct. *Deshe* is specifically, ordinary grass; and the order of Moses in this matter is one thing, and Dr. Kinns' alleged rendering and scientific order are another.

We will examine but two more of the fifteen creative events, the twelfth and thirteenth; and these two can be considered together: "And God made the beast of the earth after his kind; and cattle after their kind" (verse 25). But here Dr. Kinns was afraid there was a difficulty. He observed that in verse 24, "cattle are placed before

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beasts." This reversed the order required by his theory; but he is quickly relieved, for he perceives that in verse 25, beasts are put before cattle; and so he thinks his order is preserved. Can the most buried reader be carried away by such sophistry as this? Does not Dr. Kinns see that his mode of reasoning would have been just as conclusive if he had begun at the other end? Thus: "True, in verse 25 beasts are placed before cattle, but in verse 24 cattle are placed before beasts." If his scheme required cattle to go before beasts, he doubtless would have so argued; and he probably would have added, that as cattle are mentioned first in the earlier verse, therefore that is the right sequence. The fact is, that nothing can be gained, as to sequence, from either verse. He says indeed, without the slightest proof, that verse 24 is a preface to verse 25, and he adds, that this kind of thing occurs in the narrative of each day. That is, he makes the behests of God, in each case, to be a preface; and the account that it was obeyed, to be the body of the narrative. A mere fancy to uphold his theory.

But another difficulty presented itself to Dr. Kinns' scheme. He knows that there were animals, which he calls beasts, in a geological period ages earlier than the period in which he places the sixth day; and he largely describes them, and gives beautiful prints of them. He reckons these beasts as "existing in the secondary period" of geology; such as the megalosarus, the iguanodon, the palæotherium, the dinotherum; all of which, he writes, are now extinct. But although these were made so long before the time in which he puts the sixth day, yet he classes them among the things made on the sixth day. Here is a manifest contradiction. How does he get over it? In this sole instance, he makes nothing of the period when they were produced; but he contents himself with remarking to the effect, that though they were created ages before the sixth day, yet Moses may not have seen them, in vision, till the sixth day (p. 304); and this he treats as conclusive, and starts afresh from it. Moses puts the formation of beasts to be on the sixth day. No, says Dr. Kinns, Moses only saw them on that day. Moses says, beasts and cattle were made at the same time. No, says Dr. Kinns; science shows the beasts were made ages before. Is this harmony?

Again: We must look at the meaning of the words used by Moses. Dr. Kinns takes for granted that "beasts," in verse 25, are monstrous wild animals, such as the megatherium, &c.: but here he has gone far astray. The term used by Moses will not allow this implied silent interpretation. There are two words usually rendered beast. The first met with is *chahyi*; and this is the word which stands for beast in verse 25—"God made the beast"—and it is thus read in numerous instances. But it is noteworthy, that in not a single instance is it applied to any wild beast of any kind. Indeed beast is an unhappy rendering of this term *chahyi*; as unhappy as is the rendering of *zōon* in Rev. iv. 7, by beast. In both cases it should be living creature. *Chahyi* is strictly an adjective, and it is often found in combination with some noun; and this is the case in verse 21, where Moses writes, *nephesh chahyiah*, rendered "living creature." The same phrase is in verse 30, where the English is, "wherein there is life;" but the

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margin, "wherein there is a living soul;" and also in ii. 7, where we read a living soul—"And man became a living soul." According, then, to the lexical force of *chahyiah*, and to its use, it cannot be applied, as Dr. Kinns does, to any wild beast living, still less to those monstrous wild beasts which flourished in the secondary geological period. Indeed the Hebrew has a distinct name for wild beasts, *zeez;* found in Psa. l. 11, and lxxx. 13; where *zeez* is rendered "wild beasts." There is also *eyiyim*, found in Isa. xiii. 22; xxxiv. 14; Jer. l. 39; and rendered "wild beasts of the islands." It is certain if Moses had meant what Dr. Kinns' theory requires, he would have used one of these words, most probably the former.

The other word, rendered beast, is *behemah;* the idea of which we apply to what we call cattle. It is found, and so rendered, in verses 24, 25, and 26. Moses gives a distinctness to it when he speaks of the beast which divideth the hoof, and cheweth the cud. In the Bible, they are called beasts just as to this day farmers called cows and bulls, beasts. Dr. Kinns rightly applies this word, when he gives a print of the forepart of a fine bull. There is indeed the name *beger*, but as this is applied mainly to asses it is out of our purview.

We are now in a condition to decide upon the force of the word beast in the Bible. It cannot be applied to the wild beasts of the "secondary period." It means what we call farm animals. It is hoped that the reader will observe, that God did not make, on the sixth day, even the wild animals which now exist; but only tame animals. They were the kinds which were brought to Adam to name; and also the same which went with Noah into the ark.

The issue of all this is that the order of Moses is not the order of Dr. Kinns' science. We have seen that *yōm*—day, cannot be applied to "an indefinite period" if we would adhere to its lexical force, and its *usus scribendi;* that Gen. i. supplies us with three indubitable marks, which confine the day to an average length of twelve hours; and that the order of Dr. Kinns absolutely contradicts the order of Moses.

One more of Dr. Kinns' mistakes must be noticed. He supposes that Moses obtained the geological and astronomical knowledge, which is averred to be contained in Gen. i., by vision, on Sinai during the forty days he was there. This supposition has not the shadow of a foundation; nor is any evidence even attempted, though the imaginary scenes are sublimely described. The Bible has not a word looking that way, nor a syllable in which it is implied; and yet it is essential to Dr. Kinns' theory. Moses himself informs us of the transactions of these days; and they were sufficient to occupy the whole time. Why resort to suppositions which are groundless, and ignore positive facts which are plainly recorded? Surely it must be to support a preconceived scheme; and then the mind fancies it sees evidence for it in a straw.

One is at a loss to divine how it was that this book should have gained such popularity. Is it that the public are not able to discern between the wheat and the chaff? Or is the very proposal to harmonise the Bible and science so attractive to them, that they are impelled to learn what purports to throw light on the subject? The public have a right to look to the official teachers of the Bible, both in the Church of England and out of it, to give well founded views on this and on all other

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subjects connected with the Oracles of God. But on the matter of this book, here is a large number of them, whose names are printed, giving countenance to the book, and thus recommending error, and endangering inspired truth, and even forming a society for propagating it. If Dr. Kinns' theory were the only alternative, some excuse might be found: but there is another which lies on the very surface of the Sacred Text; and which requires no contorting of its words, nor any distrust of science. Is it a wonder that infidelity flourishes; and that this should grow into atheism? It would be well if theologians would not scout the request, respectfully made, but examine with all candid seriousness, whether they and their teaching may not be one great cause of prevalent infidelity? They would be surprised and grieved, if they could see how perpetually they identify an unfounded interpretation, with the Text; and how greatly they lead readers and hearers astray. Unlike scientists with respect to their book, theologians seem as if no more could be known respecting their Book; or at any rate, concerning the curriculum of doctrine usually brought before the attendants of church and chapel. If anything new or what is new to theology is broached to them, though ever so well based on the literal Bible, it is treated with scorn; and thought not to be worth the trouble of examination, or even of thought. They little know the harm they do, and how much they hinder the progress of Christ's kingdom. A sad account will they have to give, before an All Seeing and Impartial Judge. May they repent and bring forth fruits meet for repentance, by bringing out of their treasury things new and old. We need a bold man, but one humble and discreet, who, without fear, or seeking favour, could, with a voice of thunder like Luther's, shake professed Christians from their self-security; and make them search their Bibles afresh, and their commentaries less, all of which, on many points, are so inaccurate, unsatisfactory, and misleading.

Let the Bible be allowed to speak for itself, in its own words; and Christians will see, that it has no reason to fear scientific investigation; but rather to rejoice in it. Towards the establishment of this view, this paper is put forth as a small contribution.

LES PEINES ETERNELLES.

THROUGH the kindness of Dr. E. Petavel, an important publication has just reached us, the title page of which sufficiently indicates the prominent position which the doctrine of Life in Christ has taken in the city of Paris; a position which, we trust, it will maintain with the persistence which its importance demands, and with the success which marks its capacity for satisfying the empty, but craving heart, of scepticism. Here follows the title-page in full:

"The University of France. Academy of Paris. Eternal Pains: a Thesis presented in the Protestant Faculty of Paris, with a view to obtaining the rank of Bachelor in Theology: Sustained publicly on Tuesday, the first of April, 1884. By T. D. Malan. Printed at Geneva."

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The eloquent essayist takes, what we understand to be, a strictly Biblical view throughout; quoting many patristic and other human authorities, but subordinating all to the Scriptures. It follows, by logical necessity, that he is at war with Universalism equally with the cruel code of Augustine. Possibly we may follow in his train more largely next month. For the present it may suffice to recite his concluding summary, in the conviction that this testimony of an independent thinker in a new quarter, will carry assurance and thanksgiving to many hearts:

"The subject," says he, "here presented, merits a more exhaustive treatment; for the more elaborate our investigations, the more persuasive will be that theory, which, detaching itself from long reigning traditions, conducts the sincere seeker back to the pure source of Holy Scripture. Undertaken with fear, but with faith and prayer, and with the sole desire of finding out the truth of the matter, this study has led us to examine from a new point of view, a traditional dogma which human thought cannot but approach with trembling, and which undoubtedly merits careful examination. Far from regretting the result, such as it is, we thank God for it, believing that we have made a step in advance in the knowledge of His Word. Nevertheless as that perfect knowledge is infinite, if the truth should some day present itself to us in a form still more conclusive and more Scriptural, we would not hesitate to accept it with thanksgiving. So far as we have gone, however, the arguments of the heart and of reason, but above all, the Biblical standards adopted in our essay, are sufficient to satisfy us. Immortality, as derived from Christ alone, is taught in the Scriptures in a manner so positive, that the honest seeker, unbiassed by preconceived ideas, can fail to recognise it only by the process of accepting plain declarations in an inverted sense.

"Take from revelation immortality as a promise, and make it the inalienable heritage of all men, and you rob the Bible of its God-like energy. In place of giving us Life, Christ merely came to give us felicity. Why, then, condemn Materialism and earth-born delights, ye that seek not Life, but an escape from pain? It is but a spiritual sensualism which prompts you to abandon the less, and to secure the greater. You will soon attain an egoism more refined than that of the world; but, meanwhile, you lessen the magnitude of the fall of man, and you at the same time time lessen the value of the remedy. As, therefore, you have no authority to preach the doctrine of eternal life in Christ, and have only eternal happiness to offer, in what respect is your paradise better than that of Mahomet? No, no; let us come back to the pure teaching of Scripture, and discovering that man has forfeited immortality, learn to estimate aright the redemptive gift of Christ; and apprehend also the compassionate anguish which prompted His exclamation, 'Ye will not come unto Me that ye might have Life.'"

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A STRANGE COINCIDENCE.

THE wise and mighty things of the world (of which the Newtonian theory is confessedly the finest specimen) because antagonistic to the revealed truth of God, are, as already some of them have been, to be confounded and brought to nothing, by means of things "foolish, weak, base, despised;" yea, by means of "things which are not" (1 Cor. i. 27-29).

The Editor of *Knowledge*—a notable champion of the wise and mighty things thus doomed to destruction—has extensively advertised one "Parallax"—a witness bold enough to champion Divine science against human theories—as foolish, weak, base, despised; and, as a scientist, nobody.

Intent on getting "Parallax" regarded as contemptible by the world at large, the Editor of *Knowledge* (ironically so called, I suppose, considering its almost exclusively speculative contents) has not realised that, at the same time, he has been calling general attention to the fact, that here there is an instrumentality possessed of all the requisite qualifications for carrying out God's announced vengeance, viz., the utter discomfiture and humiliation of the proud and lofty wisdom of this world, in a way beforehand realised by all who profess the same, as the most ignominious possible.

How true it is that men, while carrying out their own vindictiveness, also, but unconsciously, fulfil against themselves God's purposes!

One of the subjects lately taken up by *Knowledge*, has been "Strange Coincidences;" but I omitted forwarding *this* to its Editor for reasons which may be left for your readers to infer.

I may just add, that I have read "Parallax's" book; which—faulty as undoubtedly it is—is a good book; and, so far as its main conclusions are concerned, a strong book. Of course it does not suit the Editor of *Knowledge*, but that is in its favour. He may not relish its exposures of Newtonian fallacies; but that these exposures are well calculated to open the eyes of the dupes of those fallacies to the folly of the theory which has relied upon them for support, is certain.

"Invective is one of the ornaments of debate," and the Editor of *Knowledge* has intended invective; "but abuse is not invective." "Parallax" could have borne the latter, but who can stand before the former?

I do not know "Parallax" personally; and have no interest but that of truth to serve in recommending a perusal of his "Earth not a Globe."

If the Newtonians *know* their theory to be true, why do they not prove its truth? All they advance turns upon one point, "our globe," *and this is assumed.* Guesses, supported by calculations founded upon phenomena, are not facts established upon foundations, but fancies floating upon air. If really in earnest, let them show, upon "Parallax's" method, i.e., by a practical survey of the earth's surface, that the earth *is* the sphere they "know" it to be. Why have they always shrunk from this simple test? Do they tremble at the thought of what might be demonstrated? It certainly looks so.

May 21, 1884. WALTER ROWTON.

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A FOG ON PISGAH.

1. I STOOD upon a mountain top,
And saw the land of rest;
Enraptured with its scenery,
I felt that I was bless'd.

2. But lo! a fog began to hide
The beauty from my view;
And, as I gazed with wistful eye,
Distorted visions grew.

3. A chill of sadness on the heart
Displaced the sense of bliss;
And from my Pisgah mount I went
Inquiring, "How is this?"

4. Ah! now I know, an answer came—
It was a Father's rod—
"You must not make the scenery
A substitute for God!"

5. Forgive me, Father! not again,
Thy love supplying grace;
Shall any thing in heaven or earth
Usurp Thy sacred place!

THETA.

QUESTIONS AND ANSWERS.

THE QUESTION OF "J. E."

DEAR SIR,—"J. E." asks me to give chapter and verse in answer to his questions, "Where does Christ offer eternal life? or, Where does God offer Christ as the life?" I am bound to believe that my querist is a Christian, and that the question is *bona-fide*. I confess that the query took me by surprise. I could hardly conceive of any one, with the glad tidings of great joy in his hand, suggesting that there is no such *offer*,—a word which he uses twice, underlining it both times. I never imagined that "eternal life in Christ Jesus" could be anything but the "*gift* of God." But a gift, of course, pre-supposes an offer. It must be offered before it can be accepted; and if so, for the same reason it can be rejected. Hence the language of Paul and Barnabas to the Jews at Antioch, in Pisidia: "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it

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from you," that is, reject, repel the boon offered, &c. Now, what was the thing rejected? "Everlasting life" (Acts xiii. 46). Read John v. 39,·40; vi, 27, 47, 54; x. 27, 28; xi. 25; 1 John v. 12; also John iii. 16; vi. 32, and following verses; in which we are told that God gave Christ, that all who believe in Him might have eternal life. The metaphor in the last quoted passage is strikingly beautiful. Many more might be cited, but I think these are sufficient.

Very truly yours, J. F.

DEAR SIR,—I should feel obliged if you can find space for the following question in next month's RAINBOW:

Can anyone give clear Scriptural proof as to whether all believers in Christ who "are alive and remain" when He returns, will be "caught up to meet Him," or *only* those who are living near to Him, and waiting and watching for His coming? There seems much difference of opinion among Christians on this important subject.

May I venture also to state what appears to me a solution of the difficulty contained in the 2nd question in this month's RAINBOW? i.e., That the state of death, for believers even, is not a state of blessedness, but one of unconsciousness; our hope is not death, but to be alive when the Lord returns. It is not a blessed state when believers die (Eccs. ix. 5, 6; Job xiv. 21; Isa. xxxviii. 10; 2 Cor. v. 4). It seems to me that Rev. xiv. 13, refers to a particular class of believers; i.e., those who will prove faithful to the truth during the tyranny of Antichrist (Rev. xiii. 15-17; xx. 4). The persecutions and sufferings they will undergo will be so terrible, and the judgments about to be poured out so fearful (see chaps. xv. and xvi.), that even the state of death will be preferable to life in *those* days; though not so before. I think this verse does not refer to Christians in the present day at all; but when Antichrist reigns, and the vials of God's wrath are about to be poured out, everything will be so terrible, that death will be preferable to life. "From henceforth," it will be better to die than live (though not so previously), for there will be "rest" in the grave from "their labours, or weariness" (as the word might be rendered). May not the last sentence, "their works follow with them" (Revised Version) mean, that their good works and faithfulness to Christ, for which they were persecuted on earth, will not be forgotten by Him; they will "follow with them;" and when they are raised and have their share in the first resurrection (Rev. xx. 4), those "works" will "follow," too, and have their reward.

Hastings. E. M.

CORRESPONDENCE.

APOCALYPTIC INTERPRETATION.

DEAR SIR,—Under the above heading you give, in your last issue, a lengthened extract from Mr. Kelly's preface to his recently

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published work on the Apocalypse, and you do so because it "contains an important argument, and the *key to the work!*"

With your kind permission I should like to make a few observations on this "argument" and "key."

In the first place I would remark, that together they constitute the most vicious and misleading principle of Biblical Exegesis and interpretation that it has ever been my lot to meet during twenty-five years of literary and ministerial life. And simply in the interest of truth in particular, and of the public in general, I venture to offer the following criticism upon the "argument" and "key."

Quoting the words, "The Seven Stars are Angels of the Seven Churches, and the Seven Candlesticks are Seven Churches," Mr. Kelly infers, because the definite article is inserted in the one case, and omitted in the other—i.e., placed before the Seven Stars and *not* before "angels," before the Seven Candlesticks and *not* before "churches," that therefore the Seven Churches have never yet had a historical existence, but one to be relegated to some unknown and indeterminate future. This is certainly "Futurism" with a vengeance. In support of this mode of interpretation, he refers the reader to Gen. xli. 26. His seven good kine are seven years; and the seven good ears are seven years;" and because the position of the definite article is the same in both passages, and the *Seven years* were yet future—concludes that the Seven churches are yet future!

But this seems very much like playing with language, and mystifying the simplest forms of speech; the use of the definite article before the words, "Seven good kine" was the only accurate way by which Joseph could refer to what Pharaoh had seen in his dream; while its *omission* before the words, "Seven years" was equally accurate, unless Joseph had sought to mystify the Egyptian monarch.

The use of the definite article before the words, "Seven good kine" and "Seven good ears," presupposes a previous mention of the thing or noun referred to. And this of course was the case; Pharaoh had mentioned "Seven good kine," &c., as seen by him in his dream; and Joseph's reference to them in his interpretation of the dream compelled (if he would talk grammatically) the introduction of the definite article. If on the other hand he had introduced the definite article before the words, "Seven years" (which he had too much good sense to do) he would have put Pharaoh in a fog. For Pharaoh had not seen, dreamt, nor thought of "Seven years" in his dream. And if Joseph had said, "the Seven good kine are '*the*' Seven years," the king would probably have interrupted him, by the question, "What do you mean by '*the*' Seven years? I have made no reference to seven years," and he would probably have thought that Joseph was dreaming, or at all events that he had not studied the Egyptian *Lindley Murray*. The insertion of the article in the one place carrying with it as it does the force of a relative, or demonstrative pronoun, referring to something previously mentioned, and its omission in the other, where no such noun or thing had been named, is in consonance with the rules of universal grammar.

This is still further manifest from the fact that now that the "Seven years" *have* been introduced by

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Joseph in the interpretation of Pharaoh's dream, when he *next refers* to them in verse 35, he actually uses the definite article, "HA-*shānēm ha-tovowth*."

As for Joseph saying, "Behold, *there come* seven years of famine," &c., he said so because they were really yet *future*. But to contend from this fact, that when the Saviour said, "the Seven Candlesticks are Seven Churches," we ought to read—(behold) "*there come* Seven Churches," is to introduce a principle which would render the Bible utterly unintelligible, convert Scripture into a nose of wax—to be twisted in any direction that a new-fangled theory may require, and prove the truth of Talleyrand's saying that words are intended to conceal thought.

To support this "futurist" view of the Seven Churches, Mr. Kelly suggests another important alteration in the reading of the Apocalypse, chap. i. 10. "I was in the Spirit on the Lord's Day." This has been generally supposed to mean the first day of the week, our Sunday. But Mr. Kelly's futurist theory, requires that we should read it. "I was, in *Spirit*, in the day of the Lord." Meaning that John was wrapt and transported *in Spirit* to the future day of the Lord, or as it is elsewhere called, the Day of Christ—meaning the millennial age—which of course is yet future. The Seer was wrapt into the future millennial age, and the Seven Churches are to come in the same age.

But here again we are sorry to find Mr. Kelly at fault. The Greek is *not* "the day of the Lord," i.e., the day set apart—consecrated to Him (as a memorial of His resurrection). *ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ κυριακῇ ἡμέρᾳ.*

Now this form of expression (the dative case) is *never* used when the *future millennial age* is referred to. Thus in 1 Cor. i. 8 *εν τῃ ἡμερᾳ του κυριου ἡμων Ιησου* in the "day of" our Lord Jesus Christ (1 Thess. v. 2; 2 Thess. ii. 2; and 2 Pet. iii. 10). In each passage the *genitive*, and not the *dative* case is used: "The Day of the Lord"; but in the passage, "I was in spirit on the Lord's Day," the apostle uses the dative case, "the day (set apart) *to* the Lord," and thus effectually disposes of the theory of Mr. K., as based upon this passage. A theory resting on such a ricketty foundation, must be very shaky.

I remain,

Yours most cordially,

BURLINGTON B. WALE.

Malvern.

LITERATURE.

Genesis in Advance of Present Science. A Critical Investigation of Chapters I-IX. By a SEPTUAGENARIAN BENEFICED PRESBYTER. London: Kegan Paul, Trench & Co., 1, Paternoster Square.

IN every sense of the word this is a remarkable work, and is by no means to be classed among the books half-scientific and half-theological, and in neither satisfactory, which are constantly issuing from the press. It takes distinct ground, and advocates a theory which may be true, but which will require strong additional proof to secure general belief. The form of the work is,

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first, a revision and paraphrase of the first nine chapters of Genesis. The paraphrase is of course an amplified translation of the Hebrew text, showing what, in the author's judgment, Moses would or might have said, had he been authorised to give details of his meaning. The second part of the book consists of what the writer calls "Investigations," otherwise a still further expansion of the paraphrase, by a critical commentary on these chapters. Here, of course, his strength is put forth, and he tells us wonderful things about the races that inhabited the world countless ages before the creation of Adam, the head of the last and highest race, formed "in the likeness of Elohim." Much of the wild things of Mythology are supposed to have their roots in fact. The giants, "Naphilim," or fallen ones, did not belong to the human family, the *genus homo*, nor did the vile inhabitants of Sodom—a piece of information which we hope is true! The seven brief essays which conclude this profoundly thoughtful work are: 1. Concerning Elohim; 2. The Origin of Language; 3. The Confusion of Tongues; 4. Origin and Science of Religion; 5. Origin and Nature of Life; 6. Origin of Sin and Evil; 7. The Grounds of Redemption.

We do not intend to subject the doctrine of this work to criticism from our point of view. It is quite unnecessary. The author needs no help or hint from us. He is a strong man, well read in the great Book of the ages, and a first-rate Hebrew scholar, although we must say he has dug up from his Hebrew "roots" some very queer things. He has proved most clearly, even when he says things which we cannot accept, that "Genesis is in advance of present science;" but he yields to so-called science far more than we can possibly do. It is our firm conviction, not hastily formed, that Genesis *versus* Modern Science would suggest the real truth of the matter. Our learned author says, and most truly, that Elohim walked and talked with Adam, Enoch, Noah, and those early men of Scripture history. "He was and is a scientist, indeed, of the most perfect kind; and He had this peculiarity—He had not at any time, and after alleged discoveries, to correct past erroneous utterances" (203). Exactly. A grand truth, to state which is to prove it. But did He teach that the world is a "globe" flying through space? Moses says that God made "*Two* great lights." Modern science says, "No, only one; for the moon borrows her light from the sun." Which shall we believe?

Our venerable and devout author, whose fascinating book we have read carefully, pleads repeatedly for the literal, and firmly rebukes theologians who depart from it; and yet, to our surprise, he forgets his own true canon, and cedes everything to the scorners of the divinely-inspired cosmogany of Moses when he says, "At one time it was said that the Bible contradicted the plain facts of astronomy, but it was soon seen that it spoke the language of phenomena, just as we all do when we talk of the rising and the setting sun" (359). Alas! in this matter Moses is under no obligation to our excellent Presbyter. When will a man arise to deliver the historian of creation from the baseless theories of modern astronomers, and to show that in this, as in theology, the wisdom of this world is foolishness with God?

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The Invigorating Power of Magnetism.

PERFECT Magnetic conditions preserve the vigour of the healthy man, producing a flow of animal spirits, the opposite of which is exhibited by the nervous patient, whose innumerable afflicting, and, not unfrequently, imaginary symptoms, would fill, and have filled, volumes—liable as he is to sick-headache, sleeplessness, melancholy, chores, paralysis, or epilepsy. He requires generally an equalisation of his disordered nerve forces; that which soothes the nervous system, equalises the functional action of each organ, and invigorates the nerve-centres. The unfortunate sufferer from rheumatism and its kindred ailments is never assured that, although comparatively free from pain to-day, to-morrow may not, by a constitutional deflection, find him prostrated with a return of the affection.

The remedy is simply what we understand to be a positive influence to the negative condition of the system. This positive stimulus, operating on the blood, strengthens and vitalises the inner man, urging the system to demand its proper nutriment during digestion, and to efficiently bestow those constituents which are necessary to the general welfare of the body. The dyspeptic, being imperfectly nourished, finds every function of body and mind fail him, because the mal-digestion of his food prevents the formation of health constituents for the blood. It is certain that the marked and speedy effect of the Odo-Magnetic influence arises from its natural affinity to the nervous force; ensuring a better secretion of gastric juice, and a more healthy nervous and circulatory condition. And so, throughout a long catalogue of general and specific affections, Magnetism allies itself with the recuperative powers of the system, heightening its vitality, increasing its resistance to all unfavourable external influences, and inducing so radical a change in the whole organism, that, if the weakness is not entirely overcome, it is kept in abeyance to a degree fully credited by those only who have proved its efficacy.

From Mr. WM. SOLOMON, Church-street, Elsecar, Barnsley.

"April 8, 1884.—You will think I have been very tardy in acknowledging the result of my trial of your treatment. With heartfelt gratitude I write now to tell you that I have derived very great benefit indeed from it. You may remember the debilitated condition I was in when I applied to you for advice; my state, originally induced by lumbago, rendering me unable to carry on my work as a preacher of the Gospel, having been for two years confined to the house, and unable to walk more than a few steps daily. Your appliances reached me on a Saturday, and on the next morning I put them on, and I was that same day able to take two services, a thing I had been unable to do for two years. I regard it as a perfect marvel, and the more so because the benefit has been continuous, my experience dating back now eighteen months. I have the greatest faith in your treatment, and make it known wherever I go. I wish you every success in your work."

The above instance, together with our list of 850 patients who have recovered from various chronic maladies, by Magnetic treatment, and to whom reference is permitted, will show that the best energies of many years devoted to the perfecting of such a remedy have not been spent in vain. The aim has been to place our treatment by Magnetism in its proper place as a Therapeutic agent.

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JULY, 1884.

Vol. XXI. No. 7.

THE

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A Magazine of Christian Literature

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"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

JULY, 1884.

THE FIRST RESURRECTION.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming."—1 Cor. xv. 21, 22, 23.

DEATH! Word of gloomy import! Associations of grief and pain, of dismay and agony, of streaming eyes and broken hearts, of blasted hopes and ruined plans, of speechless misery and shattered reason, of desolate homes, thick darkness, and mystery, throng around this terrible monosyllable!

> "Such evils sin hath wrought; and such a flame
> Kindled in heaven, that it burns down to earth,
> And in the furious inquest, that it makes
> On God's behalf, lays waste His fairest works.
> The very elements, though each be meant
> The minister of man, to serve his wants,
> Conspire against him. With his breath he draws
> A plague into his blood; and cannot use
> Life's necessary means, but he must die.
> Storms rise to overwhelm him; or, if stormy winds
> Rise not, the waters of the deep shall rise,
> And, needing none assistance of the storm,
> Shall roll themselves on him, and reach him there.
> The earth shall shake him out of all its holds,
> Or make his house his grave: nor so content,
> Shall counterfeit the motions of the flood,
> And drown him in the dry and dusty gulfs."

It is utterly beyond the power of the most graphic pen to give anything like a true description of the deeds of death. Every man is the centre of a circle within which this stern foe has been at work. Every man, even the poorest, who has no other kind of property, has property in a grave. We have all, like Abraham, a claim upon the soil, for we have laid the dust of some loved one there. And, as if to crown all the other terrors of this scourge of humanity, it seems to act without any conceivable rule in smiting

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its victims. The babe just entering upon life, the infant drawing nourishment from its mother's breast, the innocent child playing with its toys, the boy bursting into adolescence, the young man of talent and high promise, on whom the fond parents dote, and for whom they toil and pray; the lovely female, adorned with all the graces of beauty and virtue; the smiling bride by her happy husband's side; the industrious father, on whom the mother and children depend for all the comforts of home; the philanthropist, whose step is music in the ears of woe; the minister of truth, whose tongue is eloquent about the love of God; the powerful statesman, on whose wisdom the destiny of a nation hangs; the hoary saint, whose crown of glory is a glittering witness to the Redeemer's Gospel; and the venerable patriarch, who has long walked with God—all are smitten, all are seized by covetous death. The pauper on his litter of filthy straw, and the man of princely fortune on his down and satin; the ragged orphan on the street, and the young heir to a powerful throne; the sufferer who knows not the meaning of the word health, and the young man who is equally ignorant of disease; the peasant who seems but an animated clod, and the philosopher who grasps the mysteries of creation with angelic understanding; the beggar subsisting on alms, and the crowned monarch with his sceptre in his hand; all are smitten, all are seized by insatiable death. And, as if to make the sunless mystery still more mysterious—if that be possible—how frequently are all our calculations upset, and all our convictions of what should be, disregarded, by what we term the premature death of the moral, the intellectual, the useful, and the holy; while the worthless, the obscene, and the corrupting, are sometimes comparatively long spared upon the earth which they curse by their presence! Men whose prolonged life we should judge a great blessing, if not a positive necessity to the world, are frequently—of course not always, for in that case we should have a rule, but I repeat there seems to be no rule in the matter—cut down in the very midst of their moral and intellectual power and social and religious influence; whilst the mere money-maker, the miserable worldling who gets all and gives nothing, eats and drinks and hoards for ninety or a hundred years, and the demoniacs of society who scatter curses, blasphemy, and firebrands, as they pass along, often live to a bad, old age. I know that they are wretched all this time, that is to say, if God has not sealed their iniquities by judicial blindness; but I am not now solving a mystery, but stating a fact.

The brief allusions of the inspired writers to the ravages of death, are fitted to arrest the thought of every reader; and we need not say how fully those allusions are justified by our own experience. "Man that is born of a woman," said Job, "is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not"

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(Job xiv. 1, 2). "Our days upon earth are a shadow," says Bildad. "Thou turnest man to destruction," writes the Psalmist; "and sayest, Return, ye children of men. . . . Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth. . . . We spend our years as a tale. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away" (Psa. xc. 3, 5, 6, 9, 10). "My days are like a shadow that declineth; and I am withered like grass" (cii. 11). "As for man, his days are as grass: as a flower of the field, so he flourisheth" (ciii. 15). "Man is like to vanity: his days are as a shadow that passeth away" (cxliv. 4). "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof as the flower of the field" (Isa. xl. 6). "Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (Jas. iv. 14). "All flesh is as grass, and all the glory of man as the flower of grass" (1 Pet. i. 24).

But these remarks, though touching, are chastened and softened by poetry. Would you, therefore, have descriptions of the foe without the soft clothing of poetical similitude? Would you see a mother's anguish?—listen to Hagar the Egyptian: "And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept" (Gen. xxi. 15, 16). Would you see how the heart of the proudest despot quails?—hear Pharaoh: "Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that He may take away from me this death only" (Exod. x. 17). Would you catch the strongest avowal of affection which it is possible to utter?—listen to the words of Ruth to Naomi: "Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me" (Ruth i. 17). Would you hear the cry of undissembled terror?—listen to the united voices of intelligent young men: "And it came to pass, as they were eating of the pottage, that they cried out, and said, O man of God, there is death in the pot" (2 Kings iv. 40). Would you see the climax of mental agony, as given by the man who is held up to notice as the pattern of patience?—it is the case of those who "long for death, but it cometh not; and dig for it more than for hid treasures;" and who "rejoice exceedingly, and are glad, when they can find the grave" (Job iii. 21, 22). Would you see the strongest description that can be given of the madness of those who despise Divine wisdom?—"All they that hate me love death" (Prov. viii. 36).

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Would you see the very limit of inconsolable agony?—"In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not" (Matt. ii. 18). And would you hear the most melancholy statement in all history?—"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12).

These are but a few, out of many, of the ever-recurring cries of humanity respecting the lessons it has learned in the bitter school of experience, in which the tyrant Death stands as a grim and ghastly teacher. And he utters his lessons every day of the year, and every hour of the day. Our life is but a constant battle against the King of terrors; and when he grapples the poor shrinking mortal, there is no discharge in that war. Memorials of his incessant victories crowd our path. There is the child with the plaintive cry, "My father is dead!" There is the infant orphan asylum. There, the widow with her sable dress. There, the funeral procession. There, the undertaker's warehouse. There, the shop for the sale of mournings. There, the mason chiselling epitaphs. There, the crowded graveyard. And there, the large cemetery. Every newspaper has its obituary. Bills of mortality are regularly published. The health of towns is a question of national interest. Sanitary commissions are paid by governments, and imperial parliaments legislate about death. But all this time, like an omnipotent conqueror, who keeps his secret of universal victory, the pale slayer laughs at every scheme to intercept his march, and leaps every barrier built across his path. Sometimes, like a thief, he enters the happy dwelling unperceived, and makes a gap in the domestic circle. Sometimes, like a tyrant with the insignia of terror, he sends before him his courier plague, or pestilence, as if to see where men will hide themselves. And sometimes, like a hungry Moloch eager for a royal feast, he stalks by the side of Mars, and drinks his fill of blood.

O how terrible is all this! How the heart throbs and beats with agony over this universal carnage! And is there no help, no respite, no remedy? Has the Almighty Maker sent no ray of light through this thick darkness? Is our world destined to be an everlasting Aceldama, on whose gates are written: "Lamentation, mourning, and woe?" Is the redemption of the believer from sin, great and marvellous as is the mercy which accomplishes it, the concluding act of the great salvation? Adored be God, no!

Death has apparently triumphed long, and made the world a vale of tears instead of a mount of song; and so far as mere appearance goes, his victory over the children of light is as complete as that over the enemies of the Lord. Mortality, decomposition, corruption, characterise both. But the work of the Son of God is so comprehensive, so infinitely wise in its arrangements, and so obviously intended to be the topic of adoring study in future, that even

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the ravages of death are to be checked, human mortality is to be ended, and death itself is doomed to destruction. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them: and they were judged every man according to their works" (Rev. xx. 12, 13).

What a multitude! what a scene! The sublimity and magnificence of the doctrine of resurrection are perfectly overwhelming to the imagination. The very idea is glorious. Its truth is demonstrated by the simple fact that it is revealed. It needs no argument. It stands apart and unapproachable in its own splendour. To attempt to prove it is superfluous now; for the thing has been done in fact and pledge by the resurrection of the Son of Man. As the miracle of miracles it remains to be accomplished. It resolves itself simply into Omnipotence. It rests for performance solely in the mighty power of God. Human reason never reached even the base of this mountain mystery in the purposes of the Almighty. The oracles were dumb on this gigantic theme. Imagination had not soared so high; and among the rich treasures of intellect, there were none so valuable as to be labelled with the word, Resurrection. The sages of Greece laughed merrily at the little Jew from Palestine when he mentioned it; it was the best joke of the season. The news-retailers of Athens were eclipsed by an insignificant-looking foreigner. The philosophers wished to hear the babbler again. The idea was so good, that it would bear repetition. "Jesus and the resurrection:" a couple of new gods, doubtless. Well, let us hear the poor fellow again; it will be a relief to the monotony of our philosophical investigations. Such is the vaunted and worshipped intellect of man in the presence of his Creator's decrees. Such is the haven to which "philosophy" would pilot us after the storms of the passage. And such is the deplorable darkness amidst which the whole human race would have been left but for the light and immortality which have been brought to light by the Gospel.

And truly we need this Gospel; and if we are not so terribly deceived by that sin which is the parent of death as to shut our eyes to its supernatural glories, we shall seize it with all the energy of resolute decision, and welcome it to our hearts with all the warmth of intelligent gratitude. Where else can we find a faithful friend in the time of calamity, a wise guide across an untrodden desert, or a clear expositor of the mysteries of being? To whom but to the Christ of God can we look when sin alarms the conscience, or darkness surrounds the path, or fearful apprehension crowds the unexplored future? Where is the teacher, the Anointed Prophet excepted, who knows the mind, and can unfold the decrees

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of Jehovah? And what are we that we should presume either to find our way out of this labyrinth unaided, or to quarrel with the eternal plan when revealed, if it tally not in every particular with our childish preconceptions? When we see the masters of mind, the very geniuses of our human brotherhood, so totally unable to forecast the purposes of God respecting the world as to turn the idea of a resurrection into ridicule, we may well pause and ask ourselves whether we have given to revelation that cordial welcome which its generous spirit, its noble character, and its sublime predictions so richly merit. How is it that the humble labourer's wife can instruct her child in lessons grander far than ever were taught by the world-renowned sages of ancient Greece? How is it that our common schools are illuminated by a brighter light than ever shone upon the Areopagus of Athens until the traveller of Tarsus stood there? And how is it that whilst the illustrious philosopher wearies himself with a thousand laborious speculations, the unlettered Christian can sweep the great future by a single movement of the eye of faith, and see the dead stand alive at the bar of God, whilst a new heaven and a new earth, wherein dwelleth righteousness, bound the luminous horizon? Have we really seized all the treasures which God hath placed within our reach in the broad field of revelation? Are there not great gems of celestial light lying there unappropriated? Have we not adopted the traditions of men, instead of the verities of God? And with all our vast accessions of knowledge, and an immeasurable superiority over the wise men of heathenism, are we as rich in holy information as our Lord has made it possible for us to be? Around Calvary our thoughts circulate; but do we feel and realise the far-stretching significance of the Saviour's cross? On the fact of the vicarious sacrifice we dwell with undissembled gratitude; but do we comprehend the vast field over which stream the rays of light that issue thence? On the rising of our Substitute from the dead we think with joyous emotions; but have we traced, as far as revelation enables us, the astonishing bearing of that fact upon the resurrection of a dead world, and the destiny of the human race? The world by wisdom knew not God—not His unity, not His supremacy, not His character, not His fatherhood, not His purposes. "Death is an eternal sleep," wrote an intoxicated atheism on the cemetery gates of Paris. We pity the ignorance of a proud philosophy, and shrink in horror from the Parisian infidelity; but have we come up to the holy oracles, and listened with profound emotion to the utterance—"The hour is coming, in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth?" (John v. 28, 29.) Surely a book which contains that declaration has a claim even on the score of its striking novelty and remarkable suggestiveness, which no other book has. If men were to destroy the New Testament, on my bended knees I would pray them to grant me a copy of that one sentence first.

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Upon my brow I should bind it, upon my memory engrave it, and in my hand carry it; and should my fellows put me to a cruel death, I would smile in their faces, saying with my Master, "I shall rise again!"

The resurrection will be universal, but not simultaneous. There will be a most marked distinction in this respect between the righteous and the wicked. A period, denominated in Scripture a thousand years, shall elapse between the resurrection of those who sleep in Jesus and that of those who died in their sins. At the commencement of the Millennium the saints shall be raised to meet their Lord and Saviour. In the 20th chapter of Revelation we read as follows: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." If language be anywhere clear, explicit, and unequivocal, this is. To an unprejudiced mind, not warped by any foregone theory, or influenced by scholastic tradition, it would give the idea so obviously carried in the words—that the witnesses and followers of Jesus are to be raised a thousand years before the rest of the dead; that they are in their resurrection state to reign over the earth with Christ; that this is properly termed the first resurrection; and that in consequence of this distinguished honour, granted them because of their fidelity to the Lord during the reign of the beast, the remark may be emphatically made, "Blessed and holy is he that hath part in the first resurrection."

If you turn to the popular commentators, they will, of course, tell you that this means a resurrection of principles, not of men—the ascendency in the world of the doctrines and principles of the martyrs. But we cannot accept an interpretation which brings obscurity upon that which is so beautifully clear in its own Divine light, and which in effect lays the Bible open to every kind of exposition which fancy or ingenuity may dictate. You will also find some of them stating that this is the stronghold of the advocates of the pre-millennial advent; nay, it has been boldly affirmed

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that this is our only proof-text, and that if it be taken from us, which of course it is easy to do, by mystical or metaphorical interpretation, we must give up our argument as lost. Now we think that if a clearly-expressed Scripture doctrine be found only once in the Word of God, it ought to be as firmly believed as if it occurred repeatedly; and that if a clear scriptural precept be found only in a single instance, it is as solemnly binding on man as if it were repeated in many forms. The claim of inspiration on our faith and practice does not rest upon *repetition*, but upon the *fact* that "God hath spoken;" and if we can say, "God hath spoken once," we must listen, though we may not be able to add, "twice have I heard this." But is it the fact that the whole superstructure of the separate resurrection of the saints rests upon Revelation xx. 5? You shall judge. What mean the following passages: "Every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming?" (1 Cor. xv. 23.) Here the class of persons to be raised at the coming of Christ is specially determined — "*they that are Christ's*," or, as it is in the eighteenth verse, "they which are fallen asleep in Christ." This definite mode of expression manifestly excludes from the honour of the resurrection under notice all who are not Christ's by holy union to him. "When thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke xiv. 13, 14). Here the "resurrection of the just" is obviously spoken of by our Lord as an event distinct from that of the unjust, so far as the element of time is concerned. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Ch. xx. 35, 36). This, you will remember, is part of the answer given by our Lord to a question proposed by certain Sadducees; and it clearly proves that the resurrection of which He was speaking at the time must be something distinct from that of any other; for we read elsewhere of those who shall come forth from their graves to the "resurrection of judgment;" but here, "the children of God" and the "children of the resurrection" are identified as the same persons. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto

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the resurrection of the dead" (Phil. iii. 8-11). But what can this language mean? Paul, when defending himself before Felix, had distinctly declared that there would be a resurrection of the dead, in these words: "I have hope toward God, which they themselves" [the Jews] "also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts xxiv. 15). Why, then, does he express in his letter to the Philippians such an earnest desire to attain to the resurrection? The thing was certain. Why abandon his own legal righteousness, and suffer the loss of all things, and pant so eagerly to realise something of which the realisation, according to his own showing, was undoubted? The answer is, he saw a mighty difference between the resurrection of the just and that of the unjust, a vast difference in time, and an astonishing difference in circumstances. To rise when his Lord should come was the object of his holy ambition. This was his hope. With the coming of Christ, and the resurrection of the saints, he associated all that was grand, imposing, joyful, and glorious. To know the power of his Lord's resurrection as animating him in the conflict, and ultimately delivering him from mortality, as one of the members of Christ's redeemed body, formed the desire, the purpose, and the prayer of his sanctified heart. Understood in the light of the first resurrection, the passage is not only intelligible, but sublime; but try to read it in any other light, and a satisfactory interpretation is impossible.

To the time when the dead in Christ should arise the apostles and early Christians looked forward with earnest expectation: they looked for a kingdom, and spoke of a world to come; and they knew that the full redemption of the Church, and the complete realisation of their desires, depended entirely upon the coming of Christ, when He should descend from heaven with the voice of the archangel, and with the trump of God. And how earnestly the doctrine of Christ's resurrection was preached everywhere by the apostles, every reader of the New Testament knows. But they meant more by this doctrine than to prove the Messiahship of Jesus, and the consequent divinity of the Christian faith. They saw in His resurrection the pledge and proof of that of all His people who should fall asleep before His second advent. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. i. 3-5). This was the way they spoke about their risen Lord, and such were the hopes they cherished in consequence of His resurrection. They longed to be delivered from every vestige of mortality, and to enter on the full enjoyment of perfection and immortal being. And they foresaw in the distance that new dispensation which was to crown

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the mediatorial work, recompense the Saviour, and immortalize His saints.

Such are a few of the passages which indicate the high honour decreed and reserved for them that sleep in Jesus, so far as the priority of their resurrection in point of time is concerned.

But before we proceed to the second particular, think a moment of the state of the unholy dead during the whole period of the splendid kingdom of God upon the earth. They are kept in the place of the dead, reserved to "the perdition of ungodly men," throughout this gloriously long reign. Having refused to believe on Jesus to salvation, even in this sense they shall not "see life, but the wrath of God abideth on them." Having helped to corrupt the world whilst they lived in it, they shall not even be permitted to see it in its peaceful, fruitful, beautiful, prosperous, and holy condition. There they are, shut up in outer darkness, whilst the long and happy jubilee of creation is being kept. The marriage supper of the Lamb shall be held, but they shall not taste thereof. And the tabernacle of God shall be with men, but they shall be shut up in a dungeon waiting their final doom. What a terrible loss to them! What a dread privation! They would not come to Christ during the Gospel dispensation, and now Christ's subjects are all most blessed in His presence, and "the door is shut!"

Secondly, on the morning of the resurrection the saints are to receive bodies like the body of their Lord. Saved men now have the mind of Christ. They think with him, love what He loves, and hate what He hates. The honour of law, the glory of God the Father, and the good of men, are objects common to Christ and His people. They are united to Him by faith, and are spiritually alive from the death of trespasses and sins; but their bodies are still mortal and are hastening to dissolution. Yet it is part of the eternal purpose, that as they are so far like their Lord, and are growing up into Him in all things, so their bodies, too, shall in due time put on immortality, and be fashioned like unto His glorious body. We cannot form a correct conception of the body or personal appearance of our Lord; but three things may be predicated concerning it with safety—viz., visibility, beauty, and immortality. In these three things the bodies of the saints will resemble that of their Head. They shall be visible, beautiful, and immortal. In 1 Cor. xv. the apostle gives a rapid contrast between the mortal and immortal body, thus: "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." Here the contrast is remarkably complete; yet you will observe the term "body" is kept up throughout, which gives us the idea of visibility, however far superior it may be in every respect from the bodies we derive from the first Adam. But more than that; if visibility be certain, the idea of locality follows. However far removed from everything

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gross or cumbrous, there must be a place for the redeemed and immortal sons of God. Not intangible spirits passing unperceived through mid air, but a glorious company of holy, noble, and deathless men, bearing the visible image of the heavenly, as they once bore the visible image of the earthly. "Our conversation," says Paul—or citizenship, the idea being, the community to which we belong—"our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:" who shall change the body of our humiliation—our humble, weak, mortal body—"that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself" (Phil. iii. 20, 21). And the beloved disciple, in a similarly exulting strain says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John iii. 2). As to the question of personal identity, and consequently of mutual recognition, it scarcely belongs to our subject; but at the same time it appears to me not to admit of a question. For, to take Paul's illustration, while God giveth to that which was sown in the earth a body as it hath pleased Him, yet He gives "to every seed his own body." And non-recognition is too cold an idea to be predicated of a company of holy and loving brethren. If Christians know each other now, they shall not be mutual strangers and foreigners then. But we refer you to a very suggestive narrative—that of the transfiguration of Jesus, where the remarkable fact comes out that three men, yet in their mortal state, saw and knew Moses and Elias; and if so, that the immortals in the world to come will know each other, is not with us a question at all, but one of the certain characteristics, and one of the attractive joys of that blessed dispensation. "Then shall I know, even as I am known."

Thirdly, at the period of the resurrection the people of Christ will be manifested to the world as His. The kingdom of God is veiled now. It is within Christians at present. Christ reigns in their hearts; but it is a reign which creates the hope of glory. Their public appearance as the sons of God is decreed. At present their life is hid with Christ in God; but, says the Apostle, "When Christ, our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4). Until this public manifestation of the redeemed, the sorrows, sufferings, and bondage of creation shall continue. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 19, 23). Under the present economy of grace believers receive the Spirit of adoption, which beareth witness with their spirit that they are the children of God; but this witness points to, and is the assurance

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of, a grand future; for "if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." This outstreaming glory, such probably as the three disciples saw investing Moses and Elias on the hill of transfiguration, will be seen by themselves, by angels, and by the inhabitants of the world. "Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God" (Luke xii. 8). Those that sleep in Christ shall be raised, those that are alive changed in a moment, in the twinkling of an eye, losing their imperfection and mortality, and becoming immortal in an instant of time; and then together they shall be caught up in the clouds, as Jesus was when He ascended, to meet their Lord in the air; and then, according to the prophecy of Zechariah, "The Lord my God shall come, and all the saints with thee" (Zech. xiv. 5); and according to that of Enoch, "The Lord cometh with ten thousands of His saints" (Jude 14). Thus, having first gathered together and presented the Church to himself—a glorious Church, not having spot or wrinkle, or any such thing—having done this first in the upper regions of the air, the glorious company will be manifested to an astonished and terror-smitten world; and the further purposes of the King and Judge will proceed, on a scale of grandeur commensurate with this magnificent arrangement.

The last particular we notice in the list of honours awaiting the raised saints is, they shall be appointed to reign over the world during the Millennium, with, and in subordination to, the Lord Christ. From the melancholy history of the Church, from the fact that real Christians have hitherto had very little to do with the governments of the world, from the seeming end put to personal activity by the occurrence of death, and from the popular idea that believers are carried to a far-distant world, never to return, we should never have thought of the possibility of their reigning over the earth. But when we look at the unquestioned supremacy of that Saviour whom Christians serve and love; at His repeated determination publicly to honour and reward them; at the issues of Christianity as affecting the interests of a world so remarkable in its history as ours—a world, too, which we have every reason to believe is but in its infancy; and at the avowed purpose of the Prince of Life to destroy death, and invest His followers with incorruptibility, their appointment to reign on the earth strikes us as not only possible, but in the highest degree probable. It would form a splendid sequel to the depression they had suffered, for no other crime than loyalty to the rightful Sovereign; it would be a glorious reversal of the unjust sentence passed upon them by their haters and persecutors; it would explain the long-continued mystery of Providence in His dealings with the human race; it

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would completely vindicate righteousness and truth in a world where they have hitherto been trampled upon by the overwhelming majority; and it would splendidly illustrate the all-embracing and far-stretching wisdom of God. Still, with all this, we durst not affirm anything of the kind without the authority of positive revelation. But in the presence of such authority, these considerations seem dictated by the highest wisdom. The question, Who are to be Christ's high ministering servants in the new age? is one in which we are profoundly interested. At present holy angels are thus employed. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14.) But, whatever future honourable service is appointed for them—and we are sure they will not be forgotten when the mystery of God shall be finished—we have direct authority for saying that "unto the angels hath he *not* put in subjection the world to come?" (Ch. ii. 5). That by "the world to come" is meant the theocracy or kingdom of God, no one can doubt who is acquainted with the language of Scripture; but, as the point before us is independent of the interpretation of this phrase, it may be left. "Behold," says Isaiah, "a king shall reign in righteousness, and princes shall rule in judgment" (Isa. xxxii. 1). Who the king is, no Christian needs to be told. It is his adored Lord and Saviour, whom he has already chosen as the sovereign of his heart, and whom consequently he desires to see invested with universal supremacy. But who are the princes? Let the inspired Book answer the question. "It is a faithful saying," writes Paul; "for if we be dead with Him, we shall also live with Him: if we suffer, we shall also reign with Him" (2 Tim. ii. 11, 12). Reign, where? "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. v. 9, 10). "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Ch. xx. 6). "They lived and reigned with Christ a thousand years" (v. 4). Speaking of the wicked, the Psalmist says, "The upright shall have dominion over them in the morning" (Psa. xlix. 14). "Judgment was given to the saints of the Most High," says Daniel; "and the time came that the saints possessed the kingdom" (Dan. vii. 22). "Verily I say unto you," said our Saviour to His Apostles, "ye shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). "Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom, as my Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of

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Israel" (Luke xxii. 28-30). "Dare any of you," asks Paul—evidently angry with the Corinthians for their paltry litigious dispositions—"dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters. Know ye not that we shall judge angels? how much more things that pertain to this life?" (1 Cor. vi. 1-3.)

Additional quotation on this subject is unnecessary. We have seen that the saints shall rise from the dead at the commencement of the Millennium; that they shall receive immortal bodies, fashioned like to the body of their Lord; that they shall be publicly manifested as His followers; and that they shall be appointed to reign over the world in subjection to Him. It now only remains that we recall to mind, as confirming and illustrating the whole, His own remarkable parable of the nobleman who went into a far country to receive for himself a kingdom, and to return, and who, on his return, rewarded his servants according to the extent of their trust, and the measure of their fidelity and activity, by appointing them over ten cities and five cities, respectively, as rulers in his name, and as the vice-regal authorities to whom the citizens were responsible. So we believe it will be in the new age, when the righteous Lord shall claim that sovereignty over the world to which He is entitled by covenant, by merit, and by costly purchase, and when He shall make His devoted people princes under Him, as the reward of their affectionate loyalty amidst those storms of the world, which often tried their faith and tested their loyalty, and as the justification of those hopes which He taught them to cherish as the results of the first resurrection. Those hopes shall not be disappointed. The "Faithful and True Witness" will gloriously fulfil all His promises: and His loyal and loving people shall receive better and greater things from His hands than ever occurred to imagination in its moments of most joyous anticipation. For He is able to do exceeding abundantly above all that we ask or think, and to present us faultless before the presence of His glory with exceeding joy, when He shall come to be glorified in His saints, and to be admired in all them that believe, in that day of unprecedented gladness when "He shall see of the travail of His soul, and shall be SATISFIED."

ED.

SYRIAC READINGS OF THE GREEK "SOZO" IN ROMANS.

IN this Epistle there are eight texts in which forms of *sozo* occur in the Greek Testament. v. 9, is the first. "By much therefore rather being justified now in His blood, we shall be

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saved through Him from the wrath." Greek. The wrath has been set forth in i. 18; ii. 5, 8; iii. 5; iv. 15: so that it has the article in v. 9, to remind the reader of the danger to which all out of Christ are exposed. In this verse, we shall be saved from wrath, is appropriate to our deliverance from the second death. We need not look for the word *khya* in the Peshito in v. 9, but for some one of the Semetic roots, expressing deliverance. But when we come to vers. 10, where saved by His life appears in Greek, we should expect to meet with *khya*. We will render verses 9 and 10 from Syriac, and since the three verses going before are so closely connected with these that contain the word saved, and teach a more consistent lesson than the Greek, we will translate them.

6. But if Messiah, because we were weak, in due season died in place of the unjust.

7. For one to die for the unjust is to do a hard thing, though for a good man one might dare to die.

8. So that God has caused His love to live, or be vigorous towards us, when, though we were sinners, Messiah died in our stead.

9. By how much more being now justified by His blood, shall we be delivered from the wrath by Him.

10. For if when we were enemies we were reconciled with God by the death of His Son, by how much rather being reconciled, we shall live by His life.

These two passages give a full and rich view of the great work of redemption. The first verse presents Christ as the *Parakna*—the bond-breaker, delivering the sinner from the penalty of a broken law, which is here called wrath, or, "the wrath of God." This is called justification through His blood. Then in verse ten, the apostle goes on to show that, we who were enemies, being now reconciled to God, through the death of His Son, are assured of life through His life. But the life of Christ is *post*-resurrection life, rather than the human life which preceded the crucifixion. And this being so, the influence of our exalted Lord on our everlasting continuance, is more, far more, than the moral and religious example which He set before us.

We live, not because He once lived on earth only, but because He lives now, and shall live for ever.

He is our life, because He has in Himself all the power and right to give life to the believer, and enrich this gift with eternal glory. Our apostle puts before his young friend Timothy, this view of Christ's work when he calls it, The life which is in Christ with eternal glory: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. ii. 10).

Let a reader of Romans v. ask himself what Paul aims to fix in the minds of his believing brethren. Will he not see that it is the certainty of their hope of life being gloriously realised?

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Collect together some of his sentences which bear on this point: "We rejoice in hope of the glory of God" (ver. 2). "And this hope maketh not ashamed" (ver. 5). That is, it shall be turned into fruition.

The wide-spread prevalence of death, through one offence of the first Adam, is to be overmastered by its opposite, *life*, through the second Adam. "For if through the offence of the one Adam, death reigned by the one; by much more shall those who are receiving the abundance of grace and of the free gift of righteousness, reign in *life* (*zoe*, Greek) through Jesus Christ" (17). Then he calls our acquittal before God, "Justification of life" (18). Not merely does it free from the wrath to which our sins exposed us, but it carries *life* in the Divine sentence. When we are justified, we pass from *death* unto *life*.

Whatever damage sin had wrought in us, grace will more than make good; so that as sin reigned unto death, so grace must reign through righteousness into life everlasting, through Jesus Christ our Lord (21).

Now all this shows how suitable the Syriac, delivered from wrath, is in verse 9, which speaks of justification through Christ's blood, and then how properly a change of *sozo* in verse 10, is made to *khya*, to live. Our life will go on for ever because it is indissolubly united to His life. For He told His disciples on the night of the paschal supper, "Because I live, ye shall live also." Would it suit the discourse to read, "Because I am saved, ye shall be saved also?" Who does not feel how repulsive the change would be?

The two passages before us are no version from Greek at all, but they give Paul's teaching with clearer and better light than we get in the Greek. "We are saved by hope" (viii. 24, Authorised Version). We are saved for the hope (Greek). The Romish Version is just the same as our Authorised Version. "For by hope were we saved," is the revised reading. "Because in this hope we are living" (Syriac). What hope? The hope of that public adoption which shall take place at the *parakna*, redemption, or the breaking of the bonds of death from our bodies.

It is observable, that our apostle does not use the word resurrection, but redemption, of our body. This was wisely chosen. Whether we sleep in the tomb, or wake in loving watchfulness, the bonds of mortality must be broken, in order that we may enter into the liberty of the sons of God.

Now, the words, redemption of the body, suit both the raising of the dead, and the changing of the living. And then, that we are living in hope of this great change, and were quickened by the Spirit, with direct reference to this hope becoming a realised enjoyment, is better teaching than the Greek, and other versions present in this passage. We are saved by faith in Christ, for a hope of life, and of an inheritance incorruptible, undefiled, and that

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fadeth not away: but where else can you find Paul teaching that we are saved by hope.

In this text, Paul does not use hope in the sense of expectation of future blessing, but rather by a well-known figure; for the blessing itself, which being yet unseen, is an object of hope in the sense of that word which immediately follows: "For what a man seeth, why doth he yet hope for it?" We have, then, we live for the hope, and hope that is seen is not hope; three occurrences of *elpis* in the sense of blessedness for which we hope, and then two verbs from the same root, both setting forth the exercise of expectation of future good. These distinctions must be observed by the reader who would understand Paul.

A literal rendering of the Greek, we are saved for the hope, which he credits the whole creation with earnestly expecting, but more especially those who are saved, is not without instruction; but it runs on a lower level than the teaching of the Syriac, which cannot be a translation of a Greek epistle to the church at Rome, where Latin was the common speech of the people. We believe his Syriac, which was so familiar to Paul, that it fell from his pen when writing Gaulish to the Galatians, Latin to the Romans, or Greek to the Corinthians, derives its richness from the fact, that he supplied it from his prison at Cæsarea for Jude's Peshito. If this be so, no marvel that it is rich in words of life.

ix. 27, is another case of *sozo*. This is quoted from Isaiah, with the writer's name prefixed to it. Greek: "A remnant shall be saved." In the Peshito we read, "A remnant of them shall live." In the connection, our apostle is speaking of the unsaved as vessels of wrath, doomed to be destroyed, and of vessels of mercy preparing for glory. Israel is to supply a portion of the latter, and honoured vessels. But to share the glory, they must also share the life which is in Christ Jesus. There is great force, then, in the Syriac, a remnant shall *live*. It is more than an assurance that some of the seed of Jacob should escape temporal death, or even temporal danger. Paul looks to the higher life. Nor was Isaiah uninstructed in this higher blessing, as we have before seen in our researches on Peter's use of the prophets. We again find the Peshito raising us higher in the survey of Gospel teaching than other Testaments reach.

x. 9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God raised him from the dead, thou shalt be saved" (Greek). In the Peshito we read for be saved, Thou *shalt live*. Turn to 1 Peter i. 3. "God, according to His abundant mercy, hath begotten us again unto a hope of life by the resurrection of Jesus Christ from the dead." Mark how Peter agrees with Paul as to the power of Christ's resurrection when heartily believed. It becomes the instrument of regeneration, and this means a new and abiding life. So Peter adds to this hope of life that we are begotten to a glorious state, which he calls

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an inheritance incorruptible, undefiled, and that fadeth not away. If this follow such faith and profession of Christian truths as Romans x. 9 sets forth, then the consequence will be life everlasting. See also Matt. x. 32, in which the promise, "Him will I confess before my Father which is in heaven," shows that life everlasting will follow what Paul sets before his readers in Rom. x. 9.

Does not the Syriac, then, rightly give, "Thou shalt live?" (x. 13.) We have noticed when showing how Peter quoted Joel ii. 32, in Acts ii. 21.

In both places the Syriac reads, "Every one who shall call on the name of the Lord shall live." For the illustration of the propriety of the word live, we must ask the reader to turn to the paper on the use of *Sozo* in the Acts ii. 21.

xi. 14. Here Paul is setting forth his earnest wish to be of lasting use to his kindred. And might save some of them? (Greek.) That I may animate my brethren, my flesh, and may cause to live some of them. Even in the Holy Scriptures the agents whom God uses to do his work are credited with doing it. We can either say the law of Moses, as if he had framed it, or the law which God gave by Moses. So Paul is said to seek to give life to some of his brethren, although none but God can really quicken.

Paul could no more save his kindred really from any resources in himself than he could give life to the dead, even in the lower sense of pardon and the turning of them from wrath and sin. And yet as a preacher of the Word of Life, he briefly says, That I may quicken or cause to live some of them. We have seen when dealing with *Soteria* in ch. x. 1 how earnestly he desired and prayed for Israel that they might live, and here we find him writing to Rome with frequent reference to them, that he might become a channel of life to some of them. In this passage, again, the use of *hhya*—life—is proper, and superior to the Greek *Sozo*, save.

x. 26 is the last instance of *Sozo*. It points to the return of the Messiah when this dispensation has come to a close. And then, not a remnant, but all Israel, shall be saved (Greek). And then all Israel shall live (Syriac). What shall secure this result? The prophets say, There will come a Redeemer from Zion, and He will take away evil from Jacob (See Isa. lv. 3, where life is promised to those who hear and obey). Acts xiii. 34 shows that the sure mercies of David mean the Messiah. Now a covenant conveying everlasting inheritance implies that he who benefits by it must live for ever. When Israel, saved from sin, come to enjoy the blessing of Messiah's next advent, then they shall live.

All the lower blessings which come through Christ will be theirs, and appear in the foreshowings of their prophets, but the apostle by using shall live for shall be saved in Greek, points to life everlasting.

JAMES HOLDING.

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THE SECOND ADVENT.

1. LORD, when in glory Thou shalt come
To claim Thy royal right,
The guilty world will shrink with fear
At the majestic sight.

2. Imposing splendour suits the King
Whom God the Father chose
To bless the nations that submit,
And to destroy His foes.

3. The lightning storm that heralds Him,
Who came in grace of old,
Will make the hearts of rebels quail,
Who scorned a Saviour's fold.

4. Who would not have the lowly One,
Who came for sin to die,
Must now be slain judicially,
Beneath the Sovereign's eye.

5. Redemption lost by grace refused,
The Judge ascends His throne,
And those who would not live by love
By justice are undone.

THETA.

THE TEACHING OF THE APOSTLES.

THE ecclesiastical document commonly designated the Teaching of the Apostles, but apparently entitled by its author, "The Teaching of the Lord by the Twelve Apostles to the Gentiles," discovered by Bishop Philotheos Bryennios in the Jerusalem manuscript at Constantinople, and recently published by him, has already brought together a conclave of Anglican and Presbyterian divines, and will doubtless provoke still further disputation both as to its chronological date and as to the value of its contents. Archdeacon Farrar, who has published an English translation of it in the May number of the "Contemporary Review," accepts the supposition that it may be as old as the beginning of the second century. It certainly reads very like the utterance of an early teacher; and though its minute and categorical directory places it far below the serene dignity of the (possibly contemporary) Epistle to Diognetus, every one must feel that an unusual interest attaches to so unique and so early a fragment.

Chapter I. begins thus: "There are two ways, one of Life and one of Death; and there is a great difference between these two ways.

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Now, the way of Life is this:—" Then follows a catalogue of precepts from the Sermon on the Mount, and from other sayings of the Lord, and also from the Pauline Epistles. But out of thirty passages which might be regarded as quotations from the New Testament, there are not more than five or six which are verbally identical. The majority seem to have been quotations from memory, and slightly inaccurate. The writer never names any Gospel, but it may be regarded as absolutely certain that he was familiar with St. Matthew in whole or in part, and nearly so that he was acquainted with St. Luke—not quite so evident that he was acquainted with the writings of St. John. Another circumstance to be noticed, in passing, is this: that though the writer abounds with exhortations to Christian duty, and recognises in his forms of Eucharistic prayer the communication to the Church of life and immortality through the Son of God, he never once makes mention of the putting away of sin by the Son's vicarious sacrifice. The cross, the tomb, and the resurrection are, in fact, left quite out of sight. In place of a Gospel of the forgiveness of sins, we have advice to make confession before the Church, when about to celebrate the Eucharist, in order, says the writer, "that our sacrifice may be pure;" and though the second coming of the Lord is predicated, no allusion is made to resurrection as the hope of the Church through her risen Head. An apologist might say that the doctrine is taken for granted, and that the idea necessarily underlies the entire treatise. Perhaps on this point we may reach a safer and more enlarged judgment when we have advanced somewhat farther.

"And the way of Death is this: First of all, it is evil and full of curse—adulteries, lusts, idolatries, witchcrafts, &c." Then we have a list of evil things and evil-doers, very much in the Pauline style when addressing Timothy, and ending with the precept—"Withdraw yourselves utterly, my children, from all these."

The way of Life and the way of Death being thus disposed of, directions are next given as to Church order: and first about baptism. This is to be administered in spring or running water, where attainable, otherwise in whatsoever is to be had. If the coldness of the water be too rigorous, there is no objection to its being heated; and if insufficient in quantity for the complete immersion of the body, pouring thrice over the head may be permitted, in the name of the Trinity. The action of baptism is to be preceded by teaching the candidate all the precepts recited in the previous chapters; for, as Archdeacon Farrar observes, "infant baptism is not here contemplated;" though, curiously enough, he remarks, in reference to the use of heated water, that this was permitted lest "the shock of the cold water should injure the child." Another injunction imposed on the candidate, showing a considerable advance in ritualism since the Apostolic days, is this: "Before baptism, let both the baptiser and the candidate fast, and any others who can; and thou shalt bid the candidate to fast for one or two days previously." As touching the form which these fasts are to take, we have this further direction: "Let not your fasts be with those of the hypocrites, for they fast on the second and fifth days of the week; but let your fasts be on the fourth day and the Friday. Neither pray ye as the hypocrites, but as the Lord commanded in his Gospel." [The Lord's

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Prayer is then recited, as given by Matthew.] "Pray thus thrice in the day."

In conducting the Eucharist, the first action is that of thanksgiving for the cup, in the following terms: "We thank thee, O Father, for the holy vine of Thy servant David, which Thou madest known to us by Thy servant Jesus. To Thee be glory for ever." Secondly, for the bread: "We thank Thee, our Father, for the life and knowledge which Thou madest known to us by Thy servant Jesus. To Thee be glory for ever." "As this broken bread was scattered upon the mountains, and yet has been brought together, so let Thy Church be gathered from the ends of the earth into Thy kingdom. For Thine is the glory and the power by Jesus Christ for ever."

After being filled [fully satisfied, the verb invariably used in this sense, in the New Testament, *empletho*], the partakers are invited to express their thanks in the following terms: "We thank Thee, O holy Father, for Thy holy name which Thou hast written in our hearts, and for the knowledge and faith and immortality which Thou hast made known to us by Thy servant Jesus. To Thee be glory for ever. Thou, O sovereign Almighty, didst create all things for the sake of Thy name, and gavest food and drink to men for enjoyment, that they might offer thanks. But to us Thou hast imparted spiritual food and drink and eternal life by Thy servant. Before all things, we thank Thee that Thou art mighty. To Thee be glory for ever. Remember, O Lord, Thy Church, to deliver her from every evil, and to perfect her in Thy love; and gather her from the four winds, hallowed for the kingdom which Thou hast prepared for her. For Thine is the power and the glory for ever. Let the grace come, and let this world pass away. Hosanna to the son of David. If any one be holy, let him come; if he be not, let him repent. Maranatha. Amen."

In connection with this Eucharistic service, two cautionary precepts are added; the first is—"Let no one eat or drink of your Eucharist, except those who have been baptised into the name of the Lord, for respecting this the Lord hath said, Give not that which is holy to the dogs." And the second is—"Permit the prophets to give thanks as much as they wish." But it is further to be observed, that the feast was a real one. The guests were to be fully satisfied; of this there can be no doubt. It thus stands in vivid contrast with the miniature or emblematical feast which in modern churches is held simply *in memoriam*. What will the reader make of this fact? The present writer candidly confesses that, after considerable search among ancient and modern authorities, aided by the opinions of eminent Quaker writers, he has never been able to disentangle the real history of love-feasts as *versus* the Lord's Supper, from the obscurities and contradictions which environ all the patristic narratives in that behalf. But let us next see what the record now under review has to say about the "breaking of bread."

"On the Lord's Lord's day [the tautology is in the original, says the Archdeacon] assemble together, and break bread and give thanks, after having confessed your sins, that your sacrifice may be pure. Let no one who has a difference with his fellow join himself to you until they be reconciled, that your sacrifice may not be defiled. For this is that which was spoken by the Lord. In every place and time offer me a

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pure sacrifice, for I am a great King, saith the Lord, and my name is wonderful among the Gentiles." (Malachi i. 11.)

Here the question arises—Was this meeting on the Lord's day to break bread a meeting to hold a love-feast, such as that already described, or was it only a memorial-rite, little short of fasting, where one loaf was broken and shared by all, to indicate their common fellowship in the great sacrifice? That they were both Eucharistic, that is, were made the basis of thanksgiving, is manifest, and yet it is certain that at some period they came to be viewed as separate and distinct offices. Archdeacon Farrar, in reference to the ample feeding described above as characteristic of the love-feast, has this note—"It is another indication of early date as implying the union of the love-feast with the Eucharist." By union, does he mean identity? The two celebrations are certainly *not* treated as contemporaneous in the "Teaching of the Apostles;" and there is, in that document, a considerable interval between the two descriptions, though here, for convenience sake, they have been linked.

Passing on to the next group of directions, we are reminded of the existence at that early period of wandering apostles and prophets, who, professing to speak in the spirit, invited from time to time the listening ear of churches or individuals. To try these spirits, and test their veracity, various measures are suggested, for instance—"Entertain him for one day, and, if need appear, on the second day also; but if he tarry three days, regard him as a false prophet. When he departs, let him carry away no more than may suffice till he reach his night quarters. If he ask for money, he is a false prophet. Not every one who speaks in the spirit is a prophet. You must judge them by their behaviour. No prophet who in the spirit orders a table [that is, gives directions for a love-feast], shall himself eat of it, otherwise he is a false prophet. If he who comes to you be a wayfarer, and being also a handicraftsman, wishes to settle with you, let him earn his living by work. If he have no handicraft, devise a plan, according to your own good sense, that no one may live idle among you as a Christian. If he refuse to follow your advice, he is a Christ-trafficker. Take heed of such."

But should a genuine prophet or a genuine teacher wish to come and settle among them, the brethren are counselled to sustain them by their "firstfruits," "for they," the writer says, "are your chief priest." How these firstfruits were to be calculated, seems left in some obscurity. The expression is "judging as well as you can." If there were no prophets to receive these firstfruits, let the poor have them. These prophets were not to be confounded with the permanently resident church officers, known as bishops and deacons, whom we have next to notice.

"Elect by show of hands [that is, by popular suffrage, *Cheirotonesate*], for yourselves, bishops and deacons worthy of the Lord, men meek and uncovetous, and true and approved; for they, too, minister to you the ministry of the prophets and teachers. Therefore, despise them not, for they are the honoured among you with the prophets and teachers."

To matters of church discipline there is but scanty reference.

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Should any one act injuriously toward his neighbour, no communication by speech is to be had with him until he repent—"Thou shalt not desire a division, but thou shalt reconcile those at strife." The respective duties of masters and slaves are set forth in language not very different from that of the Apostle Paul. And though community of goods is not enforced, something approaching it indicates the survival of the primitive liberality of the Jerusalem Church—"Thou shalt communicate with thy brother in all things, and thou shalt not say that they [thy possessions] are thine own; for if ye be participators in that which is immortal, how much more in mortal things." At the same time, the Christian is severely condemned who accepts money when he has no need of it, and the penalty pronounced on such an offender is of a noticeable kind—"He shall give account why he so received it, and for what purpose; under constraint he shall be examined concerning his deeds, and he shall not come out thence till he have paid the uttermost farthing." In two places the practice of the public confession of sins is recommended; while the following bit of counsel has an apostolic flavour, yet with a difference. "Thou shalt hate no man, but some thou shalt rebuke, and for some thou shalt pray, and some thou shalt love more than thine own soul" [life].

The final exhortation is so good, and sounds so like an echo of the Lord's and his apostles' warning, that it will be well to recite it without mutilation.

"Watch for your life. Let not your lamps be quenched or your loins be unloosed; but be ye ready, for ye know not the hour in which your Lord cometh. Ye shall ofttimes assemble yourselves together to seek those things that shall profit your souls; for all the past time of your faith will not avail, unless ye be found perfect at the end. For, in the last days, false prophets and corrupters will abound; the sheep shall be perverted into wolves, and love into hatred. And as lawlessness increases, men will hate and persecute and give up one another. Then shall appear the world-deceiver as the Son of God, performing signs and portents. The earth shall be given up into his hands, and he will do lawless things such as have never happened since time began. The generation of men will pass into the fire of trial, and many shall be offended, and shall perish, but those who have been steadfast in their faith shall be saved under the very curse. And then shall appear the signs of the truth—first, the sign of the flying forth in heaven [the soaring upwards of the saints]—then the sign of the voice of the trumpet;—and the third sign, the resurrection of the dead, not, however, of all, but as hath been said, The Lord shall come, and all His saints with Him. Then will the world see the Lord coming upon the clouds of heaven."

Such are the principal features of the interesting treatise, entitled "The Teaching of the Apostles." Though known to the early Fathers, and referred to by several of them, including Eusebius and Athanasius, it has been reserved for a modern Greek bishop to disentomb it (about nine years back), and to lay it before the public. It is instructive for what it says and what it leaves unsaid. It makes no reference, as already observed, to the mission of Jesus Christ as a sacrificial Redeemer of the world; it says nothing about the state of the dead;

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it certainly gives no hint in favour of native immortality; it is entirely innocent of anything like transubstantiation, or the invocation of saints. In short, it is practical, and not doctrinal; but the inference is fair that a writer who could so wisely treat of the essential fruits of Christianity, could not have been ignorant of its fundamental idea. Even as the Jews, by the fact of their isolation, were perpetually reminded of the doctrine taught by Moses that the Lord had chosen the seed of Abraham out of all people to be his peculiar inheritance, so these early Christians, possessed of the Divine secret that they were also taken out of the Gentiles to be a people for His name, spake of their election, whenever they did refer to it, as a thing felt rather than understood—a profound theme on which they had not yet learned to speculate. Subsequent writers, who deluged the Christian world with their fantastic commentaries and mystical allegories, soon contrived to make the real cross retire behind the crucifix, and, as a consequence, left the simple and primitive "Teaching of the Apostles" far behind them.

Some obscure passages of doubtful meaning have been passed unnoticed in this review; and, if they are not exactly after the New Testament model, the reason may perhaps be found in the very partial distribution of the apostolic writings at that early period.

J. WAYLEN.

"I IN THEM, AND THOU IN ME."

1. THE sacred union, Holy Lord,
Between Thy Church and Thee,
Implies the hope Thy promise gives—
Thy glory she shall see.

2. That God in Christ, and Christ in us,
Should be a fact for faith,
Calls us to hear with eager ear
What our Redeemer saith.

3. He knows the Father's thoughts profound,
Reveals the Father's plan,
And in this holy light we read
The grace for mortal man.

4. An immortality Divine,
Secured in Christ the Head,
Shows most delightfully, O God,
To what Thy love has led.

5. This glorious fact alone is proof
The Gospel is Divine;
From first to last, in all its parts,
It must be wholly Thine!

THETA.

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PSYCHOLOGICAL PROPOSITIONS.

By EDWARD WOOD FORSTER, M.R.C.S., Eng., L.S.A., Lond.; Member of the Victoria Institute; Member of the Brit. Med. Assoc.; late Medical Attache of C.M.S. in E. Africa.

PHYSICAL phenomena are the results or exponents of physical agencies.

Physical agencies is a term synonymous with that of the laws of matter—those immutable laws which govern the natural world, and which may be said to be the expressions of the Will of God.

The brain is an organ governed by physical laws; but such laws develop analagous effects; therefore the function of the brain must be physical, and the consequent effects and phenomena must be physical analogies.

Again, any organ, the brain for instance, is evolved by, and governed through, the laws of nature: if then the structure of such an organ be up to the standard of health, all its properties and functions will be healthy; if below the standard, the certain outcome is a deranged function.

These axioms will be allowed of the bodily organs in general: we think they should be strictly applied to the brain also.

The function of the stomach is digestion, that of the liver is to manufacture bile and sugar, that of the kidney is to excrete urea, and that of the brain is to receive physical impressions, to, as it were, digest these, producing either a combination or separation of ideas, and thus to manifest or communicate them: apparently then, ideal sensibility is the peculiar function of the brain.

And it may be said that the characteristic function of the brain is to elaborate mental phenomena.

No one would think of denying that the brain as a bodily organ, and material, is governed by natural laws; let them be considered secondary or ulterior, if you will, and yet it is impossible to deny a reign of law.

The eye is a bodily organ, and may be regarded as an optical instrument of great perfection: its optical adaptation is extremely remarkable; the ocular figure impressed on the retina is shown by late investigators to be the result of known laws of light and chemistry: truly admirable, and awakening in us thoughts of impassioned strain, yet we do not affirm that the sense of vision is preternatural.

There is functional consciousness, in the sense of local sensibility or sensation, of which we may not be ideally conscious: there is also ideal sensibility, or a sense of consciousness. The former resolves itself into organic sensibility, as in the several senses and centres of nervous sensibility: this is functional spontaneity, giving rise to involuntary thought and action.

"Every organ possesses its own function; and, therefore, according to its function, so are spontaneity and sensibility developed in itself and all its nervous radii." Forster's Bib. Psych.

So then ideal sensibility, volition and consciousness are the mental phenomena of the cerebral sensorium.

Inherited acquisition plays a most important part in the history of an individual, and of the race; this is no longer a matter of doubt. But if

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this be so in regard to hearing and seeing, it is so in regard to the other corporeal organs, and also logically to the brain as the organ of the mind.

We are not ideally conscious of what is passing in the heart, stomach, or other corporeal organ; every organ has its functional idiosyncrasy. Are we ideally conscious of what is passing in the *brain* as an organic structure? of the molecular actions that are continuously taking place? of the mental digestion? of the nervous force that is always ebbing and flowing? No: we are not ideally conscious of these processes any more than we are of the healthy gastric digestion, or renal function. All corporeal organs have a spontaneous local adaptation, a local sense analogous to local consciousness.

What a complex affair is that of digestion, or of generation! Each is the sum of many complex combinations, not preternatural, but the result of laws marvellous in their combinations and modifications.

So of the cerebral faculty; and our ideality is the sum of sense ideas combined and modified in the cerebral cells. "In all the ordinary mental phenomena the psychological conditions appear to follow the physiological" (*op. cit.*).

In order that mental philosophy and medical psychology may become a substantial science, we must free ourselves from mere abstract metaphysics, from Gnostic speculations, and the doctrines of the Alexandrian School of Philosophy.

The famous Origen, through the versatility of his mind, and his mystical and allegorical philosophy, has influenced profoundly the beliefs of centuries, and has conduced in no small degree to Platonise *all* Psychology.

We cannot thus speak of mind apart from the body, as if mind were an entity. Of the mind, in a spiritual sense, Aristotle has well observed —*ραίνεται δὲ τῶν πλείστων οὐθὲν ἄνευ σώματος πάσχειν οὐδὲ ποιεῖν* (De Anima cap. i., sec. i.; sent. 9, 10). And the eminent Dr. Priestley says:—"The notion, therefore, of the possibility of thinking in man without an organised frame, is not only destitute of all evidence from actual appearances, but is directly contrary to them; and yet these appearances ought alone to guide the judgment of philosophers."

We have royal authority for the statement that "in death there is no remembrance"; and that this was no solitary opinion is proved by the solemn lament of Hezekiah as recorded by Isaiah. These opinions are expressed in definite terms indicating that in the thoughts of the speakers, the mind, in a spiritual sense, does not exist as a separate or an immaterial entity.

Experience and knowledge clearly show to us that the impressions and emotions of our nature are conscious physical affections, and that without these there would be no personal impressions or emotions whereof to be conscious.

If the mind were an entity, then there would be no reason why, as Aristotle argued of the soul, it might not quit and re-enter the body at pleasure, i.e., it has no individual or independent personality. We talk of one as having "lost his mind," or of the mind as "going," the result, doubtless, of Platonic or Alexandrian teaching grafted on theology. But pathology with no uncertain sound demonstrates that the aberration is

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owing to organic derangement, or to atomic change, to some instability of cerebral relations, which if stable to a healthy standard do develop a healthy mind. The organic susceptibility of any corporeal organ is frequently affected by accident or disease. As the pathology of such cases has become better understood, so it is seen that the influences to be used in restoring the lost balance of the mind must partake of the physical: and as the knowledge of brain diseases and its therapeutics has increased, so in proportion have the results of treatment been satisfactory.

It is striking how by the aid of the ophthalmoscope (the microscope should also be mentioned) a diagnosis and prognosis of cerebral states may be obtained—physical aids which can be skilfully relied upon in practice, and on which data can be built up without having to take into consideration any metaphysical influences of a theological soul. In *The Lancet* of September 18, 1875, appeared a letter from Mr. W. U. Whitney on "Insanity and Friendly Societies," in which he says that Mr. Sergeant Wheeler, in delivering judgment, remarked that "Schroeder Van der Kolk, an eminent German anatomist, does not remember to have dissected the brain of one lunatic during the last twenty-five years without finding a satisfactory explanation of the phenomena observed during life." Dr. A. Combe, in his work on mental derangements, lays down this principle—"Every derangement of function is accompanied by disorder, either in the structure or mode of action of the organ which performs it, and without the removal or cure of which the function cannot be restored to its healthy state. From ignorance of, or want of confidence in, the fact that the brain is the medium for manifesting mind, our predecessors were contented to regard mental derangement as an affection of the immaterial principle of mind." Dr. Maudsley also takes a similar view, demonstrates the dependence of mind and body, and deprecates the traditionalism which would regard the mind as indicative of a mysterious or incorporeal essence.

The Hebrew Scriptures, paramount in time and authority to all recorded philosophy, inform us of the Omnipresent Spirit and the Divine *afflatus*, and that it is God, "in whose hand is the soul (Heb. *Nephesh*, the concrete breathing personality) of every living thing, and the Spirit (*Ruach*) of all mankind."

As physiologists, we define the conditions under which the phenomena of life are manifested, and enter into the correlation of the vital and physical agencies or forces.

In molecular matter, under suitable conditions, there is manifested the phenomena characteristic of the physical agencies; but the living organism, in exhibiting its phenomena, represents a specific agency, influencing and controlling the organic structures in developing and manifesting the processes of ordinary life.

Dr. Bastian, on page 154, in "The Brain as an Organ of Mind," quotes Professor Bain as saying: "It would be incompatible with everything we know of cerebral action, to suppose that the physical chain ends abruptly in a physical void, occupied by an immaterial substance; which immaterial substance, after working alone, imparts its results to the other edge of the physical break, and determines the active response—two shores of the material, with an intervening ocean

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of the immaterial." Dr. Bastian appends, that "the difficulties in working such a hypothesis are in fact extreme, even if it had not been negatived by the many other considerations referred to in previous pages."

Yes, extreme, and naturally so, just so long as we contemplate the theological soul, a demon identical with the Platonic soul, and a supposed entity; but if we candidly and critically examine the nature of the Biblical soul, we do most assuredly find it invariably referred to in terms which identify it with respiratory life—with the concrete breathing personality.

Let us reverently consider what is said of the Biblical soul, and we will see how exactly its psychology tallies with the known facts of physiology.

In the eleventh verse of the seventeenth chapter of Leviticus it is said that "the soul* of the flesh is in the blood," parallel with similar expressions in Genesis ix.; again, in the fourteenth verse of Leviticus xvii.—"For it (the blood) is the soul of all flesh;" literally, "The soul of all flesh is its blood in its soul."

And to this agrees all Biblical reference to the soul, that indeed it is the *life*, the concrete self, that eats, and drinks, and dies.

That the individuals of the vegetable world breathe is indicated by the Prophet Isaiah, who, in prophesying that "the glory of the forest and the fruitful fields shall be consumed *soul* and body," makes use of the Hebrew word *nephesh* for soul—this word being used in connection with the members of the vegetable world, because every one of them individually breathes.

Thus, in the account of the Creation, the term "living soul" (*nephesh chaiyah*) is indiscriminately applied in the original to fish, fowls, beasts, living creatures of all species, and man.

Now, it is remarkable as showing how modern physiology harmonises with the latent Biblical doctrine that the soul, both human and animal, is designated in the Hebrew Scriptures, the Nephesh. This word, in its radical sense, means "to breathe," and substantially it expresses the *self*, or *personality*, of the breathing creature; so the term animal (from anima, which from ἄημι), personal breathing soul, or self.

In the "Contemporary Review" for December, 1871, there is an excellent article by the learned Max Müller, "On the Philosophy of Mythology," out of which the following is an extract:—"When man wished, for the first time, to grasp and express a distinction between the body, and something else within him distinct from the body, an easy name that suggested itself was *breath*. The breath seemed something immaterial, and almost invisible, and it was clearly connected with the life that pervaded the body, for as soon as the breath ceased, the life of the body became extinct. Hence the Greek name ψυχή, which

* Note that the Hebrew word rendered "life" in these verses is the same that is so frequently and correctly translated "soul" in other portions of the Scriptures, and is equivalent to the living self. Richardson, in his Dictionary, refers to the Saxon etymology given by Ihre, in which the latter conceives there must be some connection between "sicel" (soul) and "sicelf" (self)—perhaps from a Gothic root, signifying the breathing person.

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originally meant breath, was chosen to express, at first, the principle of life, as distinguished from the decaying body, afterwards the incorporeal, the immaterial, the undecaying, the immortal part of man—his soul, his mind, his self. All this was very natural. When a person dies, we, too, say that he has given up the ghost, and ghost, too, meant originally spirit, and spirit meant breath. The Greeks expressed the same idea by saying that the ψυχή had left the body, had fled through the mouth, or even through a bleeding wound. *Psyche*, meaning originally the breathing of the body, was gradually used in the sense of vital breath, and as something independent of the body; and, at last, when it had assumed the meaning of the immortal part of man, it retained that character of something independent of the body, thus giving rise to the conception of a soul, not only as a being without a body, but in its very nature opposed to body. As soon as that proposition had been established in language and thought, philosophy began its work, in order to explain how two such heterogeneous powers could act on each other—how the soul could influence the body, and how the body could determine the soul. Spiritualistic and materialistic systems of philosophy arose, and all this in order to remove a self-created difficulty, in order to join together again what language had severed, the living body and the living soul." The soul is the breathing animal itself, which, being used in a personal sense, became perverted by the heathen philosophers into a personal demon, distinct from the body, or identified with a spiritual principle.

If, then, modern psychologists will pass by the theologic soul as only a development of the philosophic soul, and a Platonic gloss, and will frankly receive the soul, as enunciated in Biblical psychology, they will find it *en rapport* with modern psychological thought, and that there is no necessity to conjecture "an intervening ocean of the immaterial."

Milton, in his "Treatise on Christian Doctrine," testifies "That man is a living being, intrinsically and properly one and individual, not compound or separable, not, according to the common opinion, made up and framed of two distinct and different natures, as of soul and body, but the whole man is soul, and the soul man; that is to say, a body, or substance, individual, animated, sensitive, and rational."

It is impossible to separate the subjective capacities—the special characteristics of man—from the objective senses, these latter being fundamental to the subjective; upon these senses our thoughts depend; we know nothing except of what we are ideally conscious. But whence do we derive those impressions of which we are conscious, unless through the several senses? When these are defective, we are conscious of nought that is dependent upon them.

In this field of physical investigation, Drs. Ferrier and Hughlings Jackson are nobly prominent, and those interested in the functions of the cerebral organism would do well to consult the writings of those experimentalists. Dr. Maudsley, in classical and eloquent language, overthrows the conception of mind being a metaphysical entity, and treats the brain as a physical organism, whose function is mind. Clinical experience of the effects of lesions of the cerebrum indubitably prove that the cerebral functions and the intellectual faculties are correlated.

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Disease, or a blow, may obliterate temporarily, or altogether, a series of recollections. At a meeting of the Physiological Society, Berlin, on March 9th, Dr. Wernicke gave a short sketch of the illness of a patient who fell sick, and who manifested a disturbance of speech that was characterized by Dr. Wernicke as a "sensorial aphasia," and by others as "word-deafness." The *British Medical Journal* explains this disease to consist in the patients being in possession of a large vocabulary, but not able to understand the meaning of words, which they use confusedly, and so their speech is muddled; moreover, as they do not comprehend what is said to them, it is impossible to arrive at an understanding with them. "A thorough dissection of the brain exhibited a bilateral affection of the cerebral cortæ at the first temporal convolution. An accurate dissection of the ears showed that the deafness that had been observed during life was not brought about by any disease of the sound-conducting apparatus, but that it was rather to be regarded as a central deafness conditioned by the disease of the cortæ of the first tempora-sphenoidal convolution, in which, as Dr. Wernicke made probable so long as ten years ago, the terminal expansion of the auditory nerve has its seat." The phenomena observed in this case correspond to the manifestations of "soul-deafness" that were experimentally produced by Dr. Munk in animals by extirpations of the auditory sphere, and consequently establish the results of experiments on animals as true for man also.

During want of consciousness, where is the soul?—that wondrous entity spoken of by its adorers as the Thinking Ego! why does it not display more vigour and activity as the bodily frame becomes weakened and diseased? why, as the presiding genius of the personality, does it not exercise its immortal and immaterial potencies to counteract the deathly tendencies of the atomic agencies? an intelligent demon! "either he is talking, or he is pursuing, or he is in a journey, or, peradventure, he sleepeth, and must be awakened!"

My late father, in his "Biblical Psychology," remarks—"We cannot, therefore, separate the ideas from the senses, nor the senses from their organs, and, at the same time, retain an experimental personality. The Divine *afflatus*, or causative inspiration, is not represented as imparting a soul, but a living breath. The body of personal identity, therefore, became a living soul, and not a spiritual abstraction."

These propositions will be very generally assented to by those who have followed recent investigations in the fields of pathology and physiology; but to those who think of the soul as an entity, these considerations will give rise to mental embarrassment, they fear lest it be told in Gath, or published in the streets of Askelon; and this, because so many noble and generous minds are "cabin'd, cribb'd, confin'd, bound in By saucy doubts and fears": but I would remind such that though we have been taught to believe the soul to be an immaterial and immortal *demon*, nevertheless the scriptures constantly associate the *Nephesh* with death and the grave.

There is every reason to believe that life, functional activity, is commensurate with molecular motion, the result of chemical action. In the blood this takes place through the respiratory function (placental whilst in utero, pulmonary post partum) and is thus quickened, and so

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life is dependent upon breath, and breath upon life in their physiological relation, and life is commensurate with breath.

But it has been already shown that the Biblical soul is to be identified with the respiratory life—that it is the substantial Self, which throughout life is ever coming, never gone. The soul of Scripture is the concrete personal identity itself. It eats, drinks, thinks, and acts; it has its joys and its sorrows, health and sickness; finally, it dies, and all its thoughts perish.

Apropos of the *nephesh*, the anima, being connected with respiration and molecular movement, it is noticeable that in the first chapter of Genesis the connection between these and the soul is recognised in verses 20, 21, 28, and 30, as also in Genesis ii. 7, and in the ninth chapter: Isaiah applies the term *nephesh* (soul) to the individuals of the vegetable world, since they all breathe, or absorb in, the constituents of the atmosphere, and develop molecular movements.

Indeed to appreciate aright the intrinsic value of our inestimable Bible we must reject the rubbish of a heathen psychology, and recognise the soul, not as a separate entity, but as *the life*, instinct with consciousness, and itself the ego.

This is admirably illustrated in Matt. xvi. 26 of the Revised Version, see also the parallel passage in Luke ix. 25.

The brain then as an organ of the material economy has as its function the elaboration of mental phenomena; it is an intellectual organism receiving active and permanent physical impressions.

"His ideas, like moveable types, arrange themselves according to his will" (*op. cit.*).

The psychological phenomena, as vitality, volition, and consciousness, demonstrate a distinctive agency. No modern fact can contradict the assertion that the molecular matter manifests only the phenomena characteristic of the physical agencies. It is an established fact that the vitality of the blood is dependent upon the respiratory function; but the organic soundness of the living personality depends upon the vitality of the blood, "For the life, or soul, of the flesh is in the blood." Hunter experimentally proved that the coagulation of the blood, when drawn from the body, was the organic result of the vital agency. Carpenter says (Ed. 1864) "That the coagulation of the blood is not, as some have supposed, a proof of its death, but is rather an act of vitality." It is a clinical fact of constant experience that upon the condition of the blood depends the soundness of the organism: in inflammations, in fevers, in phthisis, in various diseases, the constitution of the blood is profoundly affected, and the chances of life or death are solely dependent upon the amount of resistance capable of being excited by the vital activity of the blood against the physical agencies; if not equal to the struggle with the destructive forces, the atomic agencies become the messengers of death. The organic, or re-placing, agencies are overcome by the physical, displacing, or atomic.

Now, if an immaterial spiritual entity exists in the human organism, it certainly must be identified with the organic agencies which are constructive, re-placing cell by cell. But we have seen that ultimately the physical, or displacing, agencies triumph over the organic; thus we are brought to the conclusion that the less triumphs over the greater, the *material* over the *immaterial*.

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It is evident that the closest relationship exists between the blood and the life; the latter is always influenced by the condition of the former. We have seen that for the blood to perform its physiological functions, respiration is indispensable (of atmospheric air); and this is true of all life, whether terrestrial or aquatic, from the highest mammal to the lowliest organized cell. Can we say, then, that the atmosphere is essentially the life-agency, the "spirit of life?"

Breath is dependent upon life, and life upon breath, in their physiological relations. It would seem then that the ordinary atmosphere, or wind, is not the life-agency in organised beings, because respiration is itself dependent on the circulation of a vital fluid; but the relationship existing between the oxygen and the red corpuscles is so intimate, that if the former do cease the circulation of the nutritious fluid speedily ceases too; so that it is true, in some modified sense, that the life of the blood, and of the organised being, does depend upon the oxygen.

All the phenomena manifested in living organisms are physical; a normal organism does not live until it breathes (in a broad sense) the air or breath of life. Examples of this may be seen in a still-born child, or in cases of drowning.

These personalities are in a state of torpor, akin to hybernation—there is a greatly depressed circulation, which, in a little time longer, would assuredly end in death—but blow in the oxygen, and, lo! the blood responds, the vital fluid is quickened, the organic powers receive new life, and the souls about to die manifest again the characteristic phenomena of the living soul: truly this marvellous agency may be denominated the angel or messenger of life!

"From the inquiries of Hiz, it appears that the blood corpuscles possess peculiar relations to ozone, absorbing that allotropic condition of oxygen with considerable energy, but parting with it again with equal facility, and acting, therefore, pre-eminently as ozone carriers. The increase of the fibrine, however, which seems to be effected during the creation of the blood, must be taken as an indication that a certain part of the oxygen absorbed from the air is made directly subservient to changes in the composition of the circulating fluid; and it appears, from certain of its reactions, that the fibrine of arterial blood must be in a state of higher oxidation than that of venous. Now, although the differences between fibrine and albumen lead us to regard the production of the former from the latter as rather a *vital* than a chemical change, yet the existence of the difference in question obviously points to the presence of oxygen as a condition essential to its performance; and this inference is fully confirmed by the experiments of Dr. Gairdner, on the influence of the respiration of pure oxygen on the production of fibrine." (Carpenter—page 175, sixth edition.)

The agency of life and intelligence in the brute is as mysterious and marvellous as that which is developed in man. Their objective senses are essentially alike; and it is impossible to separate the subjective capacities—the special characteristics of man—from the objective senses, these latter being fundamental to the subjective.

The Bible attributes the same agency, *ruach*, to all the members of the animal kingdom, including the highest species, man. The strict identity is emphatically stated in Eccles. iii. 18-21; here the spirit or

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breath (*ruach*) is identical; the attitude does not affect the psychology; in man, erect, his breath ascends; in beasts, prone as a general characteristic, their breath descends. "Pronaque cuum spectant Animalia cœtera terram, os homini sublime dedit; calumque videre jussit, et erectos ad sidera tollere vultus."* "One thing befalleth them, as the one dieth, so dieth the other; yea, they have all one spirit" (*ruach*). We see, then, that the Creator has not communicated to man a superior spiritual agency; certainly, "He formeth the spirit of man within him," but this is inclusive, for "He giveth to all life and breath."

In Psalm civ. 29, 30, breath and spirit are synonymous; the English translators, being prejudiced in favour of an immortal essence in man, were necessarily compelled in many instances to deny by implication a like agency to the inferior creatures. But the doctrine is summed up in Gen. vi. 17, and in Gen. vii. 21, 22. There the brute and the man seem clearly to be both comprehended under the same categorical expression of "all in whose nostrils was the breath of the spirit of lives" (*nishmath ruach chayim*).

In proportion to the development of any bodily organ, so is the functional activity of that organ and its manifested phenomena. The anatomical development of the eye is very similar in man and brutes, though in the latter it attains to a higher physiological range, giving them the power of discovering objects with greater keenness; so with the sense of smell, a sense of much greater refinement in the lower creatures than in man; so with hearing, a sense endowment in animals of notable physiological power. In the animal kingdom, the function of the stomach is digestion; that of the liver is to manufacture bile and sugar: we have these in common.

In all these aforenamed organs the vital agency is identified with the breath of air, and it energises each to perform its special function just exactly in harmony with its structure. Now, it is precisely so of the brain. Every organ possesses its own function. The function, then, of the brain is to elaborate mental phenomena. But the quantity and quality of these phenomena depend upon the structure, the compactness, the molecular potentiality of the brain; upon the quality of its convolutions, their depth; upon central development. The frontal lobes of the genus Homo should be large and well-developed.

The breath of the spirit of life, then, animating the more highly-endowed human brain according to law, develop those lofty mental phenomena which are characteristic of the human mind. The brute creation, having an inferior cerebral organisation, necessarily has an inferior mental range: but, according to the idiosyncracy of the organ, so does the spirit of life develop in that organ a specific quantity and quality of function—functional phenomena, the result of the vital spirit energising some particular corporeal organ. We must, therefore, look for our mental intuitions, not in a higher spirit in man, not in an abstract inner man, whether corresponding to the popular soul or to an immortal spirit independent of the organic being, but as they are developed by the compound living organism itself, their results being modified by the idiosyncrasy of each individual. The living personality (or soul) must

* Ovid. Lib. I.

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be contemplated as a compound being, constituted of the concrete organism and a consubstantial spirit (ual) agency as the co-efficient of the former. The vital agency of physiology is identified with the spiritual agency of psychology.

Now, in regard to the nature of the breath of life. Life is dependent upon breath, and breath on life. The Hebrew term *ruach*, breath, takes us immediately to the atmosphere—it is the air we breathe, that is in our nostrils—the winds, *ruchoth*, breath, *ruchi*. That the Biblical *nephesh* is the concrete breathing personality is supported by physiology, which reveals to us that the respiratory function, acting chemically on the blood, produces that molecular motion which is intimately connected with the life of all creatures. Oxygen is the vital part of the atmosphere; it is the sustaining principle of animal (soul) life; it is stimulating and invigorating; it is an electro-negative, and in its highly-exalted state as ozone, it is THE SPIRIT of the breath of life.

"Electricity is a force which is developed in various ways, but which is essentially the same entity, under all circumstances."—*Wood*.

The electric force (dynamic power) depends upon the number of, or the arrangement of, the elements used for generating. And it is reasonable to suppose that the energy of the life-agency, or "spirit," depends upon a certain healthy condition, or a certain harmonious affinity existing between the molecular particles of the organic frame. Death implies the withdrawal, or failure, of the energy or agency upon which life depends.

The "spirit" agency is given through a law of God with the act of respiration; when the respiratory function ceases, the "spirit" agency ceases. Again, it may, and does happen, that the living organism becomes unable, by accident or disease, to maintain a healthy physiological fitness, and becomes unadapted in its molecular constitutions to respond to the vital act of respiration; the "spirit" of life then ceases, there is no longer a correlation of the vital and physical agencies through which the phenomena of life are alone manifested.

As a fact, the Biblical record knows nothing of the "immortal spirit;" it knows no more than that the "spirit" is a life-agency bestowed through a law of God. The "immortal spirit" is the offspring of mythology; gradually it was thought of as an entity, and something independent of the body. When this had become established, philosophical mythology stepped in to explain the relationship of the two!

The physical and vital, or "spiritual" agencies, are intimately associated in the organic creature. They do not neutralise each other, but, in some respects, reciprocally modify each other's development. The tendency of the physical agencies, in the absence of the vital, is to disintegrate the organic structure. In the living organism, the "spiritual," or vital, agency maintains the integrity of the system by re-placing, through the functional processes of nutrition, what the physical or atomic agencies have exhausted or removed.

Thus there is a perpetual alternation, and, as it were, balancing of forces between the physical and vital, or atomic and organic, agencies in every organic being; the one displacing atom by atom, and the other

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re-placing cell by cell. The body is always fleeting; the soul, the personal identity, ever coming. "The physical agencies ultimately triumph in reclaiming for the dust of the earth the wonderful being who once trod it under his stately step."—*Forster.*

But how immense the step between the non-living and the living atom! I believe it may be safely asserted that science is now as far as ever from demonstrating the causal agency which operates in developing the living atom from the non-living matter.

Thus plant-life is developed, that living vegetable life out of which is built the wondrous structure of the animal creation.* It has been concluded that the living personality, or soul, is composed of the concrete organism and a consubstantial "spiritual" agency as the co-efficient of the former.

But what is the agency which quickens into vitality the non-living atom, and how does it operate? We must answer that these are amongst the secret things which belong to the Omniscient. We are authorised to believe that "in Him we live, and move, and have our being," and that "in Him all things consist." This Divine Being sits above all things King, Eternal, Immortal, in Whose hands are the reins of power—the Ruler of all matter, living and non-living—abiding King for ever.

The suspension or præternatural application of the secondary or natural laws, in the phenomena recorded as miraculous, indicates the existence and authority of a paramount intelligence and power—a great First Cause, who is not the soul of the universe, but its Parent and Ruler.

The old philosophers, feeling that man was *adapted* to immortality, longed after a revelation that would remove doubts, and give to them an assurance of a hereafter of personal identity; they could only hope; and, perhaps, the Platonic speculation of the soul's immortality was more animating than the more philosophical psychology of Aristotle.

It is possible—indeed, probable—that the personal identity in resurrection puzzles our modern Christian, as it certainly puzzled the old philosopher, for the former seem to fear that if the continuity of existence be lost in death, there may be no personal perpetuity in the hereafter.

But surely it might be allowed that He who from the stones could have raised up children unto Abraham, could also re-produce in the future every dead soul in concrete personality; that He who from the beginning knew all the Psalmist's members when as yet there were none of them, could restore, or re-create, in their personal identity any separate entity.

My late father, in his work, "Biblical Psychology," remarks:—"Thus it is quite as much within the grasp of human reason to con-

* Professor Stokes, of Cambridge, considers that to work, by "adapting means to an end, and working according to established laws," is an ordinary mode of God's operation. Numerous experiments, carefully conducted by experienced scientists, prove conclusively that if germs are excluded, no life is found. Why should it be considered atheistical to believe that the Creator has acted mediately? It certainly requires a more robust faith to believe this than to believe Him to have acted immediately. But "is anything too hard for the Lord?"

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ceive that the Almighty and Omniscient can re-create, after the pattern of the actual type of the past, as originally to create from the ideal of his own conceptions. The biographer delineates, in some approximate degree, the character of the departed from the records or recollection of his thoughts and actions. The osteologist re-constructs from a simple bone the form and generic character of the extinct fauna of geologic periods. How much rather shall He, who originated all, and knows, and can do, all things, and in whose universal and everlasting mind the individual thoughts and actions of past generations are registered, reproduce everybody in his or her personal identity."

The death of the believer is absorbed in the resurrection life of Christ. To the Christian, death is no more death, for, as a final and hopeless state or condition, it is abolished. This is a living hope, because Jesus lives, the believer lives also; his personal identity exists in the Omniscience of the Searcher of hearts; by faith he *subsists upon* the things *hoped for*, and, in the act of dying, his faith is a bridge of union with Him who is the Resurrection and the Life, and who at His coming will bring with Him the "incorruptible and undefiled inheritance" at present "reserved in heaven."

Perish the mortal type—the dust!
The Archetype alone we trust;
And God-like shall to God-like rise,
When all the old creation dies.

Darlington.

REDEMPTION.

1. BEFORE Thy throne of grace, O, God,
Thy thankful children meet,
To celebrate Thy glorious name,
And worship at Thy feet.

2. Accept the incense of our hearts
For all that Thou hast done
To give us life, and light, and joy
In Thy beloved Son.

3. The grave that held Him for a time,
Could not retain its hold;
For He, the holy One, must rise
Thy graces to unfold.

4. And now the risen Lord to us
The Father's gifts conveys.
The fulness of the Godhead His,
And ours—the work of praise!

5. And whilst we join in grateful song
Before Thy gracious throne,
Fulfil in us Thy holy will,
And seal us for Thine own.

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6. The consciousness that we are Thine
Will fill our hearts with peace,
In bravely witnessing for Christ,
Till witness-bearing cease. THETA.

THE KINGDOM OF HEAVEN—WHAT IS IT?

THE answer we have to give to this question has often been stated in this Magazine; yet we crave the privilege of a re-statement. The need for doing so lately presented itself to us in a striking manner. In a contemporary monthly, the following deliverance caught our eye, and somewhat startled us, as we did not expect to have seen it there, or could have fancied it coming from the writer who penned it. Referring to the meaning of the phrase, "the kingdom of heaven," as it occurs in the Gospel of Matthew, the writer affirmed that "The phrase throughout this Gospel means *the Gospel dispensation.*" As if it were a self-evident truth, no attempt was made by the writer to support it. Possibly a number of his readers thought "it must be so," seeing that the definition was given with as much assurance as if it had been an axiom. We were simply astonished. The deliverance was so confident and so sweeping—"Throughout this Gospel." Not in some of its occurrences, but in all of them. Throughout the Gospel of Matthew, the phrase, "the kingdom of heaven," means the Gospel dispensation! Suppose we try this definition by substituting *the Gospel dispensation* for *the kingdom of heaven*, in some of its occurrences, thus: "Blessed are the poor in spirit, for theirs is the Gospel dispensation," "Blessed are they that are persecuted for righteousness sake, for theirs is the Gospel dispensation," "Verily I say unto you, that a rich man shall hardly enter into the Gospel dispensation." Surely we need not proceed further in showing the inaccuracy of the definition alluded to, so far as the term "throughout" is concerned?

We have, however, to crave the reader's attention to the following observations, in reply to the question which stands at the head of this article—*The kingdom of the heavens: what is it?*

The phrase, "The kingdom of heaven," or, more literally, "The kingdom of the heavens," occurs only in the Gospel of Matthew; but Mark and Luke, in parallel passages, use the phrase, "The kingdom of God," in the same sense; and Matthew himself uses both phrases synonymously. Thus: "Jesus saith unto His disciples, Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And, again, I say unto you, that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God" (Matt. xix. 23, 24). We submit, then, that the two phrases, *the kingdom of heaven* and *the kingdom of God*, mean the same thing—BUT WHAT IS THAT?

This question is so well treated in a work which lies before us,* that we prefer using the author's words.

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* "The Kingdom of the Heavens." By Francis John Hooper, B.A., Rector of Upton Warren, Worcestershire. London: Hodder & Stoughton.

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"'The kingdom of heaven,' 'the kingdom of God,' or 'of the Father,' 'the kingdom of Christ,' or 'of the Son,' are expressions used to denote the same thing. In the aggregate, they occur no less than 140 times in the New Testament. More especially are they met with in the teaching of our Lord, being found in the first three Gospels 107 times. There is scarcely a parable or discourse of His which is not devoted to the illustration of, or enforcement of, some point connected with 'the kingdom of heaven,' so that this kingdom may be said to have formed, directly or indirectly, the one topic of His teaching. Moreover, for its coming, He enjoined His disciples to be always watching, and day by day to be praying. And hence we must conclude that the one point which, in His view, surpassed all others in importance, was that His people should have correct views respecting His kingdom—wherein it consisted, when and where it would be set up, who would be subjects in it, and what the laws of it."

"Before proceeding to the elucidation [of our subject], a list of the principal erroneous significations which have been, and are, attributed to the phrase, 'the kingdom of heaven,' will appropriately be introduced."

"It has been said to denote sometimes Christ's kingdom of grace on the earth, and sometimes the kingdom of glory in heaven—the Church visible, whether Jewish or Christian—the Church of Christ only—the Church invisible—the rule of Christ by His Spirit, in the heart of each believer—the state of the Church, or of the Gospel, in the world—the Messiah's spiritual reign begun in the Church on earth, and completed in heaven—the Gospel, the Gospel dispensation—and the reign of God in the human soul."

"On the ordinary views, the phrase is found, on trial, not to admit of uniform interpretation, so that it becomes necessary to resolve it in different passages into a variety of shades or differences of meaning. . . Hence the significance of the phrase becomes as shifting and unreliable as the sand on the sea-shore. Now if, on the other hand, it be found that, when the phrase is taken in the sense that we contend for, every passage in which it occurs will admit of its being used in that sense, the *à priori* presumption thence arising that this is the true sense, must be allowed to be very strong.

"*The validity of our argument* will be found to depend mainly on these *two fundamental principles* of interpretation:—(1) That the true meaning of an expression, more especially of a technical designation, may be best gathered from the sense in which there is reason to believe that it was understood by those to whom it was immediately addressed; (2) that the views on the subject which were current at that particular epoch, and to which a general sanction was given by Christ and His apostles, must be taken to have been recognised by them as being well founded, in so far as they did not correct errors in respect of them."

Archbishop Whately says (*Kingdom of Christ*, p. 13): "There is a maxim, relative to the right interpretation of any passage of Scripture, so obvious when stated that it seems strange it should be so often overlooked—viz., to consider *in what sense the words were understood by the generality of the persons they were addressed to;* and to keep in mind that the *presumption* is in favour of that, as the true sense, unless reasons to the contrary shall appear." . . . . "The point we have to

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consider, if we would understand aright what it is that God did design to reveal, is the sense (as far as we can ascertain it) which the very hearers of Christ and His apostles did actually attach to their words. 'The sense which Jesus and His apostles meant to convey must have been that—whatever it was—in which they knew that their hearers understood them.'"

"The latter principle, besides commending itself by its reasonableness, and by its being the only rule available, is, in this instance, virtually involved in the former. For the sense in which the hearers of Christ and His apostles understood them to speak must have been in accordance with the views which prevailed in that age and country" (pp. 2-4).

"Well, then, when we read, for instance, that in those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent, for the kingdom of heaven is at hand" (Matt. iii. 1, 2), what did John mean, and what would his hearers understand him to mean by the expression, *the kingdom of heaven?*"

Mr. Hooper, remarking on John's proclamation, calls attention to the fact that the phrase in question "is introduced, not as a novel designation, but without a word of explanation, as one in common use and well known to everybody; and the sequel shows that it was received by all classes of the people as needing no explanation. Surely, then, we may find a sufficient clue in the history of the time to guide us to the sense in which John and his hearers used the phrase. But first we must observe that it is clearly impossible that they could have understood it in any of the senses which it is now usual to attribute to it, such as 'The Church,' 'The state of grace on earth,' 'The Gospel Dispensation,' &c. On the other hand, the history of the Jews leaves no room for doubt that John and his hearers must have understood by the phrase that long expected kingdom of the Messiah which was announced at the birth of Jesus, and which was otherwise designated as 'the kingdom' or 'throne of David.' But, if so, they must have anticipated a kingdom the same for substance as the ordinary kingdoms of the world. And if John meant, and his hearers understood him, to mean such a kingdom, we cannot be justified in giving a totally different signification to his words."

"Further, we should observe that there is not the smallest indication in the passage of a figurative or spiritual use of the words. And this being the case, the most unquestionable canon of interpretation requires us to take them in their ordinary literal sense."

"Alford remarks (*Greek Testament in loco*): 'It has been observed by recent critics that, wherever the term *kingdom of the heavens* (or its equivalent) is used in the New Testament, it signifies not *the Church*, nor the Christian religion, but strictly *the kingdom of the Messiah which is to be revealed hereafter*.'"

So far, then, is the phrase, "the kingdom of heaven," from meaning, throughout the Gospel of Matthew, "*the Gospel dispensation*," its uniform meaning throughout that Gospel, like its equivalents, "kingdom of God," "kingdom of Christ," &c., throughout the New Testament is, that glorious kingdom to be established under the whole heavens, when Messiah reigns in glory and majesty on the throne of His father David.

W. LAING.

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A FRIENDLY LETTER ADDRESSED TO THE JEWS.

MY DEAR FRIEND,—I feel that a great honour has been conferred upon me in being permitted to write to you, as one of Jehovah's ancient people, "who are Israelites, whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Like yourself, I am waiting for the coming of the true Messiah, of whom "Moses in the law and the prophets did write," "a light to lighten the Gentiles, and the glory of Thy people Israel." An ancient Jewish saying has it, that "patience and silence in strife are the sign of a noble mind," therefore, I pray you show your true nobility by hearing me patiently.

Going one day to your synagogue, I found the door was locked, the Rabbi only had the proper key, and he was away. What a picture, I thought, of your own Hebrew Scriptures: How many a *lock* one finds in reading them that can only be opened by one key, now laid upon the shoulder of Him who is of the royal house of David, "He that openeth and no man shutteth, and shutteth and no man openeth." Let me briefly arrange these locks under the heads of Prophet, Priest, and King, and then point you to the *key*.

1st. Lock.—*Prophet.* "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, *like unto me*," said Moses (Deut. xviii. 15). Now, not one of your Jewish prophets was a *lawgiver*, till the time of Christ, when your nation was daily expecting "the wise and perfect Prophet," who should bring back the lost Urim and Thummim, reprove the times, and appease the wrath of God; but if Christ was not your true Messiah, *where then is He?* Have you a key to fit that lock?

2nd Lock.—*Priest.* A gentleman travelling with a Jew, in the evening proposed prayer. His friend assented, on condition that he should not introduce the name of Jesus. He agreed, but before rising from his knees, he turned and inquired, "Where are your High Priest and sacrifice? I have mine." The Jew, agitated, was obliged to confess that he had none. The same feeling is affectingly shown in the following, for the use of pious women:—"O, God of the whole world, we pray Thee receive our prayer. We have no advocate, no temple, no priest that can pray for us." (see Hosea iii. 4) The Old Testament Scriptures strongly impress us with the conviction that they are not a finished revelation. Why were all those sacrifices ordained? Saith not Jehovah Himself, "I delight not in the blood of bullocks, or of lambs, or of he-goats"? (Isaiah i. 11.) Can you fit that lock with a proper key?

3rd Lock.—*King.* "How beautiful," says the Jerusalem Targum, "is the King Messiah, who springs from the house of Judah!" Not only Moses, David, and the prophets, but your whole Jewish literature, from the date of Daniel to the age of Christ, strove to sustain and rouse your nation, by the promise of the advent of a great national Deliverer—the Messiah, the Anointed of God. From your Jewish Scriptures alone, I should gather the idea of an apparently contradictory personage pictured in one page as triumphing, and in another as lowly and suffering, a servant, and yet a King. Your Rabbis tried to solve this difficulty by maintaining that there would be *two* Messiahs—one, the son

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of Joseph, who should suffer and die, and the other the son of David, who should live and reign. Surely, then, one at least of them *must* have appeared. David has long ago "been gathered to his fathers, and seen corruption;" then where is He who was to reign "for ever, and of whose kingdom there was to be no end?" Now, as I said before, there is only One who has the proper key to fit these locks; He who combines in Himself the offices of Prophet, Priest, and King. Let us try His key.

1st Key.—*Prophet.* Christ is the only Jewish Prophet who has been, like Moses, the founder of a new law. "And *the Word* was made flesh, and did tabernacle among us, and we beheld His glory," so that even His adversaries were compelled to own that a great Prophet is risen up amongst us, and "that God hath visited His people." The Name, "Word of God," was one by which the Messiah was widely known in the days of the Baptist, and is frequently used in the Targum of Onkelos, a disciple of Gamaliel, and even in the book of Enoch, dating long before Christ.

2nd Key.—*Priest.* "This man, because He continueth ever, hath an unchangeable Priesthood." "He *ever liveth* to make intercession for us." "It is impossible that the blood of bulls and goats should take away sins." These sacrifices were only ordained as shadows and types of Him who was to come, and of whom alone it could be said, "Behold the Lamb of God, which taketh away the sin of the world." Yet Christianity is not a *new* religion, but the completion, the complement of the old. The *law* is for ever sacred. Christ Himself says, "I came not to destroy the law, but to fulfil." Those rites and ceremonies, therefore, of the old Jewish ritual, were but as the scaffolding to a building which, when the latter is complete, may be taken down.

3rd Key.—*King.* "I saw and bare record that this is the *Son of God.*" Your Jewish writings had for generations applied this title to the expected Messiah, and thus it was His formal proclamation by the appointed herald. Jesus at once assumed the highest kingly authority, working miracles in proof of it, behaving in the Temple as in His Father's house, discoursing with Nicodemus as the Messiah, and taking to Himself the title of "Son of Man," universally accepted from the book of Daniel as the symbol of Messianic rank. We believe not in *two* Messiahs, but in two advents of the same, who came the first time in "great humility," to suffer and to die, but the second time "will come in glorious majesty to judge both the quick and the dead." A little Jewish lad once went to a meeting in which he heard explained Isaiah liii., and was convinced of two things; first, that salvation is by grace, and secondly, that Jesus Christ is the Messiah. Coming home, at dinner, he suddenly said, "I have found the Messiah," and bringing out a Hebrew Bible, repeated what he had heard. The seed he sowed that day was the means of the conversion of the whole family to Christ. That lad, in the time of his anxiety about sin, went to the Rabbi, and was told to repent, but no comfort came. One day he saw on the back of a book, "Emmanuel, God with us." "Oh," he said, "if that were only true! if God were in man's form, how blessed!" He lived to know that it was true, and is now one of the most gifted ministers of the Gospel (Rev. Adolph Saphir).

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In conclusion, I press most earnestly upon you, the study of the New Testament as the best commentary on the Old. In the short space of a letter, I could only throw out a few hints, prompted by love alone; for, "brethren, my heart's desire and prayer to God for Israel is, that they might be saved." It would be a high gratification to me, could I, by any means, repay even a small part of the debt we owe your race as the keepers of the sacred oracles of God. "Beautiful for situation, the joy of the whole earth, is Mount Zion, the city of the great King." It was so in the past, and I believe there are still greater glories reserved for her in the future, WHEN your nation shall "look on ME whom they have pierced." (Zech. xii. 10) I beseech you, therefore, ye sons of Abraham, Isaac, and Jacob, be not as Esau, who despised his birthright. Cast not away your glorious privileges. Unbelief alone, will exclude you from your share in your rightful heritage. Pray then, for "the Spirit of grace and of supplication." You will then see that Jesus alone can satisfy the irrepressible longing of the heart, yearning for peace, immortality, and communion with God. "I want something for my soul, some support in death which my former religion does not give," was the reason given by one for becoming a Christian. "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God." Believe me, your faithful friend,

V. M. S.

CORRESPONDENCE.

APOCALYPTIC INTERPRETATION.*

DEAR SIR,—It has been said that most of the physicians of Harvey's day who were above forty years of age rejected his doctrine of the circulation of the blood, and some of the veterans in the profession even disdained to examine fairly into it. Hence it is not surprising that your correspondent Mr. Wale —I presume a Nonconformist Brother—with his "Twenty-five years of Literary and Ministerial Life," in the recollection of which he indulges, should so incontinently denounce as "the most vicious and misleading he has ever met," the principle of Apocalyptic Interpretation, advocated in my recent volume; albeit I gather that when he wrote his letter he had read only the fragment of the Preface which you were pleased to lay before your readers.

Generally, the attachment of a Writer's name to his criticisms, renders them calm and temperate in their tone. It has not been so, I lament to say, in the present instance. Still, notwithstanding the exception, and that through God's mercy I can own to twice the length of our Brother's experience, I desire to meet his remarks with all patient consideration, and to profit by them as I may be able.

We are neither of us, I trust, too old to learn, and even to unlearn, when we have made mistakes; whilst as fellow members of

* "Apocalyptic Interpretation," by Rev. James Kelly, M.A. Price 2s. London: Elliot Stock, 62, Paternoster Row, E.C.

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our Great Head, we ought to be ready graciously to impart and receive the benefit at each other's hands. For, the wisest of us only know in part. Hoping, then, that this spirit may at length prevail on the occasion, I proceed, with your leave, to briefly reply to our Brother's remarks:

I. As to the era to which "the Seven Churches" belong, I reproduce the precise sentiments by way of argument, of which, at least for the present, he has proved so intolerant. Perhaps on re-perusal, with my correction of his manifestly hasty judgment, they will gain on his attention. At all events it may be well for your readers in general to look at the matter afresh.

"Be it observed, further, in regard to the Book of the Apocalypse, that after the introductory vision seen by John, of the Stars and the Candlesticks, with the Son of Man walking in their midst, these symbols respectively of the Seven Churches and their Angels, seem to have been dissolved from before the Seer; as in the scene of the Transfiguration, Moses and Elias disappeared, so that when the disconcerted disciples lifted up their eyes, 'they saw no man save Jesus only' (Matt. xvii. 8).

"How, then, does the Lord proceed to speak of these symbols and their import? With a discrimination, surely, to be reverently noticed. For, we find the definite article used in the designation of the former, and omitted in the latter. '*The* seven stars are Angels of the Seven Churches, and *the* Seven Candlesticks are Seven Churches.' The implication is at once suggested that both Angels and Churches had not, at that precise time, the actual existence contemplated in the vision, but pointed onwards to the future. The mode of expression is exactly that which obtains in Joseph's interpretation of Pharaoh's dream: 'The seven good kine are seven years, and the seven good ears are seven years (Gen. xli. 26). Here, also, the article is similarly used and omitted (and it is the same in the Septuagint), specifying the emblems which Pharaoh saw, '*the* seven good kine,' *the* seven good ears'; but leaving their signified period *indefinite* to suit the future, '*are seven years*,' '*are seven years*;' and so it follows, v. 29, '*Behold there come* seven years of great plenty throughout all the land of Egypt.'

"With this clear precedent for such construction, what forbids it to take our Lord's words, 'The Seven Candlesticks are Seven Churches,' as equivalent to His saying, '*There come Seven Churches?*' On the other hand, if these Churches existed, *as contemplated*, is it not incongruous to suppose that they would be indefinitely denominated without the article '*Seven Churches?*' Nor is there anything really to embarrass in the view that visions seen and recorded eighteen hundred years ago should be addressed to Churches still in the womb of the Future. For, be it remembered, that by Elijah the prophet (and how early in his ministry we know not) a letter of denunciation was indited to Jehoram, king of Judah, which letter nevertheless reached not its destination, i.e., was not delivered to the degenerate monarch, till some seven years after the Prophet's ascension, when the impiety denounced became ripe for judgment (2 Chr. xxi. 12-15). What forbids then the supposition that this letter, while specially designed for a particular crisis, was circulated—even

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from the time when it was written—among the schools of the prophets and the faithful people of the land, to whose care it was confided, and through them passed into the hands of Jehoram?

"This is certainly a somewhat analogous case to the divine Seer (John) addressing to future churches (i.e., gatherings of Jews) in Asia Minor, these letters—the burden of the Apocalypse; while yet *in transitu*, we, the Church of this dispensation, as their depositaries, blessedly possess them for our admonition and enlightenment."

Now be it remarked:—the little element of argument in the foregoing, suggestive of the futurity of the Seven Churches, is taken from the fact of their being designated *without the article*, in contrast with their symbols "*The* Seven Candlesticks." Nor does our Brother dispute that this contrast obtains in the original Greek. He does not even assign to it another significance than I have done. It suffices him here merely to quote the view thus commended to my readers with the exclamation, "This is 'Futurism' with a vengeance."

But—singular to say—whilst dismissing after this manner my measure of *argument* as to the indefiniteness of "The Seven Churches"—the real point of consideration—he occupies himself with the mere auxiliary *illustration* I adduced from the similar indefiniteness of terms employed in Joseph's interpretation of Pharaoh's dream (Gen. xli. 26-27); and the vanity—indeed silliness, of this illustration—is what our Brother addresses himself to expose.

Let us see how the exposure tells:

Joseph's words are, "The seven good kine are seven years; and the seven good ears are seven years. And the seven thin and ill-favoured kine that came up after them are seven years; and the seven empty ears, blasted with the east wind, shall be seven years of famine."

Here the periods of seven years are indefinite, without the article, because they were not extant but yet to come, and our Brother clearly admits this as follows:

"Pharaoh had mentioned Seven good kine, &c., as seen by him in his dream; and Joseph's reference to them in his interpretation of the dream, compelled (if he would talk grammatically) the introduction of the definite article. If on the other hand he had introduced the definite article before the words seven years, which he had too much good sense to do [rather be it suggested which he was guided by inspiration not to do] he would have put Pharaoh in a fog. For Pharaoh had not seen, dreamt, nor thought of Seven years in his dream. And if Joseph had said 'the Seven good kine are *the* Seven years,' the king would probably have interrupted him by the question, 'What do you mean by *the* seven years? I have made no reference to seven years,' and he would probably have thought that Joseph was dreaming."

NOW EVEN SO—and I entirely accept the admission implied by the case our brother puts—though perhaps not too reverently—that had there been associated in Pharaoh's mind when he dreamt or when his dream was being interpreted by Joseph, any notable Seven years in the history of his kingdom, or which were then running their course, Joseph's words, *if*

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referring to such period, must needs have been "*the* Seven years." But applying this admission to the Apocalyptic Seven Churches, does it not obviously follow that had they been extant and in John's thoughts in association with his vision of "the Seven Candlesticks," the Lord's revealing words had been in like manner (with the article) "The Seven Candlesticks are *the* Seven Churches?" But the case being otherwise, i.e., the Churches being, as I contend, in *embryo*, or in the womb of the future, the words would be *even as they are*, "*The Seven Candlesticks are Seven Churches*" (without the article).

Thus Mr. Wale, if he will only apply to the explanation of the Apocalyptic vision, his own reasoning anent the interpretation of Pharaoh's dream, will discern that like the rower, while looking in one direction, he has been pulling in the opposite, even in accordance with the exegesis he defames. I can imagine nothing more conclusive in the way of evidence. He has been hoisted, as the saying is, by his own petard; and I trust that with his discernment at length awakened, he will see this, and ingenuously acknowledge it.

Perhaps before I leave this question about "the Seven Churches," it may be well to observe that the word Εκκλησια (rendered Church) has a latitude of significance, and is not to be confined to an assembly or gathering of believers under the present dispensation, in which Jew and Gentile constitute "One body in Christ." For example, the word is applied to Israel, "the Church in the wilderness" (Acts vii. 38); and even to the tumultuous assembly of heathen in Ephesus which the Town Clerk could scarcely appease (Acts xix. 32, 39, 41).

Hence the Apocalyptic "Seven Churches" may be composed—as I think the allusion to their circumstances in the respective Epistles to them indicate—of an election of Jewish believers, called forth from the Nation after the rapture of "*the Church*" of this dispensation, to witness amidst the then ensuing Anti-Christian Apostacy to the imminent return of their once rejected Messiah.

Nor are those circumstantial allusions in the Epistles to the Seven Churches to be overlooked as one chief evidence of their Futurity. Take for example, the Epistle to the Church of Philadelphia: "Behold, I will make them of the synagogue of Satan, *which say they are Jews, and are not, but do lie;* behold, I will make them to come and worship before thy feet, and to know that I have loved thee" (Rev. iii. 9). How is this implied condition of being Jews—*genuine* Jews, as I understand it—(see John viii. 39-47), reconcilable with the simple confession of faith that characterises the Church of God now, composed of Jew and Gentile? Is not this, at least, a *hint* at another sort of gathering of disciples than the present?

See also the details referred to in connexion with the Church of Thyatira. What have we to correspond herewith in Ecclesiastical history? On the contrary, Was not the genuineness of the Apocalypse in the second century denied by the Alogi, a heretical sect whose locality was Thyatira, because there was no Christian Church in Thyatira. "*How could he* (John) *write to a Church which was not in existence?*" Such was their allegation, according to Epiphanius. Again, Is it not an admitted fact that in the year of our Lord, 61, which must have been only a few

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years after Paul wrote his Epistle to the Colossians wherein he alludes to the Church at Laodicea, the latter city, with its neighbouring cities, was destroyed by an earthquake? And surely the short interval which elapsed till the Apocalypse was written, can scarcely have admitted of the city's being rebuilt and re-peopled, to give the materials for another Church?

Let our Brother Mr. Wale, digest these and similar items of history which might be cited, and favour us with his solution of them on the common theory of Apocalyptic Interpretation which I suppose he adopts. I, for one, shall be glad to read his communication with all dutiful interest. But meanwhile let him graciously bear with the inquisitiveness of Students of the Word who are not satisfied to abide by the mere traditions of men however venerable.

It is no humility of faith to shut our eye of Reason in order to enjoy the lens of Revelation.

II. I now turn to Mr. Wale's very inaccurate remarks on the meaning of Rev. i. 10, and I take in their order the subject and predicate of the proposition.

(1). εγενόμην εν πνεύματι literally 'I was, or became, in spirit (not in *the* Spirit, or in Spirit, with a capital) but *in spirit* in contrast with the body or flesh, in regard to which he was absent. Just as Paul writes once and again in relation to two of the Churches in his day: "I verily as *absent in body*, but *present in spirit* have judged already" (1 Cor. v. 3); "Though I be *absent in the flesh, yet am I with you in the spirit*, joying and beholding your order," &c. (Col. ii. 5). Of course both Apostles were in spirit, one in the distant *place*, the other in the distant *time* by the Spirit, the Holy Ghost. To this I demur not, my interpretation rather implies it.

(2). But now as to the actual *time* in which John was—the predicate clause of the verse — ἐν Κυριακῇ ημεοα. What does it mean? I say "the Lord's Day," or "the Day of the Lord," the possessive adjective being used in the former expression, the two substantives in the latter, as in the Old Testament, and in Paul's Epistles, especially his second Epistle to the Thessalonians (2 Thes. ii. 2) where "the Day of the Lord," (the amended text) is associated with the outpouring of judgments on the ungodly. The variation is only that which occurs in the Gospels between "the day when the Son of Man is revealed," (literally *Apocalypsed*) and "*His* Day" (Luke xvii. 24, compared with v. 30), the possessive pronoun being here employed like the possessive adjective Κύριακῇ ἡμέρα; and if by the former variation the one substantial meaning is not affected, why should it be by the latter?

But still there is *a* difference between the import of Κυριακῇ ἡμερα and ἡμερα του Κυριου, and I put it to the Greek scholar whether it consists not in this, that the former expression, according to the law of the possessive adjective, makes the day *in some sense* to have already come; whereas the latter expression is indefinite.

At all events this supposition harmonises with the fact; for in *vision*, the scene of the "*Day of the Lord*," lay stretched out before John when he was in that day '*in spirit*." And it is remarkable that in the only other place where the adjective form of the word 'Lord' is used, there is the same correspondence of fact with theory. I refer to 1 Cor. xi. 20. Here 'the Lord's Supper" is expressed by Κυριακον

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δειπνον not δειπνον του Κυριου; and in regard to this ordinance, let us remember that not only was the Lord *present* at its institution, but at its observance, our still realising His *presence* as the Head of His Church, "*discerning* (i.e., *distinguishing*) *the Lord's body*," belongs to the right participation of it.

Nor is this all. In 1 Cor. iv. 3, the expression "Man's day," though our English Version has "Man's judgment" (our translators putting the thing for the time of it), is ἀνθρωπινη ημερα, the adjective form of the word *man* being used, and thus this whole dispensation is *Man's* day of judgment. Surely, then, the antithetical phrase Κυριακη ημερα ought to be taken to mean the Lord's Day of Judgment?

Again, it is an entire assumption of Mr. Wale that η Κυριακη ήμερα means our Sunday "consecrated to the Lord as a memorial of His resurrection." The term for this is always "The first day of the week" (See Matt. xxviii. 1; Mark xvi. 2, 9; Luke xxiv. 1; John xx. 1, 19; Acts xx. 7; 1 Cor. xvi. 2).

It is true that the common use of the term "Lord's Day" for Sunday is very prevalent, and for this use the authority is pleaded of one or two of the Fathers at the close of the second century. But when we bear in mind how soon corruption of the simple truth arose in this quarter, we ought to beware of placing any dependence on it.

The misnomer may possibly be further accounted for by the fact that amongst the heathen, the first day of the week, which they dedicated to the Sun, was commonly entitled *Dies Dominica*, the exact equivalent in Latin to ήμερα Κυριακη; and this might combine with oversight of the true scriptural import of the term, to lead the early Christians to identify it with the first day of the week, their special day of worship, on which *their* Lord—"the Sun of Righteousness"—rose from the dead.

Another misconception of Mr. Wale is that I interpret "the Day of the Lord in which John was in spirit," to mean the future Millennial age, whereas I have distinctly defined it as the interval between the rapture of the saints of this dispensation and the Lord's descent with them to the earth—though here it *may* be that I ought to include as belonging to that day what shall be transacted until He establishes His kingdom.

Lastly, our Brother's assertion that the dative case, as in the words εν τη κυριακη ημερᾳ, is not used in 1 Cor. i. 8, is plainly an inadvertence. For the preposition in the latter verse εν, is (and necessarily) followed by the dative; the genitive that occurs coming after the dative—a noun—being also a noun and governed by it.

I wind up this letter with a memorable sentence of St. Augustine, worthy of remembrance by us all in our propounding our views of truth, and I address it to Mr. Wale and all the readers of the RAINBOW.

"Correct not my writings out of your own opinion or out of contention; but from the reading of the Divine Word. Or should you lay hold of anything in them that is true, in being so it is not mine, but by the understanding and the love of it, let it be both yours and mine. Should you however detect anything that is false; in the error it may have been mine; but henceforth by guarding against it, let it be neither mine nor yours." Yours in the Lord Jesus, JAMES KELLY.

St. George's, Liverpool.
June 21, 1884.

THE TREE OF LIFE.

DEAR SIR,—"As Adam in the garden of Eden was neither self-

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existent nor self-supporting, but needed the tree of Life for continuance in being, so we, the redeemed, the reconciled, the children of God by faith in Jesus Christ, need Him continually. Because I live, ye live."—From *Three Letters on the Lord's Supper and on Priesthood*, issuing from the Evangelical Anglican Press.

But would it not, Mr. Editor, be more in accordance with the narrative in Genesis to say that, so far from Adam deriving his continued existence in Paradise from eating of the tree of Life, it was, on the contrary, his neglect of this privilege which paved the way to his indulgence in inferior delights? And is not his conduct in this respect still illustrative of the tendency and liability of the whole human race to lose the great salvation simply by the process of neglecting to take and eat freely of the wondrous fruit? "Ye will not come unto Me, that ye might have Life."

With the exception of one specified tree, Adam had full permission to rejoice in all the rest. Among these was the tree of Life, whose property, we learn from the twenty-second verse, was to confer immortality. May we not reasonably conclude that the discovery of its superlative virtues, had Adam made trial of it, would have utterly quenched his desire for the forbidden thing? and not only quenched his desire, but have presented a moral barrier to the entrance of the serpent?

Then surely, also, the writer of the *Three Letters* aforesaid must be wrong in representing Adam's *Nephesh Chayah* as requiring the sustaining power of the tree of Life, any more than the *Nephesh Chayah* of all the other animals. Will the Editor kindly say whether he thinks the case is fairly stated? J. W.

[Our worthy correspondent's criticism requires no editorial indorsement. He is a strong and clear-headed man, and, as usual, puts the matter clearly. At the same time, it is understood that in the case of correspondence we take no side.—ED.]

BIBLICAL ASTRONOMY.

DEAR SIR,—I am *so* thankful to you for again calling attention to this important subject. Oh, I *do* hope that ere long our astronomy, like our theology, will be brought into harmony with the Word of God. They have both for a long time been at variance with the Holy Scriptures, the *only* light we can possibly have on these subjects. You have helped greatly, during many years, to redeem theology from captivity, and as a glorious result of your labours many are now rejoicing in the light and liberty of apostolic doctrine. You have not laboured in vain. The thing is impossible in God's service, although for a time, as you well know, it requires self-denial and patience. But now for astronomy! We want to have the *truth* about this earth and these heavens. Tell us, I beseech you! Hundreds who are simply amazed at the notions of the astronomist will make haste to support you.

Sincerely yours,
AMY DARIELL.

INCREASED CIRCULATION.

DEAR SIR,—The fact that the great life doctrine is receiving attention now among religious thinkers everywhere should cause a great increase in the circulation of the RAINBOW. Directly or indirectly it is the chief agent in this blessed theological reformation. It should now, therefore, have a greatly enlarged constituency, both as a re-

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cognition of its invaluable services, and as a sure way of diffusing truth. If each reader would send a copy or two to his friends, they would readily see its value, and order it for themselves. The true place of the RAINBOW is at the head of the theological press of England.

Gratefully yours,
TRUTH LOVER.

THE SUBLIME TESTIMONY.

DEAR SIR,—It appears to me all important that the life or death alternative of the testimony should be kept steadily in view, without the introduction of subordinate ecclesiastical matters. Men who see that the "immortality of the soul" is a Pagan fiction, and that eternal life is purely the gift of God in Jesus Christ, should quietly but firmly maintain their testimony, without leaving the Churches with which they are connected. Loyalty to apostolic doctrine, backed by a holy life, must tell powerfully upon the congregations with which such witnesses are connected. Let us not weaken our work by needless divisions. Yours truly,

J. J.

LITERATURE.

Genesis; With a Talmudical Commentary. By PAUL ISAAC HERSHON, Author of "A Talmudic Miscellany," "Treasures of the Talmud," &c. London: Samuel Bagster and Sons.

ONLY by vast reading, diligent search, patience with insane dogmas, and great toil in writing, could Mr. Hershon have produced this book. And it is perfectly clear to us that, but for an earnest desire to open the eyes of his Jewish brethren to the absurdities of this mock Bible, the Talmud, by which they are held in bondage, he would not have undertaken such immense, and almost hopeless labour. Deeply grateful for the happy deliverance he has experienced from the tyranny of nonsensical ceremonies and laws of rabbinical invention, he wishes to set before his countrymen the way of freedom. We often have in England days of cloud and fog, in which the sun is longed for as an old friend who has forgotten to visit us; yet for all that, the climate of England is wonderfully favourable to the growth of liberty. That noble tree flourishes here as a tropical evergreen. We are a sturdy people, and refuse to be hoodwinked by the wily smiles of priestcraft. "His Eminence," of Westminster, says that we are an "imperial race," and that if "Holy Church" could only conquer us, we would be the brightest jewel in her crown. Undoubtedly. He is quite right. But then we do not mean to put our necks under the yoke of Rome, nor to drink from the poisoned cup of the sorceress; and as for the "jewel," so eagerly coveted, we mean to keep it free from all priestly coverings, that it may shine in the light of the Sun of Righteousness, our true and glorious Lord.

We have sometimes wondered that Jews, domiciled or born in England, have not caught our national scorn of priestcraft, and thrown off "orthodox" Judaism, which is a mountain of rubbish, exceeding in absurdity, although not equalling in horror, "orthodox" Christianity. Here and there, individual Jews have rebelled against

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the usurped mastership over conscience; and some of them have, like Mr. Hershon, found their way into the happy liberty to which their Messiah pointed, when He said, "The servant abideth not in the house for ever, but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed" (John viii. 35, 36). But there are others who, though they have come out of one house of bondage, have only come into another. Rationalism is a poor asylum for any intelligent being, even if we can allow the exercise of intelligence to a man who has allowed himself to drift into the irrational region of rationalism.

If you could but convince the Jew, whether orthodox or rationalistic, that the Talmud is utterly destitute of Divine authority, a great point would be gained in the controversy of truth with error; and no doubt this is the goal of Mr. Hershon's unwearied labours—labours which the Christian friends of the ancient family should recognise by earnest efforts to circulate the work among those whom we love for the fathers' sakes.

We intended to extract some passages from this goodly volume, but find that we should not thereby be able to give any idea of its wonderful contents. The volume contains an "Introductory Essay on the Talmud," by Canon Spence; an "Introduction," by the translator, M. Wolkenberg; an admirably arranged "Index," and more than 550 pages of letter-press, large octavo. If Christian teachers generally knew the character of these wild perversions of Scripture, and utter aberrations of common sense, they would pity the Jews with deeper sympathy, and try more zealously to deliver them from the vain traditions which bind them hand and foot, as did the grave-clothes of Lazarus when the Lord called him from the dead.

The Eschatology of the Future. By L. C. Baker, Author of "The Mystery of Creation and of Man." A Reprint from its pages. Philadelphia: J. B. Lippincott & Co.

We have not seen the book to which this is an "Appendix," and are therefore unable to describe its teaching; but, as far as we can gather, "the new scheme of eschatology," which the author suggests as a vast improvement on the horrors of the creeds, and which unquestionably it is, still comes far short of the sublime simplicity of the Scripture. There the wages of sin is *death*. But even good and wise men, like Mr. Baker, seem to hesitate about breaking off quite from the creeds. There is a lingering superstition—it is nothing else—that something must be allowed in the torment direction. Universalism is rejected *in words*, but it is substantially the idea which struggles to get to the surface, in all these books. We want no new system of eschatology. The old is better. If all men are immortal by nature, all will be saved, for unending pain is the fiercest falsehood ever invented by cruel paganism; but if in Christ only is the life of the future—which the Scripture says repeatedly—then all who are not in Him will die, and be as if they had not been. This is the doctrine of Scripture, and it is worthy of the wisdom of God, and the belief of men.

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MAGNETIC TREATMENT THE SAFEST AND MOST EFFECTUAL.

WHILE the scientific electrician has adapted Electric force to transmit the thoughts of men at lightning speed, and has been working wonders among the arts and manufactures of our time, the medical galvanist has been supposed to be doing, by Electricity, a manufacturing or repairing work in the human organism. This he cannot do. He can only supply, by art, the natural force or stimulus which will enable Nature herself to accomplish the work of restoration. In confirmation of this fact, medical men have become so acquainted with failure from galvanic treatment that they justly warn their patients against placing themselves in the hands of galvanists. The too powerful effect has often been such as to bring the remedy itself into undeserved contempt. We leave the reader to imagine how far the ill effects of galvanism are increased when in the hands of those deficient of the most elementary scientific attainments; or, when used by persons totally unacquainted with physiology, pathology, or medicine—their only qualification being that they know how to produce a shock by chemical Electricity. Considering that so little is known or really understood concerning the physiological effects of this agent, it is but justice to ourselves to seek the advice of those only who, by a long practical experience, can safely direct the use of so subtle an agent. *The Medical Times* says: "Medical agents will do much in the treatment of disease; but Magneto-Electricity will do more, and produce a more decided result, with permanent advantage from its application." Experience has led us to the conclusion that of the different forms of Electricity, the one termed "Magnetic" is the most effectual, because it possesses a penetrating and permeating action lacking in others. We do not therefore claim any new discovery, but we maintain that we have solved the great problem, viz., of combining efficiency with practical adaptability.

From Miss E. UPCHURCH, 92, Oakley Street, Chelsea, S.W.

May 1, 1884.

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Vol. XXI. No. 8.

THE

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EDITED BY WILLIAM LEASK, D.D.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

AUGUST, 1884.

NOTES BY THE EDITOR.

THE moral triad: "Soberly, righteously, godly" (Tit. ii. 12). The obligation of a man in all his relations: To *himself*, sobriety, temperance, self-control; to his *neighbour*, or society, righteousness, justice, honesty; to his *God*, piety, consecration, holy loyalty. "The grace of God" teaches these things. But it is of the utmost importance to observe that the union of the three is essential to the ideal of a complete Christian.

For example, a man may be strictly temperate in his habits, avoiding all excess of every kind, and thus discharging the duties he owes to himself, and yet be neither righteous nor godly. He may injure his neighbour by fraud, and live without God in the world, whilst he is a model of abstinence from all the physical vices.

A man may be righteous as well as sober, a man of strict integrity as well as temperance, dealing with others as he would be dealt with, and yet be utterly careless of the claims of God upon his service. The wine-cup may be an abomination in his sight, and to cheat his neighbour an act of self-degradation to which he would not stoop; but all this time he lives without Christian worship, without faith, without holiness, the blank, dark, meaningless life of a practical atheist. He receives the reward of his temperance in health, and of his social righteousness in a reputation for honesty. Whatever his relation to God's Church may be, he stands well with the members of Mammon's temple, and that, so far as the social world is concerned, is a very important matter.

And, to go just one step farther in this moral analysis, a man may be righteous without being either temperate or godly. A will not defraud B, with whom he is habitually coming in contact in mercantile transactions; but by high living and excessive indulgence in stimulants he is defrauding himself of health, physical energy, and mental clearness, and ere long if this sin against him-

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self is not forsaken, his sense of moral integrity will be blunted, all his ideas will become confused, character as well as health will forsake him, and the once prosperous citizen will become a drivelling sot, sinking into a dishonoured grave.

But now for the blessed synthesis! God's comprehensive wisdom embraces the lesser in the greater. "Godliness is profitable for *all things*." Let a man be godly, and he is sure to be both sober and righteous. Let him fear God, and he will regard man and do himself no harm. Begin with God in Christ, and the claims of society and self, the commercial world and home, will harmoniously adjust themselves to the higher law of being—namely, loyal obedience to Him in whom we have our being. Thus true Christianity—CHRIST'S religion—is the friend and guardian of all the interests of man—personal, domestic, social, civil, and eternal. It brings character, protection, honour, life everlasting. If men would *first* be Christ's—that is, begin on God's plan and continue therein, there would be no need for societies to promote the social and personal virtues. The grace of God has appeared, if men would but have it, to do all that is needed to make men noble beings, complete in Jesus Christ.

FACT against theory. The story in the ninth of John is from all points singularly interesting. The central fact is that Jesus gave sight to a man who was blind from his birth. The theory of the Pharisees is: "We know that this man is a sinner." This was their science—*we know*—but it was purely theoretical, and, therefore, not scientific. But the subject of this gracious miracle has science, too; and it is founded on fact, and, therefore, strictly scientific. "One thing, *I know*, that, whereas I was blind, now I see."

There is the indisputable fact. Make of it what you please. I cannot possibly be mistaken. Through weary years of total darkness I have groped my way, or been led by the hands of pitying friends; but now I see; and O! it is a marvellous change. I *see* the flowers and fruitful fields, and green slopes and mountains, and forests and lakes of this glorious land, and the splendid heavens, with sun, moon, and stars, the works of the God of Abraham stretching over it; and gentlemen, I cannot reason with learned men like you. Whether He is a sinner or no, I know not, but He has bestowed on me an immense gift—*I see!* And I must speak well of Him; yes, I will; be the consequences to myself what they may. "If this Man were not from God, he could do nothing!"

We may imagine such thoughts as these passing through the mind of this poor fellow as he stood before the grandees of the temple, previous to the sentence of excommunication which they passed upon him. There is an exceedingly beautiful thing in the sequel, in the interview with Jesus. The Lord said to him, "Dost

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thou believe in the Son of God?" He replied, "Who is he, Lord, that I may believe in Him?" Now mark the answer: "Thou hast both seen Him, and it is He that talketh with thee." *Seen Him?* The miracle recalled in two words! The man worships. Of course he does. It is one of the laws of redemption that we never see Jesus until He Himself opens our eyes. Then we worship with glad hearts, and gaze with admiration upon the wonders of revelation of which He is at once the sun, the centre and the circumference!

THE Epistle to the Ephesians requires no higher voucher for inspiration than its own priceless utterances. It says things about God which He *only* could know. It is a great brilliant out of the Divine casket, shedding its light downward upon the dead in sin, and upward showing them seated in the heavenlies in the risen Christ. And for this amazing contrast in the condition of the same persons it assigns a reason which, whilst it is absolutely sufficient as the source of any amount of good, is, at the same time, unspeakably delightful—namely, the great "love of God."

Let us quote: "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Loved when we were dead in sins, quickened together with Christ in His resurrection, raised up with Him, and made to sit with Him in Heaven. These are undoubtedly the words, and the thoughts they convey are supremely wonderful.

But here, as usual, the doctrine of Scripture is very unlike the doctrine of theology. Theology says: "We shall go to heaven when we die." Scripture says: "We are in heaven now, set down with Christ our life." The tribes of Israel went not into the holiest of all personally, but the high priest went once a year representatively, with the names of the tribes on his breast-plate; so Christ, in resurrection life, passed through the heavens, the antitypical vail, to appear in the presence of God for us. We, that is, all believers who are members of the body of Christ, are one with Him, seated in the heavenlies in Him. By the devices and wiles of Satan this divinely precious revelation has been perverted and shorn of its gracious power. The corrupt teaching is: "All souls are immortal, and the souls of the righteous at death do immediately pass into glory."

It is not difficult to see the object of the god of this world in thus pushing aside the true to make room for the false. He wants to keep Christ out of His own world, but knowing that true Christians love Him, he says: "You shall go to Him in heaven when you die;" and knowing that resurrection is a clearly marked and essential doctrine of redemption, he has suggested to the

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theological artists of the invisible the investiture of "saints in glory" with all conceivable splendour, for the obvious purpose of intimating that the resurrection, literally understood, is superfluous, if not impossible. And the policy of the dark schemer has succeeded to his satisfaction. "Disembodied souls in glory" is the talk of nine out of ten of the pulpits of Christendom, and the resurrection of them that sleep in Jesus is scarcely ever mentioned, in the sense in which apostles proclaimed it. The cunning of the Christ-hating serpent is marvellous! To retain possession of the world and to keep the Lord and His redeemed brethren for ever out of it, is the object of all these corruptions and deceitful handlings of the Word of God. Let us not be ignorant of Satan's devices!

READ John xi. 25, 26, thus: "I am the resurrection and the life; he that believeth in Me, though he die, yet shall he live; and whosoever liveth and believeth in Me shall never die." I understand the first clause to refer to those who are dead in Christ, who shall be raised at His coming; and the second to refer to those believers who shall be alive at the time, of whom it is said: "We shall not all sleep" (1 Cor. xv. 51). Here is the sublime revelation, which makes the Lord's words to Martha clear as a sunbeam: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. iv. 13-18).

AN ITALIAN TESTIMONY TO THE TRUE DOCTRINE OF IMMORTALITY.

THE doctrine of immortality only in Christ is making progress on the Continent of Europe, in spite of bitter opposition and persistent misrepresentation. In France it has more than once of late been the subject chosen for treatment by candidates for theological degrees, one such thesis being before me now as I write; and I am glad to have seen the announcement that, at the Conference of the Free Churches held in Paris in May, it was

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chosen as the subject to be considered at the Conference next year, under the presidency of M. Byse, of Brussels, the able translator into French of Mr. E. White's "Life in Christ," who himself has had to undergo a good deal of suffering for the sake of the truth.

The special purpose, however, of this article, is to introduce a new and valiant champion who has arisen in a very unexpected quarter, and who from among the Alpine valleys of Piedmont, sacred to all lovers of religious liberty as the abode of the persecuted Waldenses, has sent forth a book well fitted to make known among his countrymen the true doctrine of immortality.

On the Continent the opposition to the doctrine of conditional immortality has most frequently taken the form of objections on the alleged ground, that it is either based upon, or leads to, materialism. This has been the charge persistently brought against it in the recent controversy which arose upon the action of the Belgian synod with respect to the Brussels church of which M. Byse is pastor; a controversy which has not been confined to Belgium, but has had its echoes in England, in France, in Switzerland, and even in Italy. This Italian witness, whose name is Oscar Cocorda, has accordingly published his testimony in the shape of a defence of the doctrine against this particular charge; but while so defending it, he has taken care to clearly state the doctrine in detail, and the arguments by which it is sustained. In doing this, he has proved himself a powerful controversialist, and a writer and thinker of no mean order; for although a good deal of material existed ready to his hand in English and in French, of which he has freely availed himself, he has used it with discrimination and skill. A humble evangelist, hitherto almost unknown, he shows in this book a thorough grasp of the subject in all its bearings, and a wide acquaintance with recent controversy upon it, as well as with ancient and modern thought and scientific research; and, while exhibiting so much polemic skill, he also manifests the true Christian spirit. It may be added, that in consequence of his declaration of these opinions, his connection with the Society under which he had served as an evangelist, has been severed, although there is no hint of such a thing in the book.

I will now proceed to give a concise description of the book, which contains 300 pages, large 8vo., and bears the title: "Pro Immortalitate—L'Immortalità Condizionata ed il Materialismo."

The introduction shows that the doctrine of immortality only in Christ, apparently new, but really most ancient, has in recent years gained wide currency in Protestant countries, chiefly among peoples of Anglo-Saxon race; it describes the profound antagonism between this and the more commonly accepted doctrine of natural immortality; and sets forth the fundamental definitions and distinctions upon which the doctrine of conditional immortality is based.

The few pages of which Part I. of the book consists, are devoted

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to a statement of the accusation ; containing objections quoted from the writings of various opponents, English, Belgian, French, Swiss, and Italian ; including Messrs. Baldwin Brown, E. de Pressensé, E. de Laveleye, and Professor Torre, of Bologna. I do not give these here, as they will be sufficiently indicated by the answers.

Part II. is the main portion of the book, covering 250 pages, and is occupied with the defence, which is arranged in three divisions under the respective headings : I. History ; II. Science ; and III. Revelation.

I. At the beginning of the first, or historical, division, the author states that there are three historical points upon which the accusation of materialism is made to rest : the origin, the extension, and the actual condition of the doctrine. With respect to the origin, he says : "On one hand the Biblical origin and the antiquity of conditionalist doctrine are denied, and its origin is attributed to materialist philosophy. On the other hand, it is asserted that natural immortality was the belief of the Hebrews, of Christ, and of the apostles. On this double base the historical accusation is founded, and it is, therefore, needful for the defence to search out the origins of the two theories." He goes on to show that from the very beginning the hope of mankind for a life after death, was based upon the promise of a Redeemer, not on any supposed quality in human nature itself; that a like hope was cherished among the Hebrew people, both before and after the exile ; that in the time of Christ the Sadducees denied immortality altogether ; while the opinion of the opposing sect of the Pharisees is not now known, but the views of nearly all the later Rabbis are favourable to the doctrine of conditional immortality ; and he quotes from M. Renan the following sentence : "In the eyes of the Israelite the pretension to immortality is the height of folly. 'God alone endures.' Such has always been the foundation of semitic monotheistic theology." He then indicates the declarations of Christ, which make eternal life dependent upon union with Himself, and the testimony of the apostles, who develop and enforce the ideas of Christ, and that of the primitive Christians and the Fathers. He then gives an account of the origin of the theory of natural immortality, which he traces to the non-semitic races, who lost faith in God, and substituted for it confidence in the creature, the essence of paganism. While the primitive faith regarded man as a finite, dependent, mortal being, paganism pronounced him infinite, independent, immortal. While the primitive believers waited with patience for the fulfilment of the Divine promises, the pagans, in their carnal impatience, were determined to anticipate the appointed time. And this illegitimate anticipation, instead of leading them to eternal life, precipitated them into the abyss of death. He then indicates the course of these ideas in their development among eastern and western nations, producing such false Messiahs as Hercules, Krishna, Buddha ; and elsewhere

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giving rise to metaphysical dualism and metempsychosis. He proceeds to show that these ideas were introduced into the Christian Church through the influence of Platonism and the Eclectic Schools; and concludes that the study of the origins of the two systems is favourable to the doctrine of conditional immortality; which, having arisen from the primitive source, is much less chargeable with materialism than the other, which sprang out of paganism.

Taking up the second historical ground of objection, which relates to the diffusion and influence of the doctrine in the world, the author replies to the assertion of the universal acceptance of the theory of native immortality, showing that it has never been, nor is it now, the belief of an immense majority of the human race, whose ideas as to the destiny of man may be classed under three heads—metempsychosis, pantheistic absorption, and universal destruction. He shows, further, that the agreement of Christendom has neither been spiritual nor unanimous; not spiritual because the corruptions predicted by the apostles speedily entered the Church, so that, by the fourth century, it was no longer distinguished from the world, and Christian life was destroyed by the introduction into the Church of the unconverted masses; not unanimous, because in every age there have been some faithful witnesses for the true doctrine of immortality as the gift of God. With respect to the Reformation, he observes that it did not reform everything, and did not succeed in carrying out all the reforms that were attempted; but he quotes passages from the writings of some of the chief reformers to show that they held conditionalist views. Thus, Luther, in the twenty-seventh of his Forty-one Theses of 1520, includes the immortality of the soul among the "monstrous opinions" of Romanism.

The third point in this historical division leads to an examination of the historical relations of conditionalism with materialism, and it is argued that if conditionalism be materialist, because some materialists have held that doctrine, the doctrine of native immortality must be so too, because professed by the most materialist Church in the world—the Roman Catholic. The author then gives a sketch of the present state of things, quoting a letter by Mr. E. White, written in December, 1882, to the Editor of the *Christian World*, in reply to the charge of materialism, which had been brought against his doctrine; and another from Dr. Pétavel, of Geneva, published in the *Flandre Liberale*, of Ghent, in April, 1883, in reply to a similar charge made by M. E. de Laveleye; and he proceeds to tell how, in spite of the wise and earnest warning of such men as Dr. E. de Pressensé, and Professors Bois and Lichtenberger, the opposing party has tried to eject from their midst the adherents of the doctrine of immortality only in Christ.

II. In the second, or scientific division, the author meets the charge that the scientific reasons adduced in favour of con-

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ditionalism are of a materialistic character, and that, therefore, the doctrine is materialistic, or at least leads to materialism, while the philosophical arguments for natural immortality are almost all of a spiritualist character. He shows that while it is claimed that philosophy has demonstrated the natural immortality of the soul, so far is that from the truth that the philosophers themselves confess doubt as to the true force of their arguments. He then deals with the arguments themselves, classifying them under the three heads—metaphysical, moral, and scientific—and estimates the value of each. He says that while conditionalists do not deny the immateriality of the soul, they do not believe that it can be scientifically demonstrated, and, if they admit it, they do so for reasons outside philosophy. On the other hand, they deny that immateriality is a proof of natural immortality, and found their faith in immortality on bases much more secure than philosophical and scientific speculations. In discussing the argument from personal identity, he comes to the question: what is the person? and answers that it is the man himself. What, then, is the man? This, he says, is the central question, never sufficiently studied, the solution of which would of itself give the key of the problem. He goes on to show the complex nature of man, and that his identity belongs to the complex person, and not to its constituent elements; and quotes, in confirmation of this view, from Professor Torre, one of his chief opponents, the following sentence: "Man is the hypostasis of two natures, and although the soul be the noblest part, it is not the whole man; therefore, the man could not be perfect, if his body were eternally separated from his spirit; indeed, it might be said that, strictly, he would not be the same man;" and, if the personal identity thus vanishes in the first death, what, he asks, will be the result of the second? He then goes on to show that conditionalism is not based on science, that it does not make compromising concessions, and that the harmony between it and science is legitimate. Under the second of these heads, he replies to Dr. E. de Pressensé, who complains that, in his book, "Life in Christ," Mr. White "has made concessions to materialistic theories, in his conception of the relations of the soul with the body," and, although not accusing Mr. White of materialism, he goes on to object to his "taking it under his protection, in his premisses." I think it worth while to give the reply *in extenso*, which is as follows:—

1. Mr. White's *premisses* are contained principally in the first chapter of the book, entitled, "The Alternatives of Human Destiny—Extinction or Immortality." Now, in this chapter, after having described the alternatives, as existing in human thought, and in history, the author sets forth, with a rare impartiality, the reasons which tell in favour of both these solutions.

2. He says that this division of opinion is caused by our double

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relations—to the mind which is below, and to that which is above us (p. 4).*

3. This inquiry is made from the natural point of view of philosophy, on one hand, and from that of science, on the other, and independently of revelation.

4. Weighing the arguments on both sides, spiritualist and materialist, he says that there is a confounding balance of evidence (p. 4).

5. Of the alternative of immortality, he says, "The relation of man to the Deity, as his destined coeval, is, indeed, under natural conditions, rather a sublime speculation, than an established fact;" and, of the alternative of destruction, that "apart from revelation, nature offers no satisfying solution of our doubts" (p. 5).

6. He shows that if, on one side, science, regarding only our relation with the material world, seems to have the advantage, it is still powerless to demonstrate the final destruction of man (pp. 7-9). Page 7, on which the objection is founded, sets forth the arguments of physiological science, and, considered in that light, is unobjectionable. At p. 8, the author says: "Such are the arguments of the ever-strengthening school of evolutionists."

7. That there are in nature not a few facts which furnish a strong presumption of survival (p. 10).

8. That science itself, while it does not discern in these facts sufficient proof, and, for its own part, does not affirm anything in favour, yet does not deny; it does not pronounce definitively either way (p. 7).

9. That, on the ground of natural science, all that can be affirmed in favour of an existence beyond the tomb is that survival is not impossible (p. 10).

10. That the question would remain unsolved, unless revelation should bring to it new lights, and that the study of these is the object of the book (pp. 12-13).

To these premisses of Chapter I., let me add some that are to be found in subsequent chapters, which confirm those given above.

11. The author repeats, in various forms, that to found our eternal hopes upon speculations on the essence of the soul, is to build on the shifting sand (Chap. II. p. 20).

12. That science alone is incapable of leading us to certainty as to the origin of man (Chap. IV., pp. 29-30); and equally as to his antiquity (pp. 30-31).

13. That man is distinguished essentially from the animals by the characteristics of speech, morality, and the capacity for indefinite progress; which prevent us from confounding him completely with the animals, and force us to the conclusion that he is not a mere product of evolution (pp. 33-35).

14. That "by the unassisted light of science and history we are

* The quotations and pages here given are from the English third edition of "Life in Christ."

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able to reach no coherent or satisfactory conclusion as to the origin of mankind, his relation to the animal races, or his future destiny (p. 39).

15. That nevertheless "the phenomena are such as well consist with the hypothesis of a nature whose destiny depends on its moral qualities, and, above all, a nature which has suffered under some deflection which science may dimly divine without being able to elucidate or to remedy;" and that this catastrophe, as made known by revelation, is the key which explains the nature and destiny of man (p. 39).

The foregoing is a faithful analysis of the process employed by Mr. White; these are his premisses. Let the reader, let M. de Pressensé himself, now say if these are "concessions to materialism," if with these Mr. White "has taken materialism under his protection." No! here is, on the contrary, a lofty criticism of scientific materialism at the same time as of philosophical spiritualism; in one word, of human science left to itself alone; here is an irrefutable demonstration of their impotence to prove anything without the aid of revelation; here is a stupendous propædeutic, or introduction to the argument intended to lead the reader to return to the Word of God to obtain the key to his own origin, nature, and destiny. Nay, it is more: it is a solemn challenge to solve the problem of immortality without the Bible, and independently of the fact of moral evil, of sin, that eternal stone of stumbling for all human systems. In a word, it is a triumphant threefold reduction: the reduction of human science to impotence, the reduction of the search to the limits of Revelation, and the reduction of the problem itself to its true moral and religious essence. Moreover, it is well known that M. de Pressensé is professedly a Kantist. Now Kant has said that "the soul can perish by the way of gradual extinction." When therefore the disciple shall have told us what psychology he intends to substitute for that of his master, we will recognise his right to attack Mr. White. But then, as now, he ought to recognise the inexactitude of the statement that Mr. White "makes concessions to materialism," and "takes it under protection in his premisses."

Our author then proceeds to contrast Conditionalism with Materialism, in the point of departure, the development, and the conclusions of the two systems. He shows that materialism admits only one element in the human constitution, while conditionalism recognises a plurality; and with reference to an accusation brought against Mr. White on account of his illustration of the composite nature of water, that he "reduces the unity of man to a chemical process and makes the spirit or soul material," he replies: "this reminds me of a German professor whom I have known, who repudiated the similitudes and parables of Christ, because, according to him, with their allusions to nature they materialise the sublime spiritual truths of the Gospel! . . . What would Professor Geymonat say

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to me if, taking out of his discourse this phrase: 'God is a spirit, and free like the wind; the wind bloweth where it listeth, &c.; the spirit then is not a substance, it is a force,' I were to accuse him of chemical process, of atmospheric theology, of materialism? But in so doing I should be acting just as he and Professor Revel have acted towards Mr. White." As to the conclusions of the two systems, he says: "While materialism teaches the universal and absolute annihilation of men, conditionalism places by the side of the negative point—the destruction of evil doers—another and a positive point—the life eternal or immortality of the just, with all its characteristics of happiness, perfection, and imperishable glory in communion with the living God. . . . This is an important fact, which will always preserve it from materialism, and which ought to prevent its adversaries from confounding the two."

III. The third is the longest and most important division, covering more than two hundred and fifty pages. In it the arguments from revelation are set forth, arranged under the four heads: 1. Religious. 2. Moral. 3. Psycho-ontological. 4. Practical.

(1) Under the first head he shows that the religious argument, far from proving immortality to be the native right of all men, shows it to be a privilege reserved for those only who conform to certain conditions. He shows that the substance of Christianity is Christ, and that Christ Himself is the Life; and further that the direct teaching of the Scriptures connects man's possession of immortality with the resurrection, which is not merely that of the body, but of the whole man; "all confirming the belief that immortality is the gracious gift of God in Christ Jesus, the fruit of the travail of Christ's soul, the result of redemption, the burden of the Gospel, the consequence of the resurrection; all proving that immortality is the same as life eternal, and that it is not inborn, but dependent upon faith.

(2) The moral argument embraces three sets of considerations dealing with the nature of man, which is considered in its threefold relation—to the created world, to God, and to the moral law, particularly in respect of his creation and original constitution. Accepting the aphorism of Harvey, "*Omne vivum ex vivo*," and rejecting the now pretty well disproved notion of spontaneous generation, the author attributes the existence of man to a Divine act of creation. He discusses the terms "Breath of Life" and "Living Soul," showing that they do not prove natural immortality, and argues that although man's superiority to the animals is proved by his dominion over them, and by his intellectual and moral faculties—as well as by the presence of a spirit in him—these do not at all suffice to prove his necessary immortality. Man's spirit has a beginning, and may, therefore, have an end. The primary relation of man with God is shown to be that of the creature to the Creator; and the consequent differences between God, who *is* Spirit, and man, who *has* a spirit

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as part of his complex nature, are set forth. While spirit in God is perfect, pure, absolute, independent, in man it is imperfect, mixed, relative, and dependent; and all these differences are aggravated by the fact of sin. In the face of such facts the conditionalists reverently bow the head, and confess that man does not possess immortality. In discussing the attitude of man towards the moral law, the author says: "It is said that without natural immortality there would be no true authority, no positive duty, no moral obligation. But why? This is not proved. On the contrary, authority and duty have an amply sufficient basis in man's Divine origin and affinity, in the image of God which he bears, and in conscience. Native immortality, instead of strengthening that basis, would tend rather to enfeeble it, because it would take away an essential element from the sanction, both on the side of the threatening and of the promise. If man were immortal by nature, he could not lose his immortality; he could not truly die. The threatening would lose its force, the promise its value, and both their significance; and the moral law would vanish in smoke. If, on the contrary, man was not naturally immortal and could die, these things had the gravest moral meaning, and the law an incomparable seriousness. . . . What more serious and solemn than a law which with the alternative of life or death puts man in the position to decide whether or not he will be immortal?" He adds that the testimony of conditionalists is unanimous that the doctrine has in their eyes increased a hundredfold the authoritative majesty of the law, and the eternal solemnity of its declarations. In vindicating conditionalism from the charge of not respecting man's moral liberty, he says: "Liberty is not at all denied by the doctrine of destruction in the second death; it is rather confirmed, enlarged, and raised to its highest power. In fact, this doctrine means that man is free not only to sin and to resist the appeal of God, but also to destroy himself. The naturalists admit that man is free to commit temporal suicide; well! the conditionalists believe that he is also free to commit eternal suicide." In defending the conditionalist views as to the intervention of God's grace by which the action of law has been controlled, as manifested first in the suspension of the execution of the sentence of death, he shows the incorrectness of the statement that, "according to the Gospel, grace does not consist in the gift of existence, or the present life, but only of salvation and the life eternal," for both are the result of grace. As the Bible does not divide man, so neither does it divide life. It does not create that divorce between present and future life which has been the occasion of the errors of mysticism and asceticism, and which still alienates the world from the Gospel, and prevents Christians from comprehending the Kingdom of Christ. Continuing his exposition of the early history in Genesis, the author refers to the predicted destiny of Satan, and quoting Rom. xvi. 20,

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says: "From various passages it appears that the ruin of Satan proceeds step by step, and will only terminate in final destruction after a long series of falls." He considers the expulsion of Adam from Eden as not merely a punishment, but also an act of grace, intended to make him feel the bitterness of sin, and to be the means of leading him back to obedience, while for the time it debarred him from access to the tree of life, lest he should "eat and live for ever." He calls special attention to these remarkable words, and declares his inability to understand how the theory of natural immortality can be held in the face of this passage; which he confesses was the means of opening his own eyes to the truth, and which he thinks is fitted to open the eyes of all; "but alas!" he exclaims, "along with Adam there went forth from the garden the deceiver, who, aware of the promise of a Redeemer, followed his victim, and continued to whisper in his ear, 'Ye shall not surely die, ye shall be as gods, ye shall be immortal.' He knew that in order to complete his work of destruction he must keep the man under that fatal illusion, so that he might not accept the good news of grace nor attain to life."

(3). In the psycho-ontological section, the author replies to the accusation that the conditionalist theory materialises the notion of the spirit, and in consequence, that of life and of death. He complains that those who attack the doctrine on this ground, put Biblical philology in quarantine, and say that it is needful to pay attention, not to the words, but to the facts. In opposition to this notion, he shows the importance of the study of the words in which the Divine revelation has been embodied, quoting various well-known theologians in confirmation, including the Italian Tommaseo, who writes thus: "The grandeur and beauty of the Biblical images are firmly founded on the reality of the things. The language is a treasure of mysterious traditions. I have always believed that when the Hebrew language shall be studied better, and, so to speak, anatomically and physiologically, in its ultimate roots, and compared with all the dialects and all the pronunciations of all the living oriental languages, the Bible will become the means of great discoveries, even in the field of those sciences which are concerned with the body;" and the author adds, "how much more then in those which relate to the spirit!" He proceeds to discuss in considerable detail the meaning and use of such terms as spirit, soul, life, death, survival, resurrection. He shows that while conditionalism distinguishes between life in itself (the Greek ζωή), and life in action (the Greek βίος), its opponents confound the two ideas. He shows further that existence is the foundation of all life, not only of life in general, but also of life eternal; and that if man had no need of an immortal life, but only of a new mode of life, the word to be used for it in Greek would be βίος, not ζωή, whereas the latter is the word always used in the New Testament to designate the life which is given to man in Christ.

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Passing on to the consideration of the future conditions of life, he describes the three opinions as to the intermediate state between death and resurrection held by conditionalists; all of whom believe in a survival after death. These three opinions may be designated in brief by the terms: 1st, dissipation; 2nd, consciousness; 3rd, sleep; and, while he admits that the first is to some extent open to the charge of materialism, he asserts that no such charge can be sustained against the other two. The author states his own agreement with the last of these three opinions, claiming for it the most cogent Biblical support. He maintains that the soul is neither destroyed, nor conscious, nor dissipated, nor sent to its final destiny in the first death, but sleeps during the intermediate state, and will be awakened at the resurrection. He then explains the conditionalist opinions and teaching as to death, which is regarded as the cessation of the human life, its true antithesis. Death is not confounded with sin, nor with the present life, as it is in the traditional teaching; and the distinction is maintained between the first and the second death indicated in the New Testament; for, while both denote the destruction of a human being, the first is only relative and partial, admitting of a survival, but the second is shown to be absolute and complete, that is to say, eternal. He explains the various Biblical passages which are habitually quoted as evidence of the eternal continuance of suffering, pointing out that in the famous passage, Matt. xxv. 46, the expression, "eternal punishment," may be understood as indicating a definite punishment, eternal in its effect; but he does not appear to be acquainted with the book of Mr. W. Griffith, on the "Entire Evidence of the New Testament on Future Punishment and Immortal Life," in which it is shown that this must be the true meaning here, the force of the passage lying not in the adjective, but in the noun (κόλασις), punishment; which is an act, and not an endless process. After showing that conditionalism contemplates the absolute end of evil, the author concludes this section thus: "The psycho-ontological argument is favourable to conditionalism. . . . It contemplates life eternal as a perennial existence, and as the gift of God in Christ Jesus, without excluding happiness, holiness, and glory; and eternal death as a cessation of existence, without denying the spiritual, moral, and even physical sufferings which precede and prepare it. The very idea of existence, far from materialising those conceptions, raises them to their true level and gives to them a new solemnity. Eternal existence with God becomes the first of blessings, and the foundation of all others. Eternal destruction is presented as the worst of evils, the most tremendous disgrace, the chief calamity. The end of Satan and of the reign of evil, and the abolition of Hades and of death itself, destroy the pagan-catholic dualism, substitute the true eternal unity of the universal reign of the Lord, form a majestic conclusion to history, assure and glorify the victory of Christ, and in truth,

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spiritualise the Christian eschatology. What can be more materialistic than the dualism of an eternal paradise and an eternal hell? What more spiritualistic than the reign of the Father, who will be all in all?"

(4.) In the fourth and last chapter of this section of the book, the author meets the objections raised against conditionalism on practical grounds, showing that, instead of lowering the conception of the character of God, it tends to raise it, by deepening the sense of His perfect justice and infinite love; and that, so far from hindering the development of the Christian life, and the promotion of Christian works, it, in reality, vivifies them, renews them root and branch, purifies their motives, enlarges their sphere, makes their scope more sublime, prepares for their development, promotes progress, and guarantees future triumph in the perfecting of the Church, in the restoration of Israel, and in the salvation of humanity. The chapter ends with a discussion of the true relations of conditionalism with practical materialism, on one hand, and, on the other, with spiritualism. It is shown that "absolute materialism and absolute spiritualism are two extremes, equally harmful. The first denies the existence of spirit, the second forgets matter; both mistake man, that wonderful compound of matter and spirit; both ignore the mixed and complex character of human nature, and both pervert the essence of Christianity, that sublime union of nature and grace."

In summing up the arguments of the book in a concluding chapter, the author claims that the position of conditionalism, when all the principles and facts that he has set forth are taken into account, is such that it can deny the right of traditionalism to accuse it of materialism. He writes: "Thus, in a conception of the destiny of man, which unites the material element with the spiritual, and which implies the existence of both eternal life and eternal death, the idea of immortality is neither spiritualized nor materialized; hence, conditionalism is neither spiritualistic nor materialistic, but is simply Christian." He vindicates his publication of this defence, asserting that conditionalism is true because it is in accord with the Bible, that it answers to an actual need, fills a great void, reconciles many difficulties and contradictions, calms the strife of spirit and conscience, harmonizes the facts and doctrines in an admirable unity, effectively combats many errors, and completes in a satisfactory manner the conception of Christianity; it also re-animates faith and hope, re-kindles zeal, increases a hundredfold the power of work for the Lord, and affords the only way and the only means of winning to Christ Hebrews, Pagans, Atheists, and Materialists of all grades. And yet he does not expect the actual Christianity of the present day to accept it, but rather to reject it, as a pestilential and deadly doctrine, because it comes too late, Christianity is too corrupt, the Evangelical Church itself too deeply fallen. Why, then, has he

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written? Because he knows that in every age there are Christians who do not bow the knee before the Baal of public opinion, who love the Bible more than the Church, and to such this defence may bring light and comfort. For the rest, his hope is in the return of Christ.

I will conclude by giving his final paragraph, which is as follows:—

"And now enough! I have finished my task. It is for each one to think for himself, and to decide for the truth. The situation is grave, the problem of the highest importance, the conclusion urgent. The time is short, the moment solemn, the future hastening. Therefore, to every one who loves the truth, pants to possess it, and wishes to communicate it to others, to him who feels the needs of the time, the responsibility of duty, and the unavoidable necessity of religious progress, to him who sighs after the re-awakening of conscience, the renovation of science, of faith, and of life, and the salvation of the world—to all these I commend this cry of my heart:

"Brethren, let us awake! For sixteen centuries Christianity has been the victim of an error which, whether a simple mistake or a treacherous trick, has been a misfortune to Christianity and ruin to the Church. The human soul is not naturally immortal. The entrance of sin has made it subject to death, and without an adequate remedy it must perish. But, by the grace of God, man is always a candidate for immortality, and may recover it. God offers it to all as a gift, Christ came in the fulness of time to make it sure, and the Holy Spirit communicates it to him who receives it by faith. He who believes in Christ has an eternal life, and this is immortality. He who rejects Christ judges Himself unworthy of life and condemns himself to perish. The impenitent evildoers, the enemies of God, Satan, and the empire of evil will be destroyed. The victory of Christ will be complete, and God will be all in all. Immortality is the gift of God, the fruit of redemption, the crown of the resurrection. It is conditional. Do not then believe the accusation of materialism that is brought against this doctrine. That accusation is unfounded, false, and calumnious; it is contrary to history, to science, to revelation, to experience; it is the blunted weapon of a cause already lost. For the rest, do not believe me, "prove all things, hold fast that which is good;" search the Scriptures, and obtain for yourselves the experience of the truth. Seek for immortality! Seek it where it is to be found. Seek it in Christ. And seek it not only in the name of the truth and of your own good, but in the name of immortality itself, for its true triumph in the world, and for its perfect glory in heaven. *Pro Immortalitate!*"

FREDERICK ASH FREER.

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ADVANTAGES OF BIBLE DOCTRINE.

THAT the literal interpretation of God's word conduces to its better understanding, cannot be better demonstrated than by adducing a fact from the writer's own observation. A theological professor, lecturing to his class upon heaven as the glorious abode of saints already departed, when he came to consider Acts ii. 34: "For David is not ascended into the heavens," frankly confessed, "I do not understand it." While admiring his candour, we can but exclaim, "Not understand it!" He should have understood it. It was spoken not to a company of metaphysicians and deep thinkers, but to the common people. It was an important step in an argument which convinced three thousand of the truth of Jesus' claim to the Messiahship. No doubt they were more familiar with the Old Testament, which was all they had, than are we; but for us, with the additional light of the New Testament, not to understand the passage, is noways creditable, to say the least. What is the key to its comprehension? Simply this: take the passage literally, acknowledge that it means just what it says, and all is plain. If it contradicts your cherished theories, throw them, not God's Word, aside!

This right understanding of the Bible will insure a proper presentation of God's judgment of sin. God is a God of love; and we are glad to learn that: but He is also a God to be feared by evil doers; we need to learn that. He is terrible to his adversaries! When He would bring the Israelites out of Egypt, and make of them a people to His name, He must first enforce this lesson. And well He did: in the judgments of Egypt, in the terrors of Mount Sinai. "The sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel" (Ex. xxiv. 17). And once, at least, in their desert history, did they behold the fire leap forth from the enshrouding cloud to devour the rebellious. The fear of the Lord was to them the beginning of wisdom. Terror is needed to awaken, and then love to draw. One-sided is now the preaching of the ministry; they shun to declare the whole counsel of God. But none need hesitate to announce the final, literal destruction of wicked men; it is not repugnant to our reason and sense of justice, as is the abhorrent doctrine of eternal torment.

The truth of a literally interpreted Bible utterly subverts the growing tendency to universalism. If the dogma, "All souls are immortal," be a tenet of the Bible, then, logically, from the Word of God, is proved both the eternal torment and the universal salvation of the wicked! How, otherwise, according to the dogma, can we interpret Eph. i. 10: "That He might gather together in one all things in Christ, both which are in heaven [Greek, in the heavens] *

* See similar Greek of Eph. vi. 12, translated "high places," and referring to evil spirits.

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and on earth," except that wicked men and angels are all finally to be pardoned, whether they will or no? And so of Col. i. 20, and Acts iii. 21. And where, then, is Christ's explicit word, "everlasting punishment?" The rejection of this dogma of inherent immortality alone furnishes the solution of the difficulty. Acts iii. 23: "Every soul that will not hear that prophet *shall be destroyed* from among the people." Sin, and the agents of sin, will disappear together; and the surviving redeemed will be "*one in* Christ."

In like manner is the tendency to infidelity repressed. Men are not, as by the orthodox belief, driven off into infidelity; repelled by hard, untruthful presentations of our loving Father; or disgusted with contradictory interpretations of His Holy Word. How erroneous, at best, the idea our fallen humanity forms of its Creator and constant Benefactor; an error fostered even by our religious teachers! It is not God that, as popular theology expresses it, is reconciled to us by Christ's sacrifice of Himself. It is we that are thus reconciled to God. "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation: to wit, that God was in Christ reconciling the world unto Himself" (2 Cor. v. 18, 19). "God is Love" (1 John iv. 16).

The rejection of natural immortality gives us the vantage ground in contest with the errors of Romanism. If we stand with them in their belief in conscious existence of the deceased, how can we logically condemn the invocation of dead saints, which grows into worship of the same? "May we not," they say, "ask a friend on earth to pray to God for us?" Yes, certainly. And since David says, "'If I regard iniquity in my heart, the Lord will not hear me,' then the holier and freer from sin that friend, the more should we ask his intercession?" Yes! "Then, if that friend is now perfectly holy, and in the immediate presence of God, why should I not all the more ask him still to pray for me, since there is no precept in the Bible which forbids it?" But take away that dogma upon which their religion is founded, in its worship of the dead Virgin Mary, and other saints, and in its doctrine of purgatory, and the whole fabric of corruption falls to the ground.

So with the absurdities of Spiritualism; and so with Mormonism, professing to be based upon the revelations of certain golden plates, brought to the knowledge of its founder by some departed saint: so, also, the vagaries of Swedenborgianism, which seems to be a blossoming out of the orthodox method of allegorically or spiritually interpreting the words of Scripture. Each alike read their death warrant in a literally interpreted Bible.

Not alone in the encounter with these false religions, but also in the work of missions generally, this reformed belief would be found most helpful. It puts the missionary at a fearful disadvantage to be compelled to tell, for instance, an intelligent Hindoo: "The

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true God, whom I declare unto you, offers to make *you* eternally happy; but your father, and all your ancestors, because, as you confess, they did wrong, although not at the time realizing their peril, He is now tormenting, and will to all eternity." "How can I be sure," he may well reply, "that such is the true God? We have our Juggernaut, who delights in the blood of victims. I will take my chance with the millions who have gone before me." He has not had the opportunity to read the plain words of Holy Writ: "As I live, saith the Lord, I have no pleasure in the death of the wicked" (Ezek. xxxiii. 11). And, if he did, would it outweigh the statement of the missionary, backed as it is by the voice of Christendom? Nothing but the religion of Christ could have stood this strain which man has put upon it! But let the missionary be able to say: "I bring you glad tidings of a life to come, to be obtained only through a living Saviour. For your parents this good news has come too late, and they have lost the life; but the fear that they must suffer for ever is needless. Scripture does not teach this awful thing!" Such a message brings relief to his heart respecting his loved ones.

Still another recommendation of this doctrine is that it teaches us rightly to estimate the body. The popular idea of man's soul and body is that the soul is the higher part of man proper, which is imprisoned and cramped within the body, and is unable fully to exercise its powers until released from this imprisonment. An unfortunate sequel to this anticipated liberty is the inevitable resurrection, at which time we must return to our prison, and, though beautified and improved, it is to be our prison eternally. No wonder, with such ideas, we hear so little in Christian conversation, prayers, or sermons, of what was to early Christians a prominent topic, the resurrection. Hear Paul, as before the Sanhedrim. He says (Acts xxiii. 6): "Of the hope and resurrection of the dead I am called in question." Before Agrippa, he expands this thought of the resurrection (Acts xxvi. 6): "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which hope our twelve tribes, instantly serving God day and night, hope to come." No, indeed; the poetic fancy that the body is a clog, a hindrance, is found in heathen philosophy and in hymn books, not in the Bible. That gives no warrant for the strange degrading of our bodies and of material things, which to many seems almost vital to the existence of religion itself. When, at the completion of His material creation, God surveyed His work, He pronounced it "very good." And though we are so weakened and debilitated by sin, yet the Psalmist could say: "I will praise Thee; for I am fearfully and wonderfully made" (Psalm cxxxix. 14). Referring, certainly, not to the construction of a hypothetical soul; for of that he could know no more than do the theologians of our day. Our life in this world is in the body: when the Bible speaks of living again, it is

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in the body; for the saints, a glorified body; "there is a natural body, and there is a spiritual body" (1 Cor. xv. 44). "Jesus is the Saviour of the body" (Eph. v. 23). He will redeem us from all infirmity in the future life, and make us immortal.

And above all, the human organism that we so disparage and contemn, how highly has it been honoured, and what bright gleams of the future glory are reflected upon it in the marvellous fact that "The WORD was made FLESH!" (John i. 14). "He, being in the form of God, thought it not robbery [Greek, *Harpagmon*, freely translated, 'a thing to be grasped and retained,' as a robber his prey] to be equal with God, but . . . was made in the likeness of men, and being found in fashion as a man, He became obedient unto death" (Phil. ii. 6, 8). And now having risen from the dead, "in fashion as a man," He has entered, as our High Priest, into the holiest of all, "to appear in the presence of God for us; and unto them that look for Him, shall He appear ['in like manner,' Acts i. 11] the second time without sin unto salvation" (Heb. ix. 24, 28). Then as He takes His promised, everlasting dominion, King of kings and Lord of lords, it is in human form still that "the SON OF MAN shall sit upon the throne of His glory" (Matt. xxv. 31).

Thus doth God honour and exalt our material organism; and yet the simple Christian, who reverences his Bible, and accepts its literal statement that the soul is formed of material elements, is stigmatised as a materialist, as if that were almost an infidel! Read again Gen. ii. 7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The breath of life, we learn from Gen. vii. 21, 22, is an attribute of all animals; therefore, "breathing the breath of life into," means simply, He made the man to live; that is, he became a living soul who before was a dead soul, as in the Hebrew of Num. vi. 6, and ix. 6, 7, 10. Who became a living soul? Man, formed of the dust of the ground, of matter. Hear the words of the preacher, Eccl. iii. 20: "All (man and beast) are of the dust, and all turn to dust again." Is the writer of Ecclesiastes an inspired Materialist? David says, Psalm ciii. 4: "He knoweth our frame;" and, result of His knowledge, "He remembereth that *we are dust*." And again the Psalmist says (Psa. xxx. 9): "When I go down to the pit [grave], shall the dust praise Thee;" that is, when I shall be but dust, "shall it praise Thee?" Rather materialistic language this from the sweet singer of Israel! If the Bible does not teach a material nature for the soul, what else does it teach? Surely not the immaterialism of the present day. Either that is in error, or the Bible is.

What is now the practical value of such reformation of our views of the body? When we behold the marvellous skill with which God has constructed this material frame, and how highly He has

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honoured it, even taking its nature upon Himself, certainly we can but highly esteem that which stands so high in the estimation of its Maker. If we believe that it is not a vile case or prison, which invests our independent and noble self, but that man is the organism, and upon the integrity of his organisation his existence depends, then shall we care for and cherish it, as we had but little thought of doing heretofore. Accepting as the literal truth (Eccl. ix. 10), that "There is no work or wisdom in the grave," not only shall we be more in earnest "to do with our might what our hand findeth to do" here, but we shall see to it that by proper care the organism is well fitted for its work. Parents and teachers will not neglect the physical training for the mental, but will be zealous to carry out the maxim which experience, in spite of theory, teaches us—*mens sana in corpore sano*—"a sound mind is found in a sound body!" Laws of health will thus be accepted as vital to our welfare. It will be acknowledged, that indulgence of the appetites, excess in eating and drinking, is not only sin but folly; it is a sin against our own existence; that is, a sin against the soul. And so of any of the sinful indulgences of youth, which the world styles the harmless "sowing of wild oats." As Peter enjoins us: "Abstain from fleshly lusts, which war against the soul;" against your very existence in this world as well as the future (1 Pet. ii. 11). And wisdom's warning is, "He that sinneth against Me *wrongeth his own soul;* all that hate Me love death" (Prov. viii. 36).

So also the high, Bible estimate of long life, which is borne out by the universal sentiment of mankind, we are now able to understand. So marked is this conception in the Old Testament, that many have fallen into the error, as we have shown it to be, of supposing that its promises and rewards do not extend beyond the present life. And this universal clinging to life has no doubt greatly disturbed many a Christian, as he mistakenly grieves to find that his life has so strong a hold upon his heart. But, though for Christ's people the sting of death has been taken away, yet, unless it comes to us as it did to Abraham, an old man and full of years, it is an enemy still; it robs us of that existence we otherwise might have had. Not only may the Christian cling to life: he may, he should, take every right means to preserve it. Hezekiah's mourning at the announcement of his impending death, and his subsequent rejoicing when fifteen years were added to him (Isa. xxxviii.), is perfectly natural and right. But on the popular theory, that death is but a summons into the immediate presence of his God and the superior bliss of heaven, how unmanly, how faithless, his reluctance! David (Psa. xxx.) prays and expostulates that he might be returned to health, and praises God that his prayer was heard. Now, if on the popular theory, the continuance of earthly life must defer the heavenly, could he honestly say, in Psa. xvii. 15: "I shall be satisfied when I awake in Thy likeness?"

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Paul, in the new dispensation, fully agrees with these Old Testament saints, when he says of Epaphroditus, his companion in labour (Phil. ii. 26); "Indeed he was sick, nigh unto death, but God had mercy on him;" that is, must we suppose, in that He did not take Him to heaven! Query: then how much did he want to go? So Paul says of himself (2 Cor. i. 10), "Who delivered us from so great a death [as that threatened at Ephesus], and doth deliver," [is still delivering us from death in general] "in whom we trust He will yet [still] deliver us, ye also helping together by prayer for us." Yet this is the Paul who, in the same epistle, our translators would have us believe, thus declares it a special mercy not to die, and at the same time longs to die! (Phil. ii. 17; and i. 23).

A singular story, on the popular view, is that of Moses' death, with its attendant circumstances. He had been forbidden to go into Canaan, and sorely grieved does he show himself by the prohibition. Four times in his recorded addresses to the children of Israel does he allude to it (Deut. i. 37; iii. 23, 27; iv. 21, 22; xxxi. 2), telling how he had besought the Lord that he might go over and might "*see* the good land," till the Lord forbade him to "speak more of this matter;" promising him, however, a distant view of Canaan from the mountain of Moab. And so we read in the last of Deuteronomy how he went up to Pisgah's top, and there the Lord showed him the land of promise. Now if Moses' desire was really to see the land his people were to possess, why did the Lord promise him this sight, and then take him to the mountain top and kindly point out to him the localities, if, on the popular theory, Moses was just about to have so much better (if we may reverently say) a bird's-eye view of the whole land from the heavenly heights? No, the bitterness of Moses' disappointment, and the scene on Pisgah's height, are utterly at variance with the popular theory. Yet it is perfectly intelligible, if we accept literally the Lord's words to Moses (Deut. xxxi. 16): "Thou shalt sleep with thy fathers." He could not with spirit vision follow the Israelites in their passage through Jordan, and in the future conquests. He could not be near, as modern theology suggests, "probably" as a ministering spirit, to those whom he had once loved and cared for. The language of Job must henceforth apply to him: "His children come to honour and he knoweth it not; they are brought low, but he perceiveth it not of them." Can we believe that the Lord's language, in the personal conversation just quoted, "Thou shalt sleep with thy fathers," only means, "Thy body shall sleep with thy fathers' bodies!" Or, when Abraham is spoken of as gathered to his people (Gen. xxv. 8), does it mean that he, as a conscious being, has gone to be with them, when Holy Writ tells us (Josh. xxiv. 2), that they were idolaters?

A general recognition of the soul's natural mortality, and the adoption of the literal method of interpreting the Scriptures which

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that involves, will surely bring to us the long sought Christian unity.

The existence of so many denominations, whatever mitigations there may be of the evil, is a sad reproach to our Christianity. Infidels take occasion to decry our faith, and the inexcusable ambiguity of its standard, which is understood in so many different ways. Christians mourn over the needless expenditure of denominational force, and the animosity and rivalries between those whose great duty it is to love one another. Christ prayed that His people may be one; and the answer to that prayer, though long delayed, must yet come.

What is the cause of this diversity? Mark the answer. It has its origin in the acceptance by the Church of the philosophical, yet unscriptural dogma of the soul's inherent immortality. To sustain this, which is, to all appearance, explicitly denied in so many passages of Holy Writ, we must reject the literal, and search out some allegorical or figurative meaning, which we believe lies hidden in such passages. And thus license is given to interpret the whole Book by the same allegorical standard, as may best suit the wishes of different men. The literal meaning can be but one: the figurative varies according to the bent of each individual mind.

What is the remedy? A simple yet a radical one. However much it may conflict with their theories, let all Christians consent to take every passage of Holy Scripture, as of other writings, in the ordinary use and meaning of the language in which it is written, except where such is unquestionably figurative. Then the Bible will everywhere agree with itself, and Christians likewise will then everywhere agree with one another. Shall we thus consent to do our part towards the fulfilment of Christ's prayer? or shall we continue to make it and His Word void through our tradition?

Finally, to the individual Christian, not the least recommendation of the Bible doctrine of the soul, is the fact that, like all Scripture truth, *it tends to develop personal holiness.*

"Be not conformed to this world:" "come out from among them and be ye separate," saith the Lord to "His people," whom He would "purify unto Himself, a peculiar people, zealous of good works." But how is it with the Church of the present day? So far below the apostolic standard and example, that were Christ now to come, would He not ask of many, "What do ye more than others?"

Why is the prevailing type of piety so low? It is "through the deceitfulness of sin" (Heb. iii. 13). In the moulding of Christian character, that original lie of the arch-deceiver still exerts its baleful influence. Each one who believes that if he sin he "will not surely die," for immortality is his by virtue of his creation, is too ready to think that a God of mercy will not condemn an immortal being to endless torment, if only in this life He can

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obtain the slightest semblance of yielding to His authority. And the formal act of acknowledging the supremacy of Jehovah, by uniting with His visible Church, seems sufficient to fulfil such condition.

But the Bible—what saith it on this point? Those who, by patient continuance in well-doing, seek for eternal life, shall inherit immortality Even Paul, towards the close of that wonderful life of self-sacrifice, could say (Phil. iii. 11): "If by any means [if possibly] I may attain unto the resurrection of the dead:" attain to that "Ex-anastasis," the resurrection from out the dead ones, "the first resurrection" of those who shall not be hurt of the second death. For this will he yet strive and press forward in the race, to reach the prize, that gift of God, eternal life. It is those that are worthy, Christ says, that shall walk with Him in white (Rev. iii. 4).

God is now choosing out of the Gentiles a people for His name (Acts xv. 14), to whom He will give life through Christ, the Quickener. To those who shall be "accounted worthy to attain that world, the children of God, the children of the resurrection" (Luke xx. 35, 36), to them, in addition, "shall be given the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven" (Dan. vii. 27). For such high stations of honour and usefu'ness, God will not accept of any whose character will not stand the test of its trial here. He is not under obligation, as we have been virtually taught, to glorify us, or else to torment us for ever. Those found not worthy, He "will blot out their names out of the book of life;" an "everlasting destruction," leaving "neither root nor branch."

How solemn the thought, moulding our characters here day by day, as death finds us, so must we be in character, when, at the great day, God restores to us "the breath of life." "He that is unjust, let him be unjust still; he that is righteous, let him be righteous still" (Rev. xxii. 11). Ever near is that solemn moment! The true doctrine of the soul teaches, that to the individual his next conscious moment after death is the resurrection morning. Death may befall us at any moment. Ah! on this view, how close the judgment day attends upon our steps. "Behold, the Judge standeth before the door!" Watch ye! watch ye! is continually ringing in our ears; give all diligence to make your calling and election sure! For it is the word of the Master, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

M. D.

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SANCTIFIED TRIALS.

1. SORE smitten, Lord, Thy children sometimes are;
Earth's griefs and trials bring them to Thy feet;
But sanctified affliction, in Thy hand,
For the inheritance in light makes meet.

2. Help us, when troubles come, to look to Thee
For strength to bear, or patience to endure;
Just as Thou seest for Thy glory best;
And that for us is best, our faith is sure.

3. We gratefully recall, in seasons past,
Deliverance wrought, when burdened with our grief;
Thy gracious hand removed the crushing load,
And to our troubled spirits sent relief.

4. And Thou art still the same; Thy promise stands
Clear as a sunbeam in the holy Book;
Whilst praising thee, we clasp it to our hearts,
And for its sure fulfilment fondly look.

5. But let us not, when times of gladness come,
Forget the source whence springs the welcome ray;
But gather from the discipline that grace
That trains Thy children for eternal day!

THETA.

LESSONS FROM THE STORY OF LAZARUS.

John xi. 1-44.

THE story of the death and resurrection of Lazarus is an incident in humble village life which appeals to our sympathies with the common sorrows and trials of humanity. There is that in the story which our experience of life tells us is truthful, and there is no exaggeration in the narrative of it. This is a marked feature of all Bible stories, and, paramountly, of this one. How true to life is the picture of the mourning household at Bethany! How simple and confiding the message which the sisters sent to Him in whom *they* trusted so much! And how artless and natural their remark to Him when He did come; —"Lord, if Thou hadst been here, my brother had not died!" Even in the narration of the miracle which follows, there is no straining after effect. The plain and simple facts are stated, and are left to have their own weight in our minds. There is infused into the mind of the writer some of the dignity which appertains to the Lord of Life, with whom all things were done for a great purpose, apart from boasting or any vain-glorying.

Consider how unlike this is to the ways of men. What other system of religion, with such a story as part of its property, would have been content with its simple narrative? How we can imagine its devotees

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magnifying the characters of Martha, Mary, and Lazarus, as almost superhuman, and, no doubt, giving details of a trivial or exaggerated kind! How they would have exaggerated the miracle of raising Lazarus, by adding many other supposed manifestations of Divine power, which accompanied, or followed his resurrection. How different, also, was Jesus' manner from that of the wizards and magicians, of whom Isaiah tells us it was their custom to chirp and mutter, to speak low out of the dust, and whisper, all to create mystery in their acts. But Jesus cried, with a LOUD voice, "Lazarus, come forth;" with Him there was no mystery, but all was open.

Such defects as these we might have expected to find, had the story been anything else than a simple record of truth. The inspired narrator of our Lord's life had no private ends to serve, the majesty of his Master's works required no addition or comment from him, and so he leaves them in their simple truth to speak to us great lessons, which we are at liberty to draw for ourselves. These thoughts do, indeed, bring us to the threshold of an important lesson—the value of truth, and of speaking it. "There is nothing," says Plato, "so delightful as the hearing, or the speaker of truth." "For this reason," adds Addison, "there is no conversation so agreeable as that of the man of integrity, who hears without intention to betray, and speaks without any intention to deceive." John the Evangelist was one of those who wrote without any intention to deceive.

Out of the many lessons which the story is fitted to teach us, there are three of the highest importance, which I shall make my theme, viz., Faith, Hope, and Charity, or Love. These three things the Apostle Paul speaks of in the highest terms, as abiding with, and for us now; things which he placed above the desires for, and running after spiritual gifts of tongues, prophecy, healing, &c. It will suit my purpose better to take them in the reverse order of Love, Hope, and Faith.

LOVE.—The whole story is filled with the spirit of love. It was love which prompted the sisters to send their message to Jesus—"Lord, he whom Thou lovest, is sick;" and it was love which prompted Him to come to their aid. It was love which caused them to mourn so sorely the death of their brother; and it was tender love which caused Jesus, even with His knowledge of the future, to weep with them in their distress. We see no traces in the sisters' conduct of evil and reproachful thoughts, although Jesus came not at once to their call, for "love thinketh no evil;" and it was love both for them, and for His Father in heaven, which caused Him to remain two days without answering them, in order that the glory of God might be manifested through Him and them, and that they might be further instructed in Divine things.

The family in the humble home of Bethany was knit together with strong bands of love, and it *is* a pleasure to meet with such a family, no matter what the station in life. There can be no doubt that it was this characteristic of the family which led our Lord in such an especial manner to be their Friend, and love them. Having cultivated the spirit of pure love, they gained a precious privilege, even the society and teaching of the Great Friend of man. And so may we, for Jesus Christ is the same now as He was then, and He has said—"He that hath My commandments, and keepeth them, he it is that loveth Me;

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and he that loveth Me shall be loved of My Father, and *I will love him, and will manifest Myself to him.*" Think on these words, for Jesus was not guilty of uttering idle and meaningless phrases. Again, He says: "If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, *and make our abode with him.*" What gracious words for such as we feel ourselves to be, so unworthy of such pure and holy fellowship! There is a depth of graciousness and love in such promises which, I fear, we can at present but inadequately comprehend, but they awaken dormant love within our hearts.

God has placed this power of love, in a greater or less degree, in every human heart, and it is a power capable of cultivation and increase.

Do we feel our hearts callous? Do we feel that we are the victims of adverse fortune? that our lot is cast among "worldlings cold," and that there is nothing to love? If so, first turn the thoughts inwards to contemplate what poor, sinful, weak creatures we ourselves are; then turn them out to that Divine message for every creature—"God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Think of what the Son suffered of His own free will; how He, so pure, and free from sin, was the victim of the slanders and buffets of cruel men, and how He died the painful death of the Cross! Think that He did all this for us, that we, or whosoever believed on Him, might be purged from our sin by the sacrifice of Himself, that in due time we might be redeemed from all the evils of the world, and share with Him the glories of a spotless and everlasting life! If these things do not waken within our hearts the love which is there, alas! what will? But such a wonderful manifestation of love is sure to draw all men unto it, who will give it due thought, and understand its meaning. In comparison with our Redeemer's sufferings, our own trials and sorrows will become light, and the love of God being thus "shed abroad in our hearts," we shall know that "tribulation worketh patience; and patience, experience; and experience, hope;"—that "hope which maketh not ashamed."

The Apostle Paul said of Faith, Hope, and Love, that Love was the greatest? Why so? Because our faith and hope are not vain things, not destined to be realized. Hope shall one day cease, when the things hoped for are received; and Faith—which is but the evidence to us now of things unseen, the enjoyment of them by anticipation—shall also give place to the real substance of the things themselves. But Love, upon which the whole is built, will never cease; it will continue to be the bond uniting us to one another, to God, and our Redeemer-King, in the future age; its years are insured to all eternity, for "God is Love." What better thing could be said of it, therefore? or, what better recommendation could it have for our consideration? We must not neglect its cultivation; it is essential to a proper appreciation of the Gospel of Christ; and it is essential as a foundation of character upon which to build our faith and hope. Without it, though we should have all knowledge, and all faith, we are nothing, but are as "sounding brass, and tinkling cymbals." With it, we shall be able properly to discharge our duties towards God and man.

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HOPE.—"Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures *might have hope.*" The story of Lazarus is well fitted to teach us patience, to give us comfort, and inspire us with a true hope.

Hope implies a state of dissatisfaction, of imperfection, for, if we be satisfied with the present state, what need to hope for another? This will lead us to inquire carefully what thing or things are imperfect, and therefore, as their complement, what things we have to hope for.

The very opening sentence of the narrative speaks of imperfection—"Now a certain man was *sick.*" Sickness involves mental anxiety and sorrow, as well as physical pain, and these are things we would desire to be free from. Not all sickness ends in death, but, as in the case of Lazarus, there is a sickness unto death, to which all men are liable. Our life itself is, therefore, imperfect, subject to pains and diseases, and to stoppage altogether. By contrast, then, what we would desire to obtain, if possible, is a perfect life, free from pain and sorrow, and not subject to death-everlasting.

But there is, strange to say—strange in view of the story we are considering—great difference of opinion as to what death is. The Scriptures are not uncertain in describing it to us as an evil to which man must succumb, which he has to lament, and long for deliverance from—the last enemy to be destroyed. (See Hosea xiii. 14, and 1 Cor. xv. 16.) But traditions of men have come to be embraced as true, which quite nullify the Scripture on this point. Death, in theory, at least, is no longer an enemy, but the best of friends, for—

> "Death gives us more than was in Eden lost,
> The King of Terrors is the Prince of Peace!"

These lines continue still to express current opinion upon death, and the contrast between them and Scripture language is strongly suggestive to thinking minds of something wrong. According to this teaching, death becomes no longer the cessation of life, but merely the cessation of its imperfections;—there is no break in the continuity of our existence, everlasting life is ours by nature, but death, by its stroke, frees us for ever from imperfections, and at once ushers us into that perfect life which we desire to obtain. We cannot logically look upon this as anything but a kind dispensation. Current theology would have us look at it in this way; but human nature, in spite of clinging to such theories, *will* look upon death as an enemy from which it shrinks, and the Bible encourages this view of it. The spirit-land, which is the dream of theological fancies, is too much shrouded in obscurity to inspire many of its believers with sufficient confidence to willingly give up the present possession of life for that which is intangible.

We maintain, however, that the Scriptures are silent as to such scenes in heaven *now*, of redeemed souls rejoicing in the presence of their Lord. They abound with pictures of the redeemed, but they are scenes upon the earth, and reached through a resurrection from the dead.

Let us for a moment consider the suggestive silence of the narrative, as to any such hope of entering into glory through death. If it be true that the moment of a good man's death is the beginning of "his

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immortal career of still higher bliss and usefulness; " that he is carried away by angels into heaven, " where the perfected powers find scope and employment in an eternal usefulness;"* then of all places in the Bible where we should expect to find instruction on this hope, and realised state of bliss, surely it ought to be found in the history of Lazarus. He was a good man, beloved of the Lord Jesus, and he died. He would be one who would be taken to heaven—to a happier land—there to receive higher powers, and more extended usefulness. And of such a great and glorious change in his condition, we would be sure to find some statement, some allusion, or some inference in the narrative. We would expect to find Martha and Mary comforting themselves for their loss, by the thought of their brother's gain; or our Lord, at all events, would comfort them in that strain. When Lazarus was called back from that superior state to this imperfect life (I say nothing of the strangeness of such an act, because there might be good purposes to serve by it in God's providence), we would expect to hear from him some allusion to the glories he had been privileged to witness for a brief space.

No one can accuse me of putting forward unnatural expectations. Suppose a case similar to that of Lazarus in our own day, and these are the very things we would naturally expect, the very questions we would put to the raised one. If we were not satisfied in all, we should at least in one or more.

Are any of our expectations realised? NOT ONE. There is not the slightest allusion, not the faintest hint of any such hope or state. The profound silence of the narrative in such circumstances is most remarkable and instructive, and cannot be passed over as meaningless, in view of the widely-spread and greatly cherished belief of the present day, that the dead are alive; an idea which, to me is incomprehensible.

Such is not the hope which the story teaches us to entertain. Upon the state of the dead, it is quite consistent with other Scriptures, such as:

Psalm cxv. 17: " The dead praise not the Lord, neither any that go down into silence."

Psalm cxliii. 3: " The enemy hath made me to dwell in darkness, *as those that have been long dead.*"

Psalm vi. 5: " In death there is no remembrance of Thee; in the grave who shall give Thee thanks?"

Isaiah xxxviii. 18: " The grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth."

Job x. 21, 22: " I go whence I shall not return; to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and the shadow of death, without any order, and where the light is as darkness."

Such is the state of death as taught us in the Bible; it is a state of silence and unconsciousness—the complete cessation of life and light. The idea of present life in heaven of departed saints is indeed contradicted by the Bible. Thus Peter declares: " Let me freely speak unto

* In Memoriam—James Bell, Rev. Richard Glover, Bristol.

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you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . David is not ascended into the heavens" (Acts ii. 29, 34). So likewise Paul: "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; *but* HE WHOM GOD RAISED AGAIN, SAW NO CORRUPTION" (Acts xiii. 36). The contrast here tells its own lesson.

In this last passage, death is likened to a sleep—"David fell on sleep." So also in many other places of both Old and New Testament. e.g., Moses was told: "Thou shalt sleep with thy fathers." When Stephen had prayed for his persecutors, "he fell asleep." And in a general way, we read in 1 Thess. iv. 13, 14, of "them which are asleep"; "them also which sleep in Jesus will God bring with Him." So also did Jesus speak of Lazarus: "Our friend Lazarus sleepeth."

These passages are sometimes used in a sense which they will not bear. It is said that the reason why death is likened to sleep is, because life has not ceased. Did the assertion go no further, there would not be much to complain of; for, in a certain sense which I shall presently show, I agree with the statement. But when our friends proceed from that, to assert the consciousness of the dead, this is more than the facts of natural sleep will allow; for whilst a broken, restless sleep will show some signs of consciousness, yet a sleeper, in a sleep as profound as that of death, is quite unconscious of all that is taking place around him. And when our friends venture still further, and argue, that the sleeping dead are engaged in a life of greater activity than any they had here, the error is too glaring to be received! This is a departure altogether from the original starting-point, that the dead are sleepers.

What does the likening of death to sleep imply? What is the resemblance between the two? I do not believe the point lies altogether in the unconsciousness of the one, and of the other, although, as already said, a sleeper is truly unconscious, when the sleep is sound. Death—the death which men inherit as descendants of Adam—resembles sleep in this respect, that there is to be an awakening out of it. It does not end all. When a man lays himself down to sleep, we do not bid him an eternal farewell; for we know, if he continues in health, he shall awake from his sleep. There is such a thing as fatal sleep—a sleep from which there is no awakening—which shall end in death. But it is ordinary sleep to which death is likened; for just as certainly as we awake from the one, so, in the purposes of God, shall we awake from the other. The matter of time is nothing to the Eternal Jehovah; we may sleep long, or we may sleep short, in death; but He can call us forth from the grave, just as Lazarus was called forth and brought to life, even although he had lain dead four days, and must have begun to see corruption.

This is the exact comparison between sleep and death, as drawn by our Lord regarding the state of Lazarus. "Our friend Lazarus sleepeth," He said; and His disciples mistook His meaning, until He told them in plain language, "Lazarus is dead." He knew that in a short while Lazarus would awake to life again through that power with which He had been invested by His Father, and therefore He said,

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"Lazarus sleepeth." The cessation of his life was but temporary, and the same may be said of all who have fallen under the power of the enemy; for the figure is not confined to good and just men. Thus Daniel says: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

It will be different with the second death; *it* may not be likened to a sleep, for it will be a destruction—the final judgment of God upon the sinner alone—which will indeed end all for those who suffer its stroke.

Thus the comparing of Lazarus' death to a sleep, as well as that of others, teaches us to HOPE for a resurrection. That is the only door of hope for a deliverance from death, and that is the hope set before us in the story of Lazarus. The first words of consolation which Jesus gave to Martha were, "Thy brother shall rise again," and there is not a word of life to be obtained in any other way. Martha herself confessed this was the belief she had always entertained, that her brother would rise again in the resurrection at the last day—a hope which she must have learned from the Old Testament Scriptures, where she might read Isaiah's prophecy (ch. xxvi. 19): "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs; and the earth shall cast out her dead."

Thus the Scriptures present us with a hope which is exactly suited to our needs. We are the creatures of a day, enjoying life for a short season, then we are cut off as a flower, and as the grass that is withered by the heat of the day, "man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" But, thanks be to God, He in His mercy sent His only begotten Son into the world, that through Him the sentence of death might be reversed, and that we might be brought back from the grave to a resuscitated life. It will depend upon ourselves whether we shall have that revived life continued to us as an everlasting possession, for "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have EVERLASTING LIFE."

The story of Lazarus does not instruct us upon the nature of the future restored life. It does not tell us whether it shall be, even although everlasting, subject to sicknesses and pains, and sorrows; but other Scriptures leave us in no doubt on this matter. Thus, Isaiah xxxiii. 24: "The inhabitant" (of the glorious land where the Lord is to be the Judge and Lawgiver) "shall not say, I am sick. The people that dwell therein shall be forgiven their iniquity." How suggestive is the connection! The presence of sin brought in its train the evils from which we suffer; but then the people shall have their iniquity forgiven, they "shall be all righteous," and shall not any longer say, "I am sick." The counterpart of Isaiah's prophecy may be found in Rev. xxi. 3, 4.

The passing away of the present imperfect state of things, to give place to the free and perfect life pictured by the Seer of Patmos, is the grand hope set before us to be obtained through a resurrection from the dead.

FAITH.—Faith and hope are very closely linked together—they are

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almost indissoluble—especially the faith and hope spoken of in the Scriptures. Faith is the belief, or confidence, that we shall obtain the things we hope for, and the stronger our faith is, the nearer will it approach the apostolic description—the "*substance* of things hoped for."

Martha expressed her faith in these words: "*I know* that my brother shall rise again in the resurrection at the last day." But her faith was nevertheless incompletely expressed. Lazarus was not able to rise from the dead of himself; he needed a Redeemer to redeem his "soul from the power of the grave." It was to this channel Jesus turned Martha's thoughts by those words: "I am the Resurrection and the Life." She had faith that her brother would rise again, but Jesus wishes her to have faith that through Him that resurrection would take place. At the same time, He taught her that as the power was vested in Him, even then the hour was "when the dead should hear the voice of the Son of God, and they that hear shall live."

Jesus adds some words which have been the cause of much discussion as to their meaning, verses 25 and 26. To me they seem capable of an easy solution, which I would offer, thus: "He that believeth in Me, though he were dead" (though he were to die; see similar use of the tense in v. 44, "he that was dead," *i.e.*, "had been dead") "yet shall he live" (by resurrection as we have seen); "*and* whosoever liveth" (by resurrection is implied by the connection) "and believeth in Me" (for not every one who shall be raised in the resurrection at the last day shall be a believer in the Lord Jesus) "shall never die." This is quite in harmony with Jesus' teaching in John v. 28, 29: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation."

The explanation seems to me also to contain nothing which Martha could not easily understand. Hence our Lord could with confidence put the question to her, "Believest thou this?" And her answer was prompt, "Yea, Lord; I believe that Thou art the Christ, the Son of God, which should come into the world."

What a volume of truth is embodied in that confession of Martha's faith! What hopes does it present to our minds! What visions of the glorious future does it conjure up before us! "The Christ, the Son of God, which should come into the world," throws us back upon all that the prophets have written regarding God's purposes to redeem the groaning and travailing creation from the curse under which it now lies; to purge it from iniquity and evil men with their injustice and oppression; by that King whom He hath appointed to reign in Jerusalem, and be Judge over all the earth. Verily, "all the promises of God are in Him (Christ), yea, and in Him, Amen." We cannot divide His work and say, this is the part I am to believe, and neglect the other; but as "the Christ, the Son of God," who should come into the world, He is also the Resurrection and the Life—the Hope of His people that they shall be redeemed from the power of the grave, and receive the reward of an everlasting inheritance in His Kingdom.

These are the things placed before us in the Scriptures for belief.

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Let us love them; let us hope for them; let us put our faith in the Lord Jesus Christ for their fulfilment; and "so we shall be safe."

Finally,—Do not such faith and hope make us long earnestly for the presence of the Lord Jesus Christ on earth, where He is so much needed? Have we not friends who are suffering from the pains and sorrows of this life, who are falling under the power of death? And on such occasions do we not feel inclined to say, like Martha and Mary, "Lord, if Thou hadst been here, my brother, or sister, or father, or mother, had not died?" Do we not, in looking around us upon the world and its doings, sometimes grieve because of its oppression, immorality, and wickedness of every type? And do we not feel that the only cure is the presence of its all-powerful King? Yea, when we think of these things we pray with more fervency, "Thy kingdom come, that Thy will may be done on earth, as in heaven;" and our hearts send forth a silent message to our absent Lord, saying, "Lord Jesus, come quickly, according to Thy promise."

R. K. Strang.

THE SON OF MAN IN PANOPLY.

"MY friend, how can you with your small army of ten thousand, meet him that cometh against you with twenty thousand? Does your heart fail you, and whisper that it were unwise to try the experiment? In that case I counsel you, while the enemy is still at a distance, to send forward an embassage, and stipulate for conditions of peace. But tell me, whence arises your incapacity for engaging in a contest to which I would otherwise have gladly furnished you with a commission; backed, moreover, with a guarantee of success?"

Voltaire tells us, in his "History of Charles XII.", that whenever the Swedes, under the leadership of their king, could marshal a force bearing a proportion to their foes of only twenty to a hundred, they never despaired of victory. Moses went farther than this, and predicated for the chosen race that one should chase a thousand, and two put ten thousand to flight. These last are Faith's victories, you will say, and point, not to the feeble arm of man, but to the Rock which could never fail them. Well, be it so.

In the early Christian document, entitled, "The Teaching of the Apostles," to which our attention was drawn last month, occurs the following remarkable direction: "If you feel incapable of sustaining the full yoke of Christ, go as far as you can." The writer is evidently referring to that advanced condition of Christian equipment described in the New Testament as perfection, a position looked upon by many as an inaccessible height: "If thou wilt be perfect, sell all that thou hast and give to the poor, and come follow Me." Here was the case of one who, it may reasonably be supposed, would have shrunk from the idea of relinquishing "the common salvation," yet was unable to accept the terms of being wholly sanctified and set apart for service. He could not sustain the full yoke of Christ. And, though the condition specified in his case might not be universally applicable, it is at least illustrative

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of the principle of self-devotion, and furnishes an answer to the query addressed to us above, Whence arises the incapacity for engaging in the unequal war? Is not this incapacity clearly the result of the impedimenta which the imperfect Christian is resolved to carry along with him, the cherished possessions or the cherished notions which he cannot bring his heart to relinquish, though conscious that he is thereby grievously handicapped?

Another passage here starts to view: "The disciple is not above his master, but every one that is perfect shall be as his Master;" or, as the margin has it, "shall be perfected as his Master;" that is, we presume, perfected in a similar manner, and by the like process. And what was that process? Was it not by consenting to realise the condition of a Son of man, destitute alike of worldly environments, worldly armour, and worldly confidence, emptying Himself of any inherent strength, and in that condition to go forward, confident in the promise of God-given energy?

Here is a third text for our purpose, uttered under the depressing influence of the temptation in the desert: "Man shall not live by bread alone, but by every word that proceedeth from the mouth of God." Instead of laying the entire emphasis of this passage on the word, "bread," let us try to fathom the philosophy which underlies the first word, viz., man, the Son of *man*. What the Son of *God* might have been able to accomplish under the circumstances, was not the point at issue. This was the serpent's method of hoodwinking and distorting the case. The Lord's answer, on the other hand, set forth the fact that man, a poor, feeble, unequipped, and unresisting son of man, might live triumphantly and war a good warfare by trust in the living God. But this is just where the faith of the outward and visible Church has long been a conspicuous failure; for, distrusting the promised paraclete, we run to the Philistine's arsenal for weapons, to fashionable society for the soldier's commission to fight, and to our very enemies for reward. Under a protectorate thus constituted, the advocacy of the son of man's charter fares but badly. The Divine energy which he is invited to call his own, is held by organized christianism in utter scorn, as a sentiment fantastic, incredible, and out of date. A bayonet-sustained hierarchy cannot, of course, be expected to recognise it; nevertheless it remains the son of man's prerogative still. Its unquenchable pulsations are felt beneath the heroic pleadings of a Robert Burns, and a revived publication of the primitive message of Life is, with other causes, rapidly operating to bring it to the front.

It brings it to the front by exhibiting the simplicity which is characteristic of The Joyful Message. Ever since the day when ecclesiastical rulers made common cause with the Nimrods of the earth, the business of the chief priests has been to misrepresent that message which the common people once heard so gladly, and to convert it into an engine of despotism. They have made it obscure to the young and ignorant, repulsive to the gentle and kind-hearted, incredible to the logical, crushing to honest manhood, and blasphemous to God. For a crystalline Message of Life which all could apprehend, they have substituted a murky system of metaphysics, which common people have neither the time, the inclination, nor the ability to investigate. More-

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over, and with very good reason, they have constantly argued that the Christian system, as fashioned by themselves, so far from finding its home and stronghold in the unsophisticated heart of the son of man, can be kept alive only by the satanic agencies of force, fraud, and plunder. In sustaining this unrighteous supremacy for the last seventeen centuries, their reign has been one uniform grand conspiracy to crush the poor, and to bury the claims of the son of man: to adopt a metaphor of Thomas Carlyle, "beneath infinite dung."

The reader will already have perceived that the illustrious Being who conspicuously and by pre-eminence adopted the title of the Son of man, is here identified with His brethren who are still struggling amid the snares and perils of the wilderness. And such indeed was the Master's own mode of representing the relationship. When addressing Paul on the way to Damascus, he said, "I am Jesus of Nazareth"—the despised Nazarene, the Son of Man—"on whom you are trampling. But now, Paul, it will be your privilege to take up the same position, and in that character to discover what great things you can do, and what great things you can suffer, for My name's sake." Hitherto Paul had fetched his authority from the chief priests. Henceforward he would have to renounce all that; he would have to place his trust in an unseen arm, and in the promised strength of that arm to turn the world upside down.

It is highly important to keep in mind that it was in this lowly character, and in no other, that Paul's Lord and Master had himself passed unscathed through the temptation in the desert, and had eventually conquered death itself. Had he in one single instance throughout his earthly career forsaken this ground, and fallen back on any other rock of refuge—let the proposition be stated with the profoundest reverence—the awful drama of the incarnation, on which angels and principalities were intently gazing, would have collapsed in failure; for how, then, to quote his own words, could the Scriptures have been fulfilled? and how then could humanity in His person have constituted an example to His followers?

After His own ascent to His Father's right hand, and the falling asleep of His apostles, the same temptation which had been foiled in the desert, to wit, the temptation to take premature possession of the world's wealth, was again played off upon the successors of those apostles, and this time the harlot's bait took effect. From that hour to the present the panoply of filial trust has been abandoned in favour of the world's armour; and the result is before our eyes. Christianity, it is true, has not been exterminated. This were a feat which neither men nor devils could compass. But a revolt against what the churches offer as the joyful message has become almost universal. The spurious thing wearing the mask of Christianity, which the chief priests have kept alive, is no Christianity at all; but its direct opposite and supplanter. Viewed in whatsoever light you choose to adopt, its influence is emasculating and narcotic, or exasperating and defiant. For while Christianity, on the one hand, is a challenge to every noble attribute of redeemed humanity, priestism, on the other hand, is an appeal to all the baser passions of fallen humanity—to cowardice, to self-deception, to effeminacy, to hypocrisy, to truculence, and to avarice.

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Meanwhile, the son of man is invited to re-enact the part of Sampson, and who shall say that he has not already accepted the challenge. Long though he has been grinding in the prison-house, he is conscious that his waving hair is once more glittering with the dew of his youth, and this time he will make short work with any Philistines who may venture to approach him, shears in hand. The priests have led him about like a garlanded ox, they have smitten him with their crosiers, they have taken his labour for naught, they have fed him with the east wind, and they have given him for his pillow of rest a bag of moonshine. But once more commissioned by Heaven to try conclusions with the powers of darkness, he will startle his quondam oppressors by coming forth in a guise for which they are little prepared. When he arose in Luther's days, he was too much encumbered with paraphernalia begotten of age-long superstition and grinding oppression. Luther himself not fully comprehended the majesty of undisguised manhood, nor rightly estimated the altitude to which the Captain of Life had lifted it. Consequently, he accepted without regret the defeat of the peasants, preferring to see the Joyful Message committed to the guardianship of the northern princes, and placed under the ægis of national protestantism. But in the uprising, which will again turn the balance, the son of man will at last come forth decked in the panoply which he alone can sustain. Utterly divested of every lying rag, every badge of thraldom, every stain of servitude, he will resume the charter of child-like faith, which fell to the ground at the death of the apostles. Then will it be seen how much stronger is humanity of the Christ-type than all monied organisations; then will the power of the priest appear in its true light as a most rotten imposture; then will the patronage of religion by the Nimrods of the earth become as forgotten a thing as the shrivelled and discarded skin of the serpent. And then may we not rest in the quiet assurance that this dynamic agency, when once again awakened, will not again encounter eclipse till it culminate in the award of Him to whom all judgment has been committed by the Father, because He is the Son of Man? JAMES WAYLEN.

THE FUTURE RULER OF THE NATIONS.

"The kingdom is the Lord's, and He is the Governor among the nations" (Psalm xxii.).

THAT the world and the race of man need a ruler strong and wise enough to govern them in harmony with the will of God and the happiness of mankind; that Adam was placed on trial in that position and failed, and was therefore deposed; and that the object of the remedial system devised by Almighty power and love looks to the accomplishment of that purpose still, are all truths readily recognised and admitted by believers in the Bible. This reflection presents to us the question, "Do the world and race possess within themselves the means of rectifying their disorders and the many ills to which they are subject, or must the remedy come from an external source, from a higher power?"

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We must admit that human government is, so far, a failure, and has not as yet effected these objects of the Divine benevolence. Such is the testimony of history, which is but the accumulated experience of mankind. The experiment of near six thousand years in duration, not only without attaining the desired result, but with no visible signs of success in the future by the means now employed by man, would seem to beget an insuperable distrust of the first branch of our inquiry. Indeed, such a conclusion, in spite of the confident assertions of visionary optimists, is plainly denied and repudiated by the highest authority, in which we find it expressly declared, "that man at his best estate is altogether vanity," that "it is not in man that walketh to direct his steps," and that "the wisdom of the world is foolishness with God." Hence the admonition: "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" Human experience concurs with revelation in establishing the conclusion that the wisdom of man is not adequate to the government of the world, or of his fellow man, or even, indeed, to the rule and control of his own evil nature. Unless, then, help and power come from some source external to man, the world of mankind must remain for ever unblessed. This plainly compels the conclusion that God alone is great and wise and good, that He alone is competent to the task of ruling and governing, in person, or by a sovereign of his appointment, in justice, righteousness, and blessing the earth He has made, and the race who inhabit it.

This truth was propounded more than eighteen hundred years ago, under circumstances peculiarly imposing, by the Apostle Paul, as recorded in the seventeenth chapter of the Acts. Standing in the Areopagus of Athens, the metropolis of all the wisdom and learning of the ancient world, on Mars Hill, in the presence of the Stoic and Epicurean philosophers, the most renowned statesmen, scholars, orators, and poets of pagan antiquity, he exposed the shallow superstition of these followers of Socrates and Plato in worshipping at the altar of an "unknown God;" and, after announcing to them the astonishing secret of future life, not by means of their Pagan conceit of man's inherent immortality, but by the great Christian doctrine of the resurrection of the dead, he still further confounded their childish wisdom in these extraordinary words: "The times of this ignorance God winked at, but now commandeth all men everywhere to repent, because He hath appointed a day in which He will judge (rule) the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised him from the dead."

This great truth, the return of Christ as King of Israel, and His personal and visible reign on earth in great power and glory over all nations as the Lord of hosts, as King of kings and Lord of lords, Governor of the nations, on the re-constructed throne of His father David, and in Jerusalem, then become the metropolis and the joy of the whole earth, though the cherished faith and hope of the first Christians, has been so long forgotten or ignored that its announcement now as a literal truth disturbs and startles unstable souls, and frequently provokes opposition and hostility to those who dare to proclaim it. Yet it is a fact which none can deny, that even profane and secular

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history preserves the record of this early faith of the early Christians.

Gibbon says, in his "Decline and Fall" (vol. i., p. 62): "The ancient and popular doctrine of the millennium was intimately connected with the second coming of Christ; that Christ, with the triumphant band of the saints who have escaped death or been miraculously (by the resurrection) revived, would reign upon earth until the time appointed for the last and general resurrection. . . . Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers, and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith."

Macaulay says ("Essays," 668): "The Christian believes, as well as the Jew, that, at some future period, the present order of things will come to an end. Nay, many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not here inquire. The number of people who hold it is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth, and ability. It is preached from pulpits both of the Scottish and of the English Church. Nobles and Members of Parliament have written in defence of it."

If the reader will turn to Acts xvii., already quoted, he will find that these Epicureans and Stoics, disciples of Plato, who all taught the theory of future life by the supposed immortality of the soul, took special exception to the apostle's opposing doctrine of life by means of the resurrection of the dead. Hence we read that they accused him of preaching a "new doctrine, of bringing strange things to their ears;" of being a "setter-forth of strange gods, because he preached unto them Jesus and the resurrection" (18-19 verses). Their astonishment and indignation reached its climax when, in the conclusion of his speech, St. Paul told them that God had "appointed a day in which He would rule the world in righteousness by His Son, whom He had raised from the dead for that purpose." They mocked him, and turned away in scorn. The resurrection of the dead was to them incredible, and an insurmountable stumbling-block, because, if true, they saw that it effectually overturned their cherished superstitions, derived from Thales, Socrates, &c. Let the reader consider how improbable that they should have charged Paul with preaching "a new doctrine," "strange things," if he had believed and taught the inherent immortality of the soul, which was their theory of future life. It is then by inexorable logic from these premises that we deduce the conclusion that, then as now, the one grand distinguishing doctrine of Christianity is future life by the resurrection, in opposition to the crude Socratic theory of the ancient pagans. The exigencies of time and space forbid the citation of the copious testimony in the Bible in support of this position. We cannot deny that immortality is declared by the Bible to be an attribute of God alone, and of those only to whom He will impart it. For is it not written, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord?" That

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in the resurrection "this mortal shall put on immortality, this corruptible shall put on incorruption. Death shall be swallowed up in victory;" and the immortalized saints will then, and not till then, be able to swell the triumphant anthem, "Death, where is thy sting; grave, where is thy victory?"

While man is in the Bible repeatedly declared to be "mortal," and as we see daily the subject of death, it is written that "the King of kings and Lord of lords *only* hath immortality." It is a fact of great significance and value in this controversy that the Bible religion alone rests on the resurrection from the dead, in order to another life, as its distinguishing peculiarity, while all other systems, without exception, are based on the Pagan dogma of every man's being already inherently immortal; thereby rendering of little value, if not wholly unimportant, the great Christian doctrine of the resurrection from the dead. Another consequence of such a dangerous error is that as the knowledge of Christ's coming kingdom and reign on earth, with its cognate doctrine of life and resurrection through him, furnishes the key to the intelligent understanding of the Bible as a whole, it is not wonderful that men should fail deplorably to solve the great secret of our future life, which is easily apprehensible to one who has been taught of God's Word, where alone it is disclosed. No resurrection, no future life, is the doctrine of the Bible; for it is the Author and Finisher of the faith who says: "No man cometh unto the Father but by me. I am the Resurrection and the Life. I hold the keys of death and hell (the grave)."

ALLAN B. MAGRUDER.

THE SEVEN CANDLESTICKS.

NOW let us ask, what should the vision of "*seven candlesticks*" suggest to our mind? Should we not at once associate it with the *seven-branched candlestick* in the holy place of the Tabernacle, which, as a standing memorial of the Divine purpose, represented the calling of the Jewish nation to be in the midst of the earth, as they shall be, eventually, the depositaries and communicators of the knowledge of God amongst the nations. Certainly the latter emblem cannot so well, if at all legitimately, be applied to set forth the Church of this dispensation—"the body of Christ;" for their place belongs to "*the Holiest of all*," represented, as we find, by the Cherubim of gold, beaten out of the same mass with the Mercy-seat. Indeed the whole scene of these seven candlesticks, with the Lord Jesus as the High Priest walking in their midst, has arrested the attention of various writers to the circumstantials of Jewish worship. Amongst others, Sir Isaac Newton, forcibly struck by the coincidence, thus records his vivid impression: "The temple is the scene of these visions, and the visions in the temple relate to the feasts of the seventh month. For the feasts of the Jews were typical of things to come. The passover related to the first coming of Christ; therefore His first coming being over before this prophecy was given, the feasts of the seventh month only are here alluded to. On the first day of that month, in the morning, the high

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priest dressed the lamps; and *in allusion* hereunto, this prophecy begins with a vision of one like the Son of Man, in the high priest's habit; appearing, as it were, in the midst of the seven golden candlesticks, or over against the midst of them, dressing the lamps, which appeared like a rod of seven stars in His right hand; and this dressing was performed by the sending of seven epistles to the angels, or bishops, of the seven churches."*

The suggestion of this learned writer, that the aspect of this vision looks to the high priest dressing the lamps of the candlesticks on the first morning of the seventh month (for he performed this office, it appears, every morning, see Lev. xxiv. 3, 4; therefore of course he did it on that particular morning), may be followed out with much interest, in connection with the view here taken, of the seven churches being gatherings of Jewish saints in the day of the Lord, like what the Church at Pentecost was. For, since Pentecost, the course of the Jewish feasts has been interrupted by the development of the mystery of this dispensation, on the ripening of which into its place in the heavens with Jesus, it is natural the channel should again be formed in Jews for the feasts to flow on.

The difference, however, between one seven-branched candlestick, the evident symbol of the Jewish nation, and seven distinct candlesticks, which we have here, is, of course, designed to suggest to us some further instruction. What may this be? I submit whether it be not to indicate, that whilst gatherings of *Jews* are here contemplated, we are to regard them as not in the organised condition that awaits *the nation* in their land, but still prospective of it; just as if these seven candlesticks were the seven distinct lamps of the one seven-branched candlestick, in transition towards their original incorporation on the one common stem. Accordingly they have their unity, not in the central place, Jerusalem, where yet the Lord will again place His name, but in the person of the Lord Jesus, walking in their midst. In fact, the whole scene may be regarded as pourtraying the buddings forth of the Jewish fig-tree in those several places enumerated in the East; preliminary, as such will be, to the full re-organisation of Israel in their own land, when the seven candlesticks will become visibly one, according to the original emblem.

That such gatherings of Jews, believers in Messiah, whilst yet distinct from the mystery of this dispensation, should be denominated Churches, ought not to present a difficulty to the reception of this view; for Israel at large, after being brought out from Egypt, is called by Stephen, "*the Church in the wilderness.*" And what should not a little confirm the inference of their being Jewish gatherings, suggested by the significancy of the Jewish emblem, "*seven candlesticks,*" is, that the representative of each gathering is called, "*the Angel of the Church;*" synonymous with the SHELIACH ZIBBOR, or presiding officer in the Jewish synagogue of old.† It is certainly worthy of remark, touching

* "Observations on the Apocalypse of St. John, by Sir Isaac Newton.

† "Next to the *Archisunagogos*, was an officer, whose province it was to offer up public prayer to God for the whole congregation, and who, on that account, was called *Sheliach Zibbor*, the angel of the Church; because, as their messenger, he spoke to God for them."—*Jenning's Jewish Antiquities.*

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the popular notion, that "*Angel*" is but another expression for *Bishop*, that no sanction can be derived for it from a collation of the five places where bishops are admitted to be spoken of. See Acts xx. 28; Phil. i. 1; 1 Tim. iii. 2; Tit. i. 7; 1 Pet. ii. 25. In no instance here is the word *angel* employed.

Moreover, it is further significant that in the Epistle of James, which is addressed to the twelve tribes scattered abroad (James i. 1); and which bears many internal marks of belonging to the latter day, we read of the "synagogue" being resorted to, as though such Jewish form of assembly will then be revived, with its "uppermost seats;" some sitting, as it were, "under the footstool of others" (James ii. 2, 3). This may be said to be arguing from a mere word; but when it is remembered that this word "*synagogue*" occurs elsewhere in the New Testament no less than fifty-four times, and in every case relates to the meeting-place for Jewish devotion, it is rather unreasonable to suppose that it has another and more equivocal signification here.

On every account then—first, it being *the day of the Lord*, in which the churches were seen by John; secondly, the Jewish character, both of the *symbols* employed—"seven candlesticks," and of the representative officer addressed—"the Angel:" and thirdly, its congruity with allusions to the future in other portions of the Word, which will multiply as we proceed, I have no hesitation in commending to the adoption of the reader the *prophetico-Jewish* character of these Epistles as the key to their right understanding.

But meanwhile they are full of instructive application to the present intervening period. Observe, for example in general, there was but *one* church for each city. And so there ought to be now but one church in every place, i.e., there ought to be a visible union characterising Christians. There is vital unity amongst the members of Christ, but that is not enough; there ought to be a manifestation of it in *union*, so that the world may see it. Alas! how lamentable the absence of this union; and still more, that the very elements of it, those idiosyncracies which, more or less, belong to all Christians, are perverted into pretexts for its opposite, schism and dissent. Look at the Church of Rome in the time of Paul. There were within it persons of various spiritual complexions and attainments; some ate meat, others scrupled to do so; some observed days, others neglected them. There was all this variety of disposition and predilection, yet it was not made the occasion for division. And why is not the same the case now? Just because, on the one side there has been too much exacting; and on the other, too much scrupulosity. Thus, when two thousand ministers left the Church of England because they would not wear a surplice, and for such other things, there was exhibited the lamentable intolerance of the ecclesiastical party, in sternly insisting on such indifferent matters; while at the same time, the resistance of the Nonconformists just because the imposition *was* in indifferent matters, is equally to be deprecated. In fact, we are all to blame on the subject, Churchmen and Dissenters, and the recognition of this fact, next to that mutual secretion of love, without which, all adjustment of terms of communion must ever prove abortive, is doubtless, under God, the best preliminary to the restoration of genuine Christian union.

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As to our Lord's position, "in the midst of the candlesticks," that is, being their centre of union, this also is applicable to the whole Catholic Church—He is their great Head, in relation to whom they are mutually united to each other. The Jewish Church of old had their centre of unity, *visible*, in the person of the high priest and in the place—Jerusalem, where God had put his name. But now it is different, the Church's Head is *invisible*—even Jesus; and only by the eye of faith, is their incorporation into so excellent a body, discerned or appreciated. Imposing splendour of place, and office, as in the temple and priesthood of old, and its sorry counterpart now—the Judaic pretensions of the Pope and Church of Rome—consists not with the calling and worship of the saints under this dispensation. We should remember, on this point, what our Lord's language was to the woman of Samaria:—"The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth" (John iv. 21, 23). Now, the time here referred to, is extant under this present dispensation.* Accordingly, during it, there is no holy person or holy place to circumscribe our devotion; but wherever two or three are met together in the name of Jesus—there, He is in the midst, their "mercy seat;" as it is well put in those familiar words,

"Where'er they seek Him, He is found,
And every place is hallowed ground."

Of this truth, it is important to have a clear discernment at the present crisis; for, by a late popular minister of the Church of England, who, alas! apostatized to the Church of Rome, it has been avowed that he was influenced to such step by observing that—except in the person of the Pope, and his universal supremacy—the Christian Church was destitute of everything like a visible antitype of the Jewish high priest! Thus did this brother fall a prey to the delusion of the day, because he was ignorant of this grand characteristic difference between the Jewish dispensation and ours; and that by their *contrast*, in this respect, as well as others, not their *analogy*, should the present Church of God be instructed. And, let us be assured, the time is at hand, when, if we are not intelligent in the Word of God, we shall become similarly ensnared by the great Deceiver. (From "The Apocalypse Interpreted in the Light of the Day of the Lord." By Rev. James Kelly. Elliot Stock.)

A FRIENDLY CAUTION.

Addressed to Preachers, Teachers, and Mission-Workers.

NOT in a spirit of criticism, but with an earnest desire for the promotion of *Truth*, I would venture to call attention to an

* See more on this subject in, "The Tabernacle; a witness for God." A Tract by the Author. Nisbet & Co., London.

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unscriptural form of language which is very common amongst Christians of all denominations.

In tracts and sermons, in mission-hall and prayer-meeting, we constantly meet with such language as the following—"Every human being has within him a soul which *must live for ever*, either in heaven or in hell."

Are the words in italics true, according to Scripture?

We read in the New Testament that "it is appointed unto men once to die, but after this the judgment" (Heb. ix. 27); and the issue of the judgment will be, on the one hand, "eternal *life*," on the other hand, "not life," but *death*, "the second death." "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son hath *not life*" (1 John v. 11, 12). "For the wages of sin is *death*; but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. vi. 23).

The Bible does teach that every human being *may* live for ever. The invitation is addressed to "all men." "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John v. 23, 24). But it does not say that everyone *will* live for ever. On the contrary, "the soul that sinneth, it shall *die*" (Ezek. xviii. 20). "If ye live after the flesh, ye shall die" (*must die*, Revised Version); "but if ye through the Spirit do mortify" (make to die) "the deeds of the body, ye shall live" (Rom. viii. 13).

But you say that the soul is immortal. What do you mean by that? If you merely mean that the soul will live when the body is dead, you agree with Christ's words. But, if you mean, as many do, that the soul *cannot* die, you contradict the words of Christ. "Fear not them which will kill the body but are not able to kill the soul; but rather fear Him which is able to *destroy both soul and body* in hell" (Matt. x. 28). If the souls of the wicked are to be destroyed in hell, how can they live for ever?

Again, "he which converteth the sinner from the error of his way shall save a *soul* from *death*" (James v. 20). If conversion saves a soul from death, then the soul of the unconverted is *not* saved from death, and must therefore die. "Every soul which will not hear that prophet, shall be destroyed from among the people" (Acts iii. 23); "*utterly* destroyed," the Revised Version says. How then can you say the soul is immortal, and must live for ever?

Can we not be content to keep to Scriptural language? The warnings of Scripture to the unrepentant, are sufficiently awful, without adding anything to them. "If ye believe not that I am He, ye shall die in your sins; whither I go ye cannot come" (John viii. 21, 24). "Many, I say unto you, will seek to enter in, and shall not be able. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity. There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the Kingdom of God, and you yourselves thrust out" (Luke xiii. 24, 28). "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be

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good or bad" (2 Cor. v. 10). "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him" (Rev. i. 7).

In the Book of Revelation "the second death" is also called "the lake of fire." The language of this mysterious book is so full of figures of speech that it is rash to speak confidently of its meaning in relation to future events; but it is evidently the nature of fire to consume and destroy that which is cast into it, and it is commonly used in Scripture as a symbol of utter destruction. "He will burn up the chaff with unquenchable fire" (Matt. iii. 12). "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. iv. 1).

I know that many objections have been urged against these views. They appear to me to be fully answered in a pamphlet referred to below.* What I want to point out is that even those who cannot accept these views ought, at least, not to go beyond Scripture. You may differ as to the meaning of the second death; but it cannot be right to say that every human being will live for ever, when the Bible emphatically declares that if we persist in the service of sin, "the END of those things is DEATH" (Rom. vi. 21).

Ampthill. JAMES BROWN.

DIVINE GUIDANCE.

1. UNSEEN, Thy leading hand, our Father, God,
Constantly guide us. Up to Thine abode,
In the celestial glory, we would raise
In faith and love, our thankful song of praise.

2. Thou hast no need of us, Almighty Lord,
But we need Thee, and in Thy gracious Word
Thou hast invited us to come and find
Rich stores of love for heart, and light for mind.

3. We come then, Lord, and cannot come in vain,
Since Thou hast promised such enduring gain:
Thy wealth of grace will every need supply,
And we shall feel that Thou, our God, art nigh.

4. And meeting thus, in Thine appointed way,
Upon the Saviour's resurrection day,
We shall get graces such as Thou canst give,
To help us in Thy holy fear to live. THETA.

---

* "A Discussion on the Meaning of the Scriptural Doctrine of Eternal Judgment." Elliot Stock, 62, Paternoster Row. Price 6d.

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CORRESPONDENCE.

THE KINGDOM OF HEAVEN.

SIR,—Mr. Laing, in his article "The Kingdom of Heaven—What is It?" in the RAINBOW, quotes Mr. Hooper as observing that the late "Dean Alford remarks (*Greek Testament in loco*—i.e., Matt. iii. 1, 2): 'It has been observed by recent critics that wherever the term *Kingdom of the Heavens* (or its equivalent) is used in the New Testament, it signifies not *the Church*, nor the Christian religion, but strictly *the Kingdom of the Messiah that is to revealed hereafter*.'" Nine readers of this out of ten would infer from it that such was Dean Alford's opinion, as well as that of the "recent critics" to whom he alludes. But a reference to his note on Matt. iii. 2, will show that such is by no means the case. After the words quoted above, Alford goes on to say: "I should doubt this being *exclusively* true. The state of Christian men *now* is undoubtedly a part of the bringing in of the kingdom of Christ, and, as such, is included in this term. See Mark xii. 34, and note on Matt. v. 3." On ch. v. 3, the Dean remarks: "The βασιλεία (kingdom) must be understood in its widest sense as the combination of all rights of Christian citizenship in this world, and eternal blessedness in the next (ch. vi. 33). But Tholuck well observes (Bergpredigt, p. 74, ff.), that all the senses of the kingdom of God (or of the heavens, or of Christ) are only different sides of the same great idea—the *subjection of all things to God in Christ*." The scribe, as addressed by our Lord in Mark xii. 34, is, I agree with Alford in thinking, a clear instance of the "recent critics," to whom Alford alludes, and with whom Messrs. Hooper and Laing agree, being mistaken in the exclusiveness of their dictum about the kingdom. "He," to quote Alford, "stood as it were *at the door* of the kingdom of God. He only wanted (but the want was indeed a serious one) repentance and faith to be *within it*." Was it not so?

If we must have some one explanation for "the kingdom of heaven," and its equivalents, let us adopt such a one as that given as above, by Tholuck, which seems to suit all the places where the expression occurs, rather than any one of those which Mr. Laing rejects, or the one which he and Mr. Hooper accept so exclusively. There are many places where the expression occurs where their explanation will suit just as little as those will in other places. I have been accustomed to explain it as meaning "where Christ reigns as King," or "those who are subject to Christ;" but even this is at fault unless we make it include those who are His subjects by profession only, who yield their feigned subjection. Such seem to be included in some, if not in all, of the kingdom parables of Matt. xiii. The kingdom of heaven seems in the parable of the sower, of the tares, of the net, and probably also of the grain of mustard-seed, and of the leaven, to mean nothing better or worse or more future than the Christendom of this age. From Rom. xiv. 17, 18,

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it would seem to be within us and among us, and we in it, and to have its laws and principles binding on us here and now. It would seem to consist, according to St. Paul in that passage, of men and women serving Christ in righteousness and peace and joy in the Holy Ghost. Certainly he speaks (in Col. i. 13) of himself and others being in it, having been "translated" into it. Has not this same translation taken place with Messrs. Laing and Hooper? And are not they, with all saints in the kingdom, serving Christ therein in righteousness and peace and holy joy? When Christ (in Luke xviii.) told His disciples about infants that "of such is the kingdom of God," and that "whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein," surely He meant that His Church on earth was to include infants as well as adults, and that adults must become, by new birth, subjects of the kingdom just as such little ones do. Unless the kingdom enters into a man here, the man will never enter the kingdom hereafter. Again, we might ask, has St. Peter never made use of the keys of the kingdom as given him by our Lord? or if he used them, as I believe he did, by opening its doors to Jews, as in Acts ii., and to Gentiles, as in Acts x., are we to suppose that no one has entered in by them yet?

Surely, wherever Christ reigns, whether, as now, in a man's heart and life, or in his family, or in the Church of God, or, as hereafter, over the wide world and over all mankind, *there* is the kingdom of God, the kingdom of heaven, the kingdom of Christ; whether here or hereafter, the King and His subjects (feigned or real, but especially the real)—to say nothing of His territory—constitute the kingdom. The servants of the nobleman (of Luke xix. 12) serving, or, as one of them, pretending to serve him in his absence, are, I believe, as really recognised in Scripture as the kingdom of God, as the millennial earth and its inhabitants (including "the strange children who shall dissemble with Him") after His return in glory, and after the kingdom of God has come with power, and those who are now His faithful servants and loyal subjects are exalted to reign in life with Him.

Yours faithfully,
W. T. Hobson.

St. Barnabas' Parsonage,
Douglas.

ASTRONOMY.

Dear Sir,—I am glad to see Parallax's book mentioned in the Rainbow so favourably. It helped me a great deal when I first saw it, for *level water* was for long the fact which led me to doubt the whole Copernican theory. No man can honestly, according to the laws of language, heavenly and human, believe the Copernican theory and the Scriptural statements.

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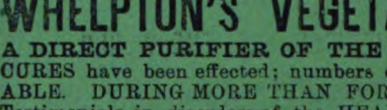

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

SEPTEMBER, 1884.

THOUGHTS ON "THE FULNESS OF THE GODHEAD BODILY."

"In him dwelleth all the fulness of the Godhead bodily, and ye are filled full in him."—Col. ii. 9, 10. See Alford.

NOT after the manner of a property received and retained, but after the manner of a channel connecting God with man, the Father with the sons, the Fountain Head of Light, Life, and Love, streaming forth from the Father through the Son to all in union with Him.

"Blest be the Father and His love,
To whose celestial source we owe,
Rivers of endless joy above,
And rills of comfort here below."

"All the fulness of the Godhead bodily," are great words, greatly expressive of a great subject. We speak of the world, the ocean, and the universe, and the terms so used are soon expressed, but how small a portion of either can the ablest mind of man comprehend! How much less can the ocean fulness of the Godhead bodily become measured by human thought or expressed in human language! And only as that fulness becomes revealed by the Father, and expressed in the Son, can we attempt to think or speak of it, for "in *Him* dwelleth all that fulness of the Godhead bodily."

Now a fulness that is perfect hath fulness sevenfold. So then let us consider it.

Firstly. In its perfection of love.

The perfection of Divine love is only known in the love of God to man. Indeed we know of no other love of God. We may presume that One whose nature is Love entertains love for angels, but the perfection of Divine love as revealed to man is in and through the God-Man, Christ Jesus. In the gift of the God-Man, the Son of His love out of His bosom, to redeem a lapsed world,

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we have all other gifts outdone. In a gift so perfect we have Love expressed perfectly, for if God so loved the world, Christ so loved the Church. Let those who will, take these two expressions to mean one and the same thing, but to *some* minds they express two concentric circles, the one enclosing the other. John in vision saw "a sealed number, an hundred and forty and four thousand," and "after this a great multitude which no man could number."

Next we shall consider this fulness.

Secondly. In its perfection of grace.

It may be difficult, though not impossible to think of love apart from grace. *Human* love can love objects lovely, but it needs the coupling of grace with love, rendering it *Divine*, to love objects unlikeable and unlovely.

> "God loved the world of sinners lost,
> And ruined by the Fall."

But why? Because they were His creatures, and He wanted them for children. He saw them sinners, but wanted them for sons. Hence in the Son of His love He expressed Himself in redeeming grace and dying love, and thus God commendeth His love towards us in that while we were yet sinners Christ died for the ungodly, the just for the unjust, that He might bring us to God. It is love expressed in grace which commends the love of God to man. Oh that men would praise the Lord for His goodness, especially for His wonderful love to the children of men, "*for* He satisfieth the longing soul and filleth the hungry soul with goodness;" such as "sit in darkness and the shadow of death," He bringeth forth into light, and maketh their night as noonday.

Next we shall consider this fulness.

Thirdly. In its perfection of wisdom.

God's attribute of omniscience ought to be the believer's greatest consolation. That He sees our many failures and shortcomings may awhile cause sadness, but that He sees, too, our great need of His help, and—where it is—the earnestness of our desire for it, should be a never failing source of consolation. For not only does He know our need, but how to meet it with supply in the best time and the best way. All is known to Him, and hence in the Son of His love we find "a brother born for adversity," in whom is treasured a fulness of knowledge, that being our friend in need He might be our friend indeed. This store of wisdom there is in Him as our Head *for* us, His members, as we read in this epistle (i. 17, 19). "He Himself is before all things, and in Him all things subsist; and He is the Head of the body, the Church, who is the beginning, the firstborn from the dead, that in all things He may be the *first*." Because He (the Father) was pleased that in Him (the Son) should *all* the fulness dwell. He the Head, and His fulness the property of the body, the Church. Is He wisdom *for* me? He shall be wisdom *in* me. His spirit within

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me shall control my ways and my words. Thus those ways and words become His rather than mine, and in that proposition I cease to live my own sinful and selfish life, that He may live in me His own pure perfect and obedient life, according to my measure of the gift of Christ. Thus He becomes *to me*, by becoming *in me*, wisdom, and in like manner righteousness, sanctification, as He will become in me presently, in resurrection, full redemption, so that all my glorying present and future is, and shall be, in the Lord.

This is our understanding of perfection in the "higher life," ceasing to live self, that He may live within us.

Next we shall consider this fulness.

Fourthly. In its perfection of power.

And what a consolation to the believer is the omnipotence of Him in whom he trusts! One "able to do exceedingly abundant above all that we can ask or think." What more could words express! What more could faith expect! Power to save, power to sanctify, nor less power to glorify spirit, soul, and body, in all the completeness of glorified manhood. For we trust in God which raiseth the dead, who delivered us from so great a death and doth deliver, in whom we trust that He will yet deliver, when this corruption shall put on incorruption and this mortal shall put on immortality. A glorified Head is the earnest of glory to the members, so a full Head is the prospect and promise of fulness to the members. It was in this connection with Him that the great apostle said, "I can do all things through Christ which strengtheneth me." Not less is He our power than our wisdom; they are twin graces given us with which to go forth in loving earnest Christian work until evening. Thus the fulness of power in Christ becomes a fulness in us, a readiness to every good word and work.

Next we shall consider this fulness.

Fifthly. In its perfection of fellowship.

When about, in person, to leave His disciples, He would comfort the mourning ones concerning an abiding presence as verily His own, He said, "Lo, I am with you alway, even unto the end." He had spoken to them of sending *another* comforter, but naturally they would think, how could *another* be to them what *He* had been. How could an untried stranger be to them what a tried and well proved friend had been? So then he added, "I will not leave you comfortless, I will come to you." Thus the omnipresence of our God and Saviour is a stronghold to faith. The meek man, Moses, said, "If Thy presence go not with me, carry us not up hence." And that which gave the unlettered fishermen Peter and John such boldness, was the conscious presence of *another* with them. And behaving themselves as in His presence, they said, with firmness of purpose, "we *ought* to obey God rather than men." Thus an omniscient, omnipotent,

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and omnipresent God has been the comfort and stay of His people in all ages from the beginning.

Next we shall consider this fulness.

Sixthly. In its perfection of trustworthiness.

"Let us hold fast the profession of our faith without wavering for He is faithful that promised." "Faithful is He that calleth you, who also will do it." Do what? Whatever good we trust Him for, and we may trust Him at all times, not only to give that which is good, but to withhold that which is evil, to protect us sometimes against our own prayers; for, as "we know not what to pray for as we ought," we oft in ignorance ask what God hath neither promised nor purposed to give, and hence, in goodness and grace, He withholds the things we ask.

For Christ is that Great Physician ever near, to whom we may well confide our case reliably for both advice and medicine. Our wisdom is to come to him with our symptoms, and leave their treatment to Him. Let Him treat our case *as He will*, who is so worthy our trust, for this feature of the divine fulness invites our fulness of faithful trust.

Lastly we shall consider this fulness.

Seventhly. In its perfection of perpetuity.

Now, as change implies imperfection, perpetuity implies perfection, and the perpetuity of perfection is here implied in the word *dwelleth*. In Him *dwelleth* all the fulness of the Godhead bodily. What Christ is to us and for us to-day, He was yesterday and shall be for evermore. This invites our confidence that what we ever found Him, we may ever come expecting to find Him still, perfect love, perfect grace, perfect knowledge, perfect power, perfect fellowship, perfect trustworthiness, and all in perpetuity. Thus are we equipped in Him, filled full in Him, which is the true meaning of "ye are complete in Him." As sons and daughters we are equipped for loving and obedient service. As servants we are equipped for honest and faithful duty wherever and whenever required of us. As soldiers we are equipped to endure hardness on any and every battlefield of life. As men of God we are thoroughly furnished unto every good word and work. All, all *in Him*, and ours through abiding in Him. "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." What more can we ask! What less can we desire than to be filled full with such a fulness, and so to realize our complete equipment in Him! Now to apply our subject; Can we say? Are we concerned to say with John, "out of His fulness have all we received grace added to grace?" Have we received grace in measure? Let our concern be to get grace added, grace multiplied. Destitute of it we cannot be saved. The *least* of it will save, the look of faith to the crucified One will save, but *filled full* with it, we shall serve here and shine hereafter, for if turned to righteousness ourselves, we seek to turn others to righteousness

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too, we shall shine in the firmament of that glory wherein the Sun of Righteousness shall be our everlasting light; and our God our glory for ever and for evermore.

N. STARKEY.

Hackney, London, E.

SYRIAC READINGS OF THE GREEK "SOZO."

THE TWO EPISTLES TO THE CORINTHIANS, ETCETERA.

IN the first of these there are nine cases, and in all but one the Syriac Peshito gives forms of the root *hhya*, he lived.

iii. 15. Paul carries us on to the time when the work of Christian builders will be tested by the fire of judgment. If the material built on the one only foundation be wood, hay, or stubble, it will perish. And if any man's work be burned, he will suffer loss; but he himself shall be saved, yet so as through fire (Greek).

In the Syriac we meet with the root *shazab*, which in Hebrew means to rescue, or to escape. He himself shall escape as one whose house had taken fire and been burnt down, and he had fled from the burning mass. Even in this text, life is implied after the judgment of men's works, but the passage fixes attention on the escape of the unwise builder.

Now, men wedded to Greek, finding how often the Syriac, and even Greeks, such as Melito of Sardis, speak of Christ giving life to them that believe, try to support their favoured Greek by saying, To give life, in Syriac, also means to save. But if to save, suggests deliverance from danger, there is not a more striking instance than this man's case of saving as from fire, in which to look for the future of *hhya* being used; and yet it is avoided. This case, and Rom. v. 9, are two passages very well suited to prove, that to give life means to save, if the notion was correct; and yet it is avoided in both texts. Instead of to give life from wrath, set forth by *hhya*, Rom. v. 9, we have *Nithpatsah*. *Patsah*, He delivered. We shall be delivered from wrath by Him, Then here *szb*, *sazab*, or *shazab*, he escaped, is found in place of saved. Scholars must review and revise their studies of this word *hhya* before they can read the Peshito aright.

II. We now take up the passages in which *sozo* in Greek is replaced by *hhya* in Syriac.

i. 18. We give the Syriac at once: "For the word of the cross is to those who are being destroyed, foolishness; but to us who are living, or made to live, it is the power of God." He who knows the New Testament, needs not to be reminded what the power of God stands for here. In Romans i. 16, this apostle writes: "The Gospel is the power of God unto *life* to every one who believes." Now, when the Gospel, here called the word, or doctrine, of the

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cross, is received with hearty faith, God's Spirit regenerates the soul. Then he is delivered from exposure to destruction, and made alive unto God. Such are *living ones*, and are rightly called so in the Syriac. By *destruction*, to which in Paul's teaching those are exposed who see only foolishness in the Gospel doctrine of life to the believer, through the death of God's Son, Paul means no less than the second death, and the opposite to this is life everlasting. This sense of the word, *soteria*, salvation, and *sozo*, save, is always set forth in the New Testament Syriac by *khya*, life, or, to live, in the forms of the root suited to the connection.

i. 21. "For when in the wisdom of God, the world by wisdom knew not God, God willed by the foolishness of the preaching, that He would give life to those who believe" (Peshito).

Paul is but re-affirming what he teaches in our first text under this section, and what is his constant teaching. With him, the Gospel believed brings life everlasting. And who that has studied the history of the Church, does not know that God has never changed His method of regenerating through the same truth by which He sustains and sanctifies? Well, then, does the Syriac hold fast to *khya*, to live, in its teaching?

v. 5. Here we have the apostle's direction to the Church what to do with a member who was living a very bad life. They must exclude him from their society at once in a most solemn way. The apostle tells them to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus (Greek, be saved). The Peshito does not use the word for flesh, but the word body; and for, be saved, it has, "*may live*." Deliver such an one to Satan for the destruction of the body, that he may live in his spirit, in the day of the Lord Jesus Christ. Even in this notorious case, when giving so severe a judgment, Paul had hope that this man would repent, and be at last partaker of life everlasting; and that he was not disappointed, the second epistle shows. It would lead us too far out of our line of research to follow the thoughts suggested by this passage. As for instance, 1. What power is allowed to him whom Christ calls a murderer over the bodies of men? He can, if permitted, lead men into evil ways, which destroy their bodies. This power he sought against Job, and according to Peter, he seeks it still against Christians (1 Pet. v. 8). Now, if Divine protection be withdrawn from an inconsistent professor on his exclusion from the Church, Satan may try hard to make sure of his victim. And our Lord calls him the prince of this world. But to whatever lengths Satan might go, our apostle looks on to the end when he shall lose his power, and hopes to find the life which Jesus gives, and which none can take away, still surviving in this sinner's spirit. And, 2., the question may be asked from the words, "the destruction of his body," whether there will be cases in which the body has been so polluted that it will never be restored, even by resurrection?

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What if the house doomed by the priest, on account of its leprous condition, to be utterly destroyed, taught us, in type, to beware of defiling the temple of God, in which the Holy Spirit seeks to dwell? See also the argument of Paul in Chap. iii. 16, and especially verse 17.

vii. 16. *Sozo* occurs twice. Here the believing wife is asked how she knows but that she may be the means of life to her heathen husband, and the same question is put to a man who believes, but has a heathen wife. Paul uses, may cause to live, of these Christians, as he does of himself when he means, may be God's agent in imparting the knowledge of the word and way of life.

Now, since he looks to the sound conversion of these heathen partners through Christian influence coming from those to whom they are married, the Peshito rightly uses *hhya*, or life, to set forth what they might be won over to accept as the free gift of God, through the holy lives of their partners.

ix. 22. In the Greek Paul is made to say, "I become all things to all men, that I may *save* some." But in the Peshito, I become all things, or everything, to all men, that I may quicken all men. He means, "That I may convey the word of life to all men." In this passage the Syriac gives a larger view of the apostle's aims than the Greek. While Paul believed in the purpose of God according to election, he did not know the chosen of God before conversion, and so he did not make God's secret a rule for his ministry. Therefore he sought the quickening of Jew and Gentile of every nation to which he came.

x. 33. "Even as I also do what is fair in all things, to all men, and do not seek my own opening or advantage, but the advantage of the many, that they may have life, or life for ever."

It was not earthly gain which Paul sought for men of all classes; but that they might obtain the *life* which is in Christ Jesus with glory everlasting (2 Tim. ii. 10). For this he tells his young friend he endured all his sufferings, and then he shows other correspondents his own personal interest in life everlasting, and its fulness of joy. The Syriac again is richer in expressing the high aim of Paul than the Greek.

xv. 1, 2. "But I cause you to know, O brethren, the Gospel which I have preached to you, and you have received and are standing in; and ye are living on the word preached, if you are bearing testimony, and if you have not believed in vain."

That the word of life is spiritual food is the regular lesson of the New Testament. John vi. shows our Lord teaching this at Capernaum. This epistle, chapter iii., 2, "I have fed you with milk," such as Peter calls the sincere milk of the word. Then Silas teaches this to the Hebrews. Now eating and drinking imply preceding life, and so our Syriac is very apt in saying if your faith be genuine you are living in the word preached.

We find then that in all cases but one this epistle teaches that

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life is the great Gospel blessing, and in so teaching it raises our thoughts higher than the Greek readings. In the second epistle to the Corinthians there is but one case of a plural participal from *sozo* (ii. 15): "For we are a perfume acceptable to God, through Christ, in those who are *made alive*, or are living, and in those who are being destroyed." This is the contrast we met with in 1 Cor. i. 18, where he describes the effect of the word of the cross on those who rejected it, and on those who received it. To those it brought destruction, but to these, *life*. And here he says the same of a faithful ministry.

All that we said on the fitness of the Syriac use of *khya*, to live, in the former text applies here. That Paul wrote these two epistles in Greek, we do not deny; but even in so doing his familiarity with Syriac shows, through the Greek, at the close of 1 Cor. xvi. 22, where *Maran-atha*, the Lord comes, has kept its place in Greek manuscripts, and yet is good Syriac. And yet we see how he could reproduce all that he had written before his five years imprisonment during the two and more years of it spent at Cæsarea, when he had liberty to receive from his friends such things as he needed. We may notice here that no case of *sozo* is found in the Epistle to the Galatians. The Ephesians has but two instances; but they are well worth attention, because the teaching of the connection so well supports the use of *parak* in the Syriac, where "saved" is found in the Greek.

Ephesians ii. 5: "By grace are ye saved" (Greek). Here we have in the Peshito, "And by His grace are ye liberated. Your bonds have been broken." What bonds? Turn to the opening of the chapter. There we find that the world led us captive, the prince of the power of the air tyrranised over us, and our own fleshly lust. When God quickened us, or caused us to live with Christ, we were set free by grace. This is a form of *parak*, he broke, and the bonds are those of the flesh, the world, and the devil. Even the Greek has a compound word, meaning, made us alive, where the Syriac uses *khya*, he lived, and then the evils which bound us are set forth as being removed on purely gracious principles. After describing our slavery, Paul says: "But God, who is rich in loving kindness, because of his abundant love, who loved us when we were dead in our sins, made us alive with Christ." Then came the words, "and by His grace ye are redeemed; your bonds are broken." Verse 8 has this fact with an important addition, "For by this His grace ye are set free by the faith." This last means the Gospel, and shows how consistently Paul held the Gospel to be the means by which delivering grace was brought to men.

Now though our apostle twice uses *parak* where *khya* is usual with him, he makes it plain that he saw in the work of regeneration a higher blessing than deliverance from the evils of a sinful life. We need say no more on these two seeming exceptions to the use of *khya*.

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Neither the Epistle to the Philippians nor that to the Colossians has a case of *sozo*.

1 Thess. ii. 16, speaking of the hostile Jews, Paul charges them with forbidding Christ's ministers to speak to the Gentiles that they might be saved; Peshito, that they might live. If these Jews could have had their wish, the Gentiles could not have heard the words of life (Acts xiii. 44, 45).

On this occasion, Paul charged them with "putting the Word of God from them and judging themselves unworthy of eternal life." Now he had this conduct at Antioch, and that at Thessalonica, and Berea, in view; and rightly states that his Jewish opponents forbade them to preach the Gospel to the Gentiles, lest they should obtain life by accepting its message. 2. Thess. ii. 10: "Because they received not the love of the Truth, that they might live by it," Syriac; Greek, might be saved. This is spoken of those who refused the great blessing offered in the Gospel, here called the Truth; and it is clearly implied that if received with love, it brings life with it. And this is what Paul teaches in various forms of utterance.

Here then *hhya* well fits the connection. It stands opposed to *abad*, to destroy, or make to cease to *live*. How uniform then is Paul's doctrine on this subject in all his epistles to the Churches. There are yet to be examined the Epistles of Paul to Timothy and Titus, which together furnish seven cases of *sozo*.

1 Timothy i. 15: "This is a faithful word and equal to all acceptation, that Jesus Christ came into the world to give life to sinners." This is the Peshito, where in Greek you find "to save." Now this object of the advent is clearly stated in John iii. 17: "God sent not His Son into the world to judge the world, but that the world might live through Him."

There is great harmony between this statement to Timothy and Paul's regular public teaching.

ii. 4. This passage harmonises with John iii. 16, in revealing the mind of God towards the human world. So that our Lord gave Paul, by direct revelation, the very views of the Gospel He Himself taught. If it were not that the apostle of the Gentiles was not to be dependent on any apostle, we might suppose that John had shown him in manuscript the third chapter of his gospel. But let us read two verses together in 2 Tim. ii. 3, 4. The public remembrance in prayer of kings and rulers and all men is thus enforced, "For this is right and acceptable before God, our Life-giver, He who wills that all men should live, and turn to the knowledge of the truth." How naturally the reading our Life-giver is followed by His desire that men should live. God is our Life-giver (ver. 3); He as such wills that all men should live (ver. 4). For this end, Jesus Christ came into the world empowered to give *life* to sinners (ch. i. 15, and John iii. 15-17, where both *zoe* and *sozo* occur in the Greek, but forms of *hhya* in the Peshito).

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1 Tim. iv. 16: "Take heed to thyself and to thy teaching, arrange as a general does his troops, arrange these duties, for when thou shalt do these things thou shalt keep alive or quicken thyself and them that hear thee" (Syriac).

This quickening means invigoration of regenerate life, and *khya* suits it well.

Timothy, as a good minister of Jesus Christ, by a well-ordered attention to reading, prayer, and teaching, and to his own personal religion, is told that he will promote his own spiritual life and the life of his hearers. He will bear witness to the truth, and exhibit its power to quicken by his own example.

i. 9. "God who has saved us and called us with a holy calling," Greek. In Syriac, "Who has caused us to live, and called us to a holy calling."

Both Paul and Timothy were called to the ministry, which was a holy vocation. Now they were made alive to God before they heard His call to the service of the Word, and so the order He quickened us is right, and then called us to a holy office.

iv. 18. "And the Lord will deliver me from every evil work, and cause me to live in His kingdom" (Syriac).

Who can overlook the grand assurance of the apostle that he should enjoy the blessings of the kingdom of heaven? But to enter this kingdom is to enter into *life*, over which death has no power.

In the above verse, "deliver me" is expressed by *patsah*, but "save me" by *khyni*, make or cause me to live. And as the one looks to rescue from peril, but the other to endowment with length of days for ever and ever, they are very properly distinguished in both Greek and Syriac; but the Peshito makes by far the bolder contrast, and is the better reading.

Titus iii. 5 is the last case in the Pauline Epistles, as we regard the question of authorship.

"But when God, *our Life-giver*, was revealed in kindness and tender mercy, not by works of righteousness which we did, by His tender mercy *He quickened us* by the cleansing of the birth which is from above—i.e., the new birth, and by the renewing of the Holy Spirit, which He shed upon us richly by the hand of Jesus Christ, our Life-giver."

We saw in dealing with *soter* how God the Father is described as our Life-giver, and then how the same Divine honour is given to Jesus Christ, and now we find the action of both in regeneration set forth by the same Semetic root, *khya* to give life. Who can resist the evidence running through all the Pauline Epistles which in Greek have *soter*, *soteria*, and *soza*, that the writer of the Syriac Epistles of Paul kept close to the doctrine that the great Gospel gift is LIFE, in the only real sense of the word?

All the Gospels show the same fact, and in our further researches in the Non-Pauline Epistles we shall find no change of teaching.

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These will conclude our examination of cases of *sozo*, I save, in Greek.

The Epistle to the Hebrews :—

There are two cases only in this treatise. v. 7, speaking of Christ, who was to be a priest for ever, after the order of Melchisedec, the writer says, "When He was clothed in flesh, He prayed and waxed pale with strong breathings, and in tears he drew near to Him who was able to cause Him to live from death."

Here the preservation of the life of Jesus in the garden of Gethsemane is spoken of, but narrow theology cannot see this.

The agony in the garden was Satan's doing, who sought to mar the foretold sacrifice by crushing out of Christ's body the life which He was pledged to lay down for the life of the world. God sent an angel to strengthen His body, and He went forward to the cross and triumphed over the enemy. Now *khya*, to cause to live, suits this deliverance from death. But here there is no question of salvation or eternal life.

vii. 25. "And He is able to give life for ever to those who draw nigh through Him to God, for He lives in all time, and forwards prayers on their account."

James has in Greek five cases of *sozo*.

i. 21. "Receive with meekness the word which is engrafted in you and is able to give you life in your souls" (Syriac). Here James has said in other words what Paul has taught again and again. As when he calls the Gospel a power of God unto life (Rom. i. 16).

"The foolishness of preaching" is used of God to give life to them that believe. *Hhya*, to give life, is very suitable here.

ii. 14. "What doth it profit, brethren, if a man say I have the faith, and he hath not works; to what extent is the faith able that it should give him life?" (Syriac.)

In i. 12 he has spoken of "the crown of life which the Lord has promised to them that love Him." Now what is the figure of a crown meant to suggest? Is it not life in its most honoured form? Then there is life before the crown is placed on the head of its recipient. When that is done in these words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What is it for? Because ye believed the doctrines of the New Testament? No! but because ye fed the hungry and clothed the naked, &c. These are the works which James has in view. For them Christians will be honoured with the highest life. How far can faith go without works in securing this crown? It cannot attain to this distinction. He falls short who is rescued from fire (1 Cor. iii. 15).

James does not ask, can faith justify him? But can faith save him, according to Greek; or, in Syriac, can faith cause him *to live;* and surely from his illustration in the very next verse he looked

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on to life everlasting, to which the righteous will be called when Jesus comes.

iv. 12. "For there is one who has laid down the law, and the judgment or penalty, and He is able to give life and to destroy it." Here the apostles look on to the decision of God in the judgment to come. He, and He only, can quicken to life for evermore, and He also is the One who can destroy both body and soul in hell. James is but reminding his reader of what his Master taught abundantly. The true contrast to destroy is to keep alive, and for this *hhya* is the right word.

iv. 15. "Ye ought to say, if the Lord will, and we should be saved, and do this or that." Greek; in the Peshito, "If the Lord be willing, and shall keep us alive, doing this or that."

In this connection James uses *zoe* for natural life, in verse 14. What is your life? and, in our text, *sozo*, for to preserve that life. In the Syriac, the same root serves to supply the substantive life, and the verb to cause to live.

Neither of these cases touches the Gospel blessing.

v. 20. "He will save a soul from death by winning him back to the truth," matches i. 21, the word able to give life. In the Syriac, He will *keep alive* a soul from death. What death? The death which sin brings when it is finished. To escape this death is to live for ever.

1. Peter has *sozo* without a preposition twice, and one case of it compounded.

iii. 20, 21. These verses contain, in Greek, both the compound, *dia-sozo*, and the uncompounded *sozo*. Verse 20 has "were saved through water."

For the compound word of verse 20 the Syriac has *hhya*, "eight souls only went into the ark, and were preserved alive by water."

iv. 18 is the third and last case of *sozo* in the Greek of those writings which were in the New Testament Peshito.

If the righteous is scarcely saved, where shall the ungodly and the sinner appear? Greek—as the Revised Version gives it.

If a righteous man lives because of strong guarding, where shall the ungodly and sinner appear? This appearance is at the judgment. Peter has taught his readers that through the power of God they are guarded for life, ready to be revealed in the last time. This follows closely upon the doctrine of a Divine regeneration. Now the ungodly and the sinner have no such guardianship, they shut themselves out from it.

Peter knew no "scarcely" as to the guardianship of the life which Christ gives, but he did know from his Master what made it secure. John x. 27-30 settles the question as to whether scarcely is the right word to apply to the prospects of true believers, and the same passage gives Peter sure warrant for saying the righteous are guarded all through time, from their regeneration to their glorification by Divine power. Our Peshito is true to apostolic

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teaching when it says, if a righteous man "lives," *lema hhas in*, by strong power from on high, those who have no such help are in a most dangerous case. We know where they will appear at last. We are now at the close of the cases of *sozo*, in Greek, so far as the Peshito, first published, covers the same ground.

The first Epistle of John was part of the edition of Jude's Syriac Testament, but it has no case of *sozo*, I save, in the Greek. The verb is used three times only in those portions not written when the Peshito was first published.

Jude's Epistle was not ready for the Peshito; but where he once has *soteria* in Greek, we find *khya* in the Syriac.

Verse 5 has "saved the people from Egypt." In this instance *parak* is found in Syriac, and with great propriety. The work done was bond-breaking.

Verse 23 has *zozo*, in Greek, but the reading varies so that it has no equivalent in Syriac. "For a part of them, rescue them from the fire; but when ye make the difference be merciful to them in fear, while ye hate even the garment spotted by the flesh."

Jude is urging the churches to use discipline with judgment and tenderness, and to pity the sinner while they hate the sin.

JAMES HOLDING.

THE FUTURE OF ISRAEL.

LET us try to realize the greatness of the question before us. Shall the people of Israel, the literal descendants of Abraham, ever again, as a nation, inhabit the territory known as Palestine, the land of Israel, or the Holy Land, or shall they not? This is the question; and I not only answer in the affirmative, and emphatically, MOST CERTAINLY THEY SHALL, but I also express my unfeigned astonishment that Christian men, believers in the inspiration of the Bible, and readers of that Book, should ever have made it a question. It appears to me so plain, and palpable, and obvious, that I would just as soon think of denying the inspiration of prophets and apostles, as of denying or even doubting, the fact that the God of Israel intends to re-assemble the scattered sons of the renowned Abraham in the Land of Promise.

Let us rapidly review the history of this extraordinary people. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance." (Deut. xxxii. 8, 9). This is part of the celebrated song of Moses, the servant of God. The division of this earth took place

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in the days of Peleg, who lived several generations before the birth of Abraham; yet under the controlling providence of God, and in accordance with His foreknowledge, the nations were so placed as to subserve His Divine purposes in relation to a people who had not yet sprung into existence. The geographical position of the descendants of Noah had reference to the chosen people who should afterwards rise into being, and play such a wonderful part in the history of humanity as to influence all nations, all empires, all mankind. It was not merely to illustrate the doctrine of a general oversight of the world by God, but to teach momentous and literal truths, that Paul said to the men of Athens: "God that made the world hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts xvii. 26). For a chosen people, there is a chosen country. The localities of nations are traced in reference to them; and the events of the world, as they slowly transpire, and become history, are but the visible appearance of what the omniscient God had foreseen from the beginning. The Lord called Abraham, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. xii. 1-3). He obeyed, and went, not knowing whither. You remember the unparalleled sequel: how he sojourned in the land of promise, having none inheritance in it, not so much as to set his foot on, though God had promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child; how he lived in tents with Isaac and Jacob, the heirs of the same promise; how their descendants were brought into bondage and evil entreated in a strange land four hundred years; how after their redemption from Egypt, in connection with a series of awful miracles, their national existence began under the lightnings and within hearing of the terrible thunders of Sinai, when the law was given, to which they agreed, promising to do all the Lord had said; how their privileges and follies, their chastisements and mercies, mingle most instructively together during the days of the Judges: how their history becomes, as one proceeds, absorbingly interesting, with the sacred ark, the testimony, the splendidly-attired priesthood appointed by God, the unrivalled temple built under Divine direction, the daily service, the new moons and Sabbaths, the periodical high festivals, the grand jubilees, the mysterious Shechinah, or visible emblem of Jehovah's presence in the holy of holies, the ascending scale of national prosperity until it reached its culminating point under the sceptre of Solomon the magnificent; how immediately after his decease the nation is rent asunder,

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ten tribes revolt from the house of David, and form the separate kingdom of Israel—a kingdom whose history is a fearfully dark scene of evil, folly, idolatry, and gross wickedness, until the king of Assyria appears, and carries the whole ten tribes into captivity, from which they have not to this day returned; how this small kingdom of Judah continues awhile under the government of Solomon's successors on the throne of David; how it, too, because of its transgressions, was visited by the rod of God's anger, and in the days of Nebuchadnezzar was carried captive to Babylon. The throne of David was not transferred to another—that was impossible, for the oath of God secured it; but it was cast to the ground, the royal family and most of the inhabitants were made prisoners, and borne into the land of the idolater, and the city and temple were entirely overthrown; how, after seventy years, a few of the Jews returned, and held a precarious and subordinate place among the nations, the power of Gentilism being then supreme in the earth, until the long-looked-for, and earnestly-prayed-for, Messiah came, and was rejected, by the still unhumbled, though severely chastised Jews; how even this terrible crime did not exhaust the patience of the Saviour, for He commanded His Apostles to preach the Gospel of the kingdom first at Jerusalem, and gave them the crowning evidence of His Messiahship in the descent of the Holy Ghost from heaven; how even this final appeal was impiously resisted; how the Romans, finding it impossible to keep this proud people quiet, came and plucked them up from the land, destroying the city of God, reducing the Temple to ashes, tearing up its very foundations, and passing a ploughshare through its site; and how from that period to the present, more than eighteen centuries, the Jews have been outcasts and wanderers, a byeword, a scorn, and a hissing, trodden down and oppressed, sad at heart, universally known, all but universally ill-used, and yet there they are to this day the most distinct, and the most readily recognised people on the face of the earth.

I say, ye remember, all these extraordinary facts, and need only this condensed summary to call them vividly to your minds. But are they not significant of events still future? Is the whole purpose of God in specially choosing a people, and specially locating them, realized? If so, we ask two questions: first, Why are the Jews still kept entirely distinct from the nations? and secondly, Why has the land of Israel never had an owner since they were expelled from its surface? The Jew is acclimated in every region, but he is not at home in any. Though born in England, or Germany, or France, or Russia, or America, he is never considered properly a native: he is still a foreigner. His birthplace is not his home. He is among us, but not one of us. With all our Christian zeal, we have not been able to make him a Christian; with all the changes that have been going on for centuries, he remains unchanged, in his habits, predilections, and

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features; and with all our progress in civilization, art, and commerce, and the advantages to be reaped from trading with us, his heart still yearns towards the East. "If I forget thee, O Jerusalem," is his cry—a cry which his fathers raised plaintively by the rivers of Babylon, with the burning tears of a holy patriotism on their cheeks—"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy" (Psa. cxxxvii. 5, 6). Through the long ages of a protracted dispersion that cry has rolled from his aching heart. He confesses himself a stranger and a pilgrim. He takes pleasure in the stones of Zion, and favours the dust thereof. And to the land of Judah, his soul clings with a tenacity which neither persecution nor prosperity can sever.

And then as to our second question. That land has been trodden down in turns by Roman, Saracen, and Turk, but it has belonged to none of them. Like the people who once inhabited it, it refuses to be incorporated with the nations. Strangers inhabit it, but it refuses even to yield its fruits to them, as if conscious of the degradation. Once the most fertile of lands, flowing with milk and honey, it is now a desolation, with here and there a memorial of its former fertility, like the majestic ruins of a royal palace or gorgeous temple. How is this? Is the land waiting for the restoration of the sons of Abraham? A strange question, you may say, yet it is stranger still that we are enabled to give it a positive answer. In the laws respecting the redemption of the land instituted for the purpose of preventing the alienation of property, there occurs this remarkable prophecy: "The land shall not be sold for ever; for the land is Mine; for ye are strangers and sojourners with Me" (Lev. xxv. 23). Here, then, is the Divine secret why Palestine has never become the property of any of the nations. It cannot be sold. God gave it as an unconditional grant to Abraham, and his seed for ever, and to them only. The law of redemption, to which I have alluded, was intended to prevent the inheritance of one tribe passing over to another. When land was to be sold—that is to say, among themselves exclusively—the nearest relation had a claim to the first refusal; but if another had purchased it, the kinsman had a right to redeem it at the same price, deducting for the time during which the purchaser had held possession; and he was in that case appointed to keep it for the proprietor till the year of jubilee. Or the seller, if afterwards able, might redeem his estate; otherwise it continued till the year of jubilee, when it returned to him or his family freely. The promise of national prosperity was strictly conditional on obedience; but when judgments were threatened, because of rebellion, there was always the promise of pardon and restoration in the event of repentance, and in the case of their being carried

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captive, the land was still to be reserved for them; for it was strictly an unconditional grant, which cannot be revoked. In the event of captivity, the land is always represented as desolate; and the enemies of the Jews who might dwell therein are predicted as being astonished at it. "And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it" (Lev. xxvi. 32). But still mercy is held out thus: "If then"—when in captivity—"their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember"—which covenant was an unconditional and permanent grant of the whole country—"and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised My judgments, and because their soul abhorred My statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord" (Lev. xxvi. 41-45). In that sublime composition, the 32nd of Deuteronomy, Moses, after describing scenes in the conduct and experience of Israel, which have been taking place for the last three thousand years and upwards, closes his song with this exultant cry: "Rejoice, O ye nations, with His people: for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land, and to His people." Why this repeated reference to the land? Why this singular circumstance of its barrenness whenever the Hebrews are absent, like a house shut up during the temporary absence of its owner? Why this Divine decree that it shall never be sold? and why this constant preservation of it, like property in chancery, until the real owner shall return, if he is never to return? Let those who take upon them to deny the literal restoration of Israel, answer these questions.

Let us now turn to the wanderers of Judah, and see what hope is held out to them to cheer them in their world-wide dispersion. They do not think themselves cast off for ever, and the ground of their hope is the faithfulness of Abraham's God to His declared purpose by the prophets. Read first this munificent grant, and mark how complete and unconditional it is: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever"

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(Gen. xiii. 14, 15). To Isaac and Jacob the grant was renewed, as if these three witnesses were called to bear testimony to the fact. The Lord gave the land, and chose Israel to inhabit it; and the apostle, in a passage which forms part of a matchless argument on the national restoration and salvation of Israel, says emphatically, "The gifts and calling of God are without repentance." He gave Palestine, and He called the Jews, and from that gift and call He has not turned back. But we shall return to the apostle's argument after examining some Old Testament prophecies; those prophecies which the Jew in all lands presses to his heart, and where he reads, "Thine eyes shall see the King in His beauty: they shall behold the land that is very far off. . . . Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken" (Isa. xxxiii. 17, 20). When the ten tribes revolted from the house of David, the Lord said to Jeroboam, their first king, "I will for this"—namely, idolatry—"afflict the seed of David, *but not for ever*" (1 Kings xi. 39). How often must this cheering clause have gladdened the hearts of the Jews! Their affliction and dispersion must come to an end, for the Lord God of Israel hath said so. He hath not repented either of the gift of the land, or the calling of the people. His words to Isaac, in whom the seed was called, are, "I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father" (Gen. xxvi. 3). To say that that oath has been performed by the return from Babylon, is to attach a very inadequate meaning to language, and to explain the term, "for ever," in a manner which those Christians who do so would hardly like, if applied to the promises of the New Testament respecting the duration of the inheritance to which they are looking forward. Besides, the return from Babylon was only partial, so far as even Judah was concerned; and as for the tribes of Israel, where are they? How long have they dwelt in the land specially selected for them, when the Most High divided "to the nations their inheritance?" We answer in the plaintive language of Isaiah, "The people of Thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary" (Isa. lxiii. 18). But bright days shall dawn yet both upon Judah and Israel; and I would say to any who are apt to boast of their Christian privileges, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your

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sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance" (Rom. xi. 25-29).

But then it is objected, by the opponents of the literal restoration, that the apostle means here their conversion to Christ, and their union with the Christian Church, where national distinctions cease, and "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all" (Col. iii. 11). Well, if this be God's purpose, we rejoice in it; for it must be right; nay, it must be best. But the Bible was meant to be understood, and can be understood by every devout and diligent inquirer, and we want *only to get at the truth*, so far as it is revealed. It is a gracious and heart-cheering doctrine, that national distinctions cease *in the Christian Church*, and that all who are in Christ are brethren called with a heavenly calling; but whether the apostle supports the opponents of the national restoration to the earthly Canaan in the passage before us, can soon be decided, for he quotes from the Old Testament, introducing his quotations with the usual signal—"As it is written." We return, therefore, to the passages referred to: "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad" (Psa. xiv. 7). "Save us, O Lord our God, and gather us from among the heathen, to give thanks unto Thy holy name, and to triumph in Thy praise" (Psa. cvi. 47). "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord" (Isa. lix. 20). Then follows a wonderful description of the unprecedented prosperity of the people in their own land; the whole of the sixtieth chapter is devoted to it. But to the Gentiles, too, this will be a blessing of exceeding value; "for," says the apostle, "if the casting away of the Jews be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 15). But we have not yet done with the apostle's quotation. He refers to the covenant which God will make with them when He shall take away their sins. The prediction is given in the following words: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord:

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for I will forgive their iniquity, and I will remember their sin no more." But cannot all this take place without the national restoration of Israel? Yes, if God so please; but this "new covenant," which writes the law upon their hearts instead of tables of stone, does not touch the unchangeable covenant to give them the land for a perpetual inheritance. It refers only to the conditional covenant which they broke. But I have only quoted part of the passage. The prophet goes on thus—and I beg the reader to observe the strength of the similitude: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name: if those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being A NATION *before Me for ever*. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." Nor is even this all, strong and striking as it is; for the holy oracle adds: "Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever" (Jer. xxxi. 31-40). Such are the passages referred to by Paul. Well might he then answer his own question, "Hath God cast away His people?" with the firm reply, "God forbid;" or, "It cannot be;" or, "By no means." I need not ask whether this prophecy has been fulfilled. Jerusalem has been thrown down, but the prediction requires its restoration, and closes by saying, "It shall not be plucked up, nor thrown down any more for ever."

Isaiah says, or rather the Lord by Isaiah: "And I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness" (Ch. i. 25-27). Again: "It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy

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Judah, and Judah shall not vex Ephraim" (Ch. xi. 11-13). Again: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land" (Ch. xiv. 1). Again: "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (Ch. xxvii. 12, 13).

Jeremiah says: "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them; and I will bring them again into their land that I gave unto their fathers" (Ch. xvi. 14, 15). Again: "Therefore fear thou not, O My servant Jacob, saith the Lord; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid" (Ch. xxx. 10). Again: "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim is My firstborn. Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Ch. xxxi. 8-10). And again: "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against Me. And it shall be to Me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it" (Ch. xxxiii. 6-9).

And Ezekiel says: "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon

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the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God. And David My servant shall be king over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, they, and their children, and their children's children for ever; and My servant David shall be their prince for ever" (Ch. xxxvii. 21-25).

There are many other equally explicit predictions of the same happy event, but these are amply sufficient to establish as a certainty the conclusion that both Judah and Israel shall be gathered from all the nations of the earth, and settled in their own land; that they shall be there organised in one prosperous and happy kingdom under the reign of David's son and David's Lord; that their cities shall be built and their country become fruitful; that no invader shall have power to disturb their national felicity, or to pluck up or cast down their cities; that deep and earnest godliness shall characterise them, their conversion to the Lord taking place after their national restoration; and that the other nations of the earth shall hear of their extraordinary prosperity, and glorify God on account thereof. There is a luminous prospect before the seed of Israel. The wanderers of Judæa shall yet be gathered home. The Jews are a living revelation and a living prophecy. They prove the truth of the past with all its moving wonders, and point to the reality of the future with all its exciting joys. They are the representatives of a line of ancestors the greatest and the noblest that ever trod the earth. They can set their genealogical tree by the side of that of the proudest noble in Europe, like the loftiest of the Alps by the side of a molehill. They can go back through the ages to the Father of the faithful—back through all the days of the Roman, the Grecian, the Persian, and the Babylonian empires, and say, "The father of our family existed before them all." As a distinct and wonderful people they have survived the four great empires of the earth. Where are the representatives of those mighty peoples and races now? Yet the Jewish people live. Their "generation" has not passed away.* They have survived the slow rise, prosperity, decay, and fall of many a mighty nation. Some of our aristocracy proudly trace

* Is not this the true interpretation of Matt. xxiv. 34? γενεὰ in that famous passage, signifies a *race*, and not a people living within a limited number of years.

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their pedigree back to "William the Conqueror." The Jew can trace *his* back to "Abraham, the friend of God." And his ancestors were statesmen, princes, kings, warriors, philosophers, poets, and prophets, when Europe was the home of barbarians, and our own great country a wood-covered wilderness, tenanted by wild beasts and a few wilder human savages. A wonderful people this, surely! How truly has that striking prophecy been fulfilled—"Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix. 9). They have been mingled with other men over all the nations, but they have taken root in none. There they are to this day—the most remarkable illustration of judgment and mercy to be found beneath the sun; there they are, the illustrious foreigners, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen" (Rom. ix. 4, 5).

Such are the people, such their history, such their reserved earthly inheritance, and such their predicted destiny. How the gracious purposes of the God of Israel respecting them shall be accomplished, a justifiable curiosity might inquire; but this inquiry must not proceed from a state of mind which doubts the fact, if it be not supported by minute details. The fact is declared, certain prominent circumstances connected with it are also announced, and if this were all, we should be satisfied; but if we love our elder brethren, whose fall has been our riches, we shall be not only satisfied, but gratified and thankful. Their unbelief of the fact that Jesus was the Messiah, and their consequent expatriation, have been to us the occasion of unspeakable mercies, of rich grace, of a proclaimed salvation, of a full Gospel, and of glorious hopes. The Jordan has overflowed its banks. The water of life, no longer confined to the ancient channel, has gently rolled over the lands of heathendom. The Shechinah has left the temple; but He who is the brightness of the Father's glory, and the express image of His person, has sent His healing beams over the lands of Gentilism. On this very subject the apostle of the Gentiles, himself a Jew, exclaims, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33). Shall we not adopt the thrilling exclamation? We are deeply indebted to the Jew. Our prophets, our apostles, our evangelists, our Saviour, our Bible, all belong to him. Because of unbelief he was broken off, and we stand by faith. Let us not be high-minded, but fear. Let us unfeignedly rejoice in the prospect of our brother. Let us adore God our Saviour for what has been done for us, and for what He intends to do for him, and let us "pray for the peace of Jerusalem: for they shall prosper that love her."

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Still there are two facts, matters of detail, which we may glance at for a moment. We believe, first, that we speak the language of the country which is destined by God to be the chief instrument in effecting the second exodus, and settling Judah and Israel in the land given to their fathers; and that when the present shall be brought to the Lord of hosts of a people scattered and peeled, it will be by the swift messengers of a great maritime nation which admits no rival on the mighty seas. Name the nation which has had the Gospel in its purity for the longest period—which has most successfully protested against the swelling words of the great apostasy—which has sent the ambassadors of Christ to all lands—which has girdled the world with its colonies of free and fearless men—which has the distinguished glory of having a Bible Society for the world—which has not a single legal slave throughout its dominions—which guarantees perfect religious liberty to all its subjects—which is a city of refuge to the oppressed of every colour and country that reach its open shores—and which has extended greater kindness to the seed of Abraham than any other country in the world—and I will name the nation by whose hand the present of the scattered people are to be brought to the place of the name of the Lord of hosts, the Mount Zion. "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee" (Isa. lx. 9).

The second fact to which we refer is the singular and suggestive one that this Jewish people, without a home, without estates, without landed property, without national honours of any kind, and which even England would not allow, until lately, to sit amongst her senators, are, so far as the precious metals are concerned, the richest people on the face of the earth. "Rich as a Jew," is a proverb. Though robbed for ages by the nobles and kings of the earth, they have among them uncounted stores of wealth. They are bankers and money-lenders in all lands, the first financiers in the world, and models of unceasing industry. According to the prophecy of Moses—"Thou shalt lend unto many nations and thou shalt not borrow"—where is the country that is not deeply indebted to the Jews? Two or three families among them could at any hour proclaim the insolvency of many of the Governments of Europe. They have the revenues of nations in pledge. Rich men among us count their gold by thousands. Rich men among them count theirs by millions. And what is the meaning of this surprising fact? Why, first, that, like their ancestors on the eve of the exodus from Egypt, they have no local ties to detain them, no tedious winding up of landed estates, no harassing property arrangements to attend to, but they can depart at once when the signal shall be given. They will not be men emigrating, but men returning home to fatherland. "Their loins

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are girded, their shoes on their feet, and their staff in their hand." They have nothing to carry with them but lists of figures representing enormous sums standing to their credit in the banks of every nation. And, secondly, this enormous wealth will amazingly facilitate their settlement in the land. They shall not go there empty-handed. "Their silver and their gold with them" is one of the requirements of prophecy. "Because of thy temple at Jerusalem shall kings bring presents unto thee" (Psa. lxviii. 29). Mark, now, the use of this wealth as it relates merely to the rebuilding of the city and house of God, without reference to the cities and towns of the land at large. "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet: and they shall call thee The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise" (Isa. lx. 13–18). ED.

SODOM'S RESTORATION.*

* From "Sodom, or Another Opportunity." By W. G. Moncrieff. Malvern: Cyrus E. Brooke. Price One Shilling.

EVEN though it can be shown that the words spoken by Jesus, "It shall be more tolerable for Sodom," &c., are forced by a certain school of interpreters to express what they were never intended to convey; other passages in more ancient Scriptures are appealed to as warranting hope hereafter for the flame-devoured sinners, and by parity of reasoning for all who may have died irreconciled to the Lord of heaven and earth. Let us prominently exhibit those passages that the supposed authority for a "second chance" doctrine may be fairly represented in this scrutiny, which aspires to be candid and friendly. Jerusalem is thus addressed in

Ezek. xvi. 49: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

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v. 50. "And they were haughty, and committed abomination before me; therefore I took them away as I saw good."

v. 53. "When I shall *bring again the captivity of Sodom* . . . . then will I bring again the captivity of thy captives in the midst of them."

v. 55. "When thy sisters, Sodom and her daughters, shall *return to their former estate*. . . . . then thou and thy daughters shall return to your former estate."

Bringing again their captivity (v. 53), is clearly parallel to what in v. 55 is described as a return to their former estate; and according to extract *a*, printed on p. 8, both of them imply "their resurrection from the grave." Compare extract *e*, p. 9.

At a "Salvation Army" meeting in this city, a few months ago, among other exercises, the 1st chapter of James was read by a subordinate official, in which occurs the statement, "Sin, when it is finished, bringeth forth death." Very plain words, not needing much explanation, surely; but the captain, one obviously "suckled in a creed outworn," added, with great solemnity: "Death! ah, the death which never dies!" The absurdity of which could easily have been exposed by any one venturing to ask: "If there is a death that never dies, what sort of life would it be that never lives?"

Though the interpretation of the words in Ezekiel is not, like the captain's, self-contradictory and inherently absurd, it comes in with as little support in reason, and is another caution to readers, bearing in mind how fallible human teachers are, not to put implicit faith in mere assertions, when a responsible intellect is entitled to a fair measure of warrant for trust in any deliverance. Had the words of the prophet been as clear as the language in James, there would have been no ground to challenge the interpretation in the extracts; but they are not quite so transparent, and yet, by a due, yet not an exhausting amount of inquiry, an explanation might have been discovered much simpler and much more in accord with the Scriptural style of speech than the one presented in the quotations from the Restoration documents.

In extract *f* there is another example of this peculiar mode of interpretation backed by no words of justification, and, therefore, greatly to be suspected as probably, we do not write certainly, tending to mislead confiding uncritical inquiries. Here is the specimen referred to:—

"Jesus says it will be more tolerable for the Sodomites than for some of the Jews, in the day of Judgment—the Millennial or judgment (trial) age of the world."

If in the foregoing pages anything has been established, it is, that "the day of judgment" in our Lord's prophecy, is vastly different from the "millennial age of the world," begin when it may. To keep up a theory, by slipping in words, any passage having the faintest resemblance to one in demand for the occasion, can be made pleasantly efficient, till some intellect acute and critical steps forward with power to expose the artifice—innocent, though not exempt from danger—and dissolve the charm.

The Old Testament has no revelation in direct and explicit terms of a future life for any human being; which leaves it unnecessary for us to remark, that the same volume contains no threats of vengeance beyond

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the grave, either of limited or limitless duration. The later Testament affirms that "our Saviour Jesus Christ hath . . . . brought life and immortality to light through the gospel" (2 Tim. i. 10), a text which may be sufficiently confirmed and illustrated by such verses as these: "I am the bread of life; he that eateth Me shall live by Me;" "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

One may respond, so far is that from being true, here in the verses about Sodom's captivity being brought again, and about her return to her former estate, is a veritable announcement of a *post*-resurrection life for those who perished in the wrath-flames of old. To which we answer, great ingenuity will be required to find it there. The words of the prophecy do not necessarily convey such a meaning; and unless we are guided by unerring authority to understand them in that sense, we had better try and find some other and more probable signification.

So far from being guided by plain predictions in the more ancient volume of inspiration as to a hereafter awaiting man, there is really no such testimony addressed to his hope or his fear, and on that account we feel strongly authorised to protest against the words of Ezekiel concerning the captivity of Sodom being brought back again, having this new and exceedingly weighty meaning imposed upon them. Adopting such a method of exposition is a tacit confession that the latest restoration theory, like others that have gone before it, is greatly in need of support.

Having found (see Section 30) that bringing the captivity of any place or city, means to restore the district or city to its "former estate," we have made one sure step towards solving the problem as to Sodom occupying our serious attention. The next point is, if possible, to determine the manner in which such expressions are used by the sacred writers; that is, the sense in which they employ such language; and, of course, the sense in which we are expected, nay bound, to understand it. All of which can only be accomplished by a patient study of the Word, so far as it bears on the question; and, in an inquiry of the kind, anything like assumption is reverently to be avoided, if we expect to come home with a sheaf of truth rejoicing. The inquiry need not detain us long; but it is unavoidable, if existing difficulties are to be removed.

JOB'S CAPTIVITY TURNED.

There is something like a key to the phraseology, in

Job xlii. 10.—"And the Lord *turned the captivity of Job*. . . .; also the Lord gave Job twice as much as he had before."

To turn the captivity, and to bring again the captivity, are, it must be remembered, exchangeable modes of speech; and the explanation of one of them becomes, of necessity, an explanation to the other. When and how was this captivity turned? On his being restored to health, riches, family; and, in numbers greater than formerly, sheep, camels, oxen and she asses; for disease had assailed his person, and ruin had swept over his household and possessions. In his case there was a merciful "restitution of all things," and fortunately the narrative, in the same chapter from which the verse is brought, furnishes details so minutely as to leave us thoroughly informed in regard to the sense in

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which his "captivity" was termed. *The restoration was in kind or value, but not in respect to identity.* He was re-supplied, for example, with oxen, but the old animals never came back; he rejoiced once more over children born under his roof, but the beloved ones who had perished suddenly in their bloom and vigour never returned from the land of gloom. In Biblical phraseology, therefore, a captivity is turned when what is lost happens to be restored, as Job's sons, and flocks, and herds, and camels; and in what sense the restitution did take place no candid mind can by any possibility misapprehend.

Guided by what we have found in Job, is there not authority to say, for instance, that turning the captivity of a ruined land, would signify renewing its prosperity; turning the captivity of an overthrown city would mean having it rebuilt, though not with the old stones, and mortar, and iron, and timbers; and having it re-peopled, but not with the former citizens? And when God decrees that any land or city shall remain desolate perpetually, his purpose might be expressed by the formula,—their captivity is never to be turned, or by some such statement as this—they are never to be restored to their former estate.

CAPTIVITIES TO BE TURNED.

Now it happens that in Scripture we have examples of captivities that are to be turned, and cases in which it is clear captivities are never to be turned, though the formula in a negative shape may not be employed to express their doom. These cases will help us to understand the language about Sodom,—simple language, yet sorely removed by the "second chance" interpreters from its legitimate import.

MOAB.

a.—The Captivity of Moab is to be brought again, or turned.

The country of Moab, distinguished by mountains and fertile valleys, lay east and south-east of the Dead Sea; its capital was Ar, the ancient site being still known as Rabbah. The inhabitants were called Moabites, as they were descendants of Moab, son of Lot. On the approach of Israel from Egypt, they acted, in selfish fear, with great inhumanity towards the passing refugees, who were travelling under the special guardianship of Heaven. Gross idolatry was their religion, and Chemish and Baal-peor were worshipped with impure ceremonies; with human sacrifice, sometimes (2 Kings ii. 27). The Jewish prophets delivered many threatenings against these hereditary enemies of God and His people, as may be seen in Num. xxiv. 17; Ps. lx. 8; lxxx. 6; Jer. xxv. 9-30; xlviii. 42; and Amos ii. 1-3. One passage has been reserved for quotation, it is so graphic in depicting ruin:—

Zeph. (B.C. 630) ii. 8.—"I have heard the reproach of Moab. . . . whereby they have reproached My people, and magnified themselves against their border."

v. 9.—"Therefore, as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom. . . . . even the breeding of nettles, and saltpits, and a perpetual"—long lasting—"desolation."

v. 10.—"This shall they have for their pride, because they have

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reproached and magnified themselves against the people of the Lord of hosts."

v. 11.—"The Lord will be terrible unto them," etc.

All travellers, to use the words of another, concur in attesting the fulfilment of these gloomy predictions; they also describe the country as abounding in ruins—shattered tombs, cisterns, walls, temples, &c., proving that it once was a densely inhabited section of the earth.

But the sun of Moab has not set for ever, as we find in the 48th chapter of Jeremiah (B.C. 607), just noted, where in its closing verse, this gracious oracle is written:—

"Yet will I bring again the captivity of Moab in the latter days, saith the Lord."

This becomes the more remarkable, when in looking back over the chapter we meet such records as these:—

v. 42.—"Moab shall be destroyed from being a people, because he hath magnified himself against the Lord."

v. 43.—"Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the Lord."

v. 46.—"Woe be unto thee, O Moab! thy people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives."

The land of Moab is still under the curse, for the "latter days"—on God's part days of exceeding mercy to this long-polluted region—have not arrived. But unerringly, as the threatened judgments responded in due time to the prophetic voice, laying waste the towns and villages, and corn-bearing dales, so certainly shall the good—the blessed renovation—foretold by the same word come with its golden harvests of plenty, and songs of mirth and praise. The ancient capital will no doubt start up in architectural youth with its beautiful streets, and towers, and squares. It and other towns to be created will be distinguished for a population better than the haughty, idolatrous hordes that were swept from the highways of life; and all over the wide expanse decorous and devout husbandmen and shepherds will cultivate the prolific fields and vineyards, and tend the flocks that whiten the hill-slopes, to be blighted no more with idolatrous cruelties and Heaven's anger. Thus shall the captivity of Moab be turned; thus, as with the man of Uz, shall the land, now a waste, be brought back to its former condition; yea, to a condition of higher prosperity, giving peace and abundant supplies to a community better fitted to appreciate, and more willing to acknowledge, the Lord's goodness than the debased multitudes of old who perished in their sins.

EGYPT.

b.—A Captivity of Egypt to be brought again.

Ezek. (B.C. 588) xxix. 14.—"I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros"—Upper Egypt—"into the land of their habitation; and they shall be there a base kingdom."

v. 15.—"It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations," etc.

In the 12th verse, it is said the land and cities of Egypt are to be laid

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waste for forty years, and the people to be scattered among the nations. Then we are assured, they are to be gathered out from among the people with whom they had been compelled to mingle. Their return to their own land, and the revival of former industries, and the re-establishment of national functions, is "bringing again the captivity of Egypt;" really an emancipation of the people from foreign servitude, and a solace to their patriotic feelings, though in consequence of some deep degeneracy in spirit and character, they are fated to be henceforth the basest of kingdoms. To the present hour they remain such a community.

Now, be it carefully observed, the whole nation involved in this prophecy is represented in ethnic or everyday human life. Reference there is none to future-world and supernatural changes in their being and position with a view to benignant eternal results. When the people were restored to their ancestral heritage, their captivity was turned; and many, we may be positive, who had been carried off bondsmen forty years previously, never returned; and many new members of the community, added by birth in the meanwhile to the Egyptian census proper, shared in the public trials and public mercies. The dead slept on where friendly hands had laid them; and those added to the great family while in exile, blended with the living streams as they set their faces towards what was known in their hearts, and annals, and traditions, as fatherland.

JERUSALEM.

c.—The Captivity of Jerusalem and the Hebrew nation to be turned again.

The captivity of Jerusalem means its overthrow; turning its captivity means its restoration; that is, a new town built on the old site, and called by the same name. Not by any means the ancient city miraculously restored, and identical in every atom and arrangement.

Turning the captivity of the nation, means bringing the *then living Jews* from among the kingdoms where they and their forefathers had resided in their respective generations during the dispersion that followed the razing of the city under Titus, the imperial general. Not, again, the miraculous reproduction of all who perished at the time of the great siege, and during the scattering that followed its complicated horrors.

Here are specimens, and only specimens are required, of the rich prophecies bearing on the magnificent prospects before the nation and their capital:—

Deut. (B. C. 1451) xxx. 1.—"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee.

v. 2—"And shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul.

v. 3.—"That then the Lord thy God will *turn thy captivity*, and have compassion upon thee, and will return and *gather thee from all the nations*, whither the Lord thy God hath scattered thee.

v. 4.—"If any of thine be driven out into the outmost parts of

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heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee.

v. 5.—"And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and *multiply thee above thy fathers.*"

Let the animated prophetic style be carefully noticed. The people listening are represented as having been driven away among the nations; as being gathered out from among the nations; as being brought into the land owned by their fathers. The gathering has not taken place yet! The dispersion happened a few years after our Lord's removal from earth; and the prediction was uttered nearly 1500 years before that event. How could the hearers writhe under the miseries of the siege, which happened so many hundreds of years after their day? How can they be restored to the ancient city and land? Some may hold by a resurrection and other miraculous proceedings. But rightly understood, the accomplishment of the prophecy involves no such supernatural action. Understand the venerable seer to regard the nation *as a unity*, like a stream flowing down time, and his address becomes instantly simple, eloquent, and powerful. The whole of this most remarkable oration, so to speak, abounds with illustrations of the same figure of speech. To put this beyond misapprehension, take these as instances: Deut. xxviii. 49.—"The Lord shall bring a nation against *thee.*" Against the listening crowd? No; but against their descendants at a particular date far down the ages. Verse 50.—"He shall eat the fruit of *thy* cattle and the fruit of *thy* land." The animals and fruit belonging to the hearers? No: but to those who will be their lineal descendants onwards in the centuries. Once more, v. 53.—"*Thou* shalt eat the fruit of *thine own* body," etc. Were the fathers and mothers present to do that? No; but fathers and mothers who would be alive when the predicted siege, deep down in the future, should happen.

Jer. (B.C. 590) xxxiii. 25.—"Thus saith the Lord, if My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

v. 26.—"Then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause *their captivity to return*, and have mercy on them."

This oracle will have its fulfilment in the days when the "Branch of righteousness" grows up unto David, and executes judgment in the land.—v. 15.

Ezek. (B.C. 587) xxxix. 25.—"Therefore thus saith the Lord God, now will I *bring again the captivity of Jacob*, and have mercy upon the whole house of Israel, and will be jealous for My holy name;

v. 26.—"After that they have borne their shame, and all their trespasses, whereby they have trespassed against Me, when they dwelt safely in their land, and none made them afraid.

v. 27.—"When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations:

v. 28.—"Then shall they know that I am the Lord their God, which

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caused them to be *led into captivity* among the heathen; but I have gathered them unto their own land, and have left none of them any more there.

v. 29.—"Neither will I hide My face any more from them; for I have poured out of My Spirit upon the house of Israel, saith the Lord God."

Joel (B.C. 800) iii. 1.—"Behold, in those days, and in that time, when I shall *bring again the captivity* of Judah and Jerusalem.

v. 17.—"So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain; then shall Jerusalem be holy, and there shall no stranger pass through her any more.

v. 20.—"Judah shall dwell for ever, and Jerusalem from generation to generation."

Amos (B.C. 787) ix. 14.—"And I will *bring again the captivity* of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them.

v. 15.—"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Zeph. (B.C. 630) iii. 20.—"At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth when I *turn your captivity before* your eyes, saith the Lord."

All of which, a little time since, was summed up thus, by "Rabbi Ben Esdra," in an epistle to his dearest friend, "Rabbi Ben Israel," both fictitious characters, and written from Rome, as the author feigns, some time during the fifteenth century:—

> "And then in sorrow for this grievous fate
> In which we are plunged, I comfort me with this—
> That He, the Eternal One, hath promised us
> That we at last shall from our sorrow rest,
> And from our fear, and from our bondage dire,
> And build again our new Jerusalem."
>
> *Blackwood, Nov.* 1880.

In these instances, Moab, Egypt, Jerusalem—a turning of their captivity is announced; signifying their being restored sooner or later to their original state. In other words, there is to be a reversal of the judgments executed upon them.

CAPTIVITIES NOT TO BE TURNED.

We shall now take an example of a region whose captivity is *not* to be turned, though that form of speech is not used to express the doom; to put it otherwise, prosperity shall, by Divine ordination, revisit it no more while the world lasts. The land referred to is

EDOM.

Mal. i. 4.—"Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever."

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The Edom spoken of is a mountainous country south of the Dead Sea, extending to the Gulf of Arabia, with a rich soil in the valleys, and a salubrious climate. It was called after Esau, or Edom, brother of Jacob, who settled there. The territory was about 100 miles long, by 15 or 20 wide. From the Greeks it received the name of Idumea. In the time of their prosperity, one has written, the Edomites were numerous and powerful, devoted to commerce by land and sea; also to agriculture and the raising of cattle. But neither their strong rock fortresses, nor their gods could save the country from being turned into a desert; and in that becoming a striking monument of the truth of prophecy. Travellers find over its surface, once signalised by fertility, traces of many towns and villages, long since laid waste. At this day, within the ancient boundaries, desolation reigns supreme. The Lord was greatly offended by the inhabitants of Edom, and commissioned his illumed servants to publish his resolutions that as a people they should at length be blotted out for ever, as a cloud evanishes from the sky. Their offence in his sight may be summed up, as gross and inveterate idolatry, in the first place; and second, as cruel treatment of His chosen people, who, by the way, were their blood relations, and entitled, therefore, to kindly sympathy in the hour of their afflictions. Amos writes in this manner:—

i. 11.—"Thus saith the Lord for three transgressions of Edom, and for four"—or, "for the many transgressions of Edom"—"I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever."

When the pilgrims from Egypt towards Canaan approached the border of Edom, they, to the shame of its inhabitants, were refused undisturbed transit through the country to Moab; and when Nebuchadnezzar, centuries afterwards, besieged Jerusalem, they joined in the attack, and encouraged his violence to tear up the very foundations of the consecrated city. By these acts the anger of the Lord was kindled, and according to Malachi, quoted above, it is to remain unquenched while years abide (see Jer. xlix. 13, 17, 18, 20; Ezek. xxv. 12, 13, 14; xxxv. 2-15; and Obadiah). Though the special words about *not* turning Edom's captivity are unemployed, its appointed permanent ruin under God's "indignation for ever," holds the dread reality which the negative formula would have conveyed, and, in fact, is even more exactly expressive than the formula itself, unaccompanied with an authentic explanation, would be. Edom then, unlike Moab, is hopelessly exiled from the Divine favour. "Thus saith the Lord God, when the whole earth rejoiceth, I will make thee"—Edom—"desolate."—Ezek. xxxv. 14.

Suppose it had been written, The Lord will turn again the captivity of Edom, what would have been intimated thereby? This, that at some future day the desolation would be exchanged for tillage, and industry in a variety of forms; towns and hamlets would re-appear, and the noise of merry children would gladden the streets; cattle would wander over the plains, and flocks pasture on the verdant mountain slopes. Perhaps also over the pleasant scenes thankful hearts in great numbers would be musical with tones of gratitude to Him from whom descend;

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each good and perfect gift. The promise, had it been written in the Book, would have been actualised in this way, more or less completely; and nothing more would be required to exhaust the catalogue of mercies God would bestow on it as a land re-favoured, and on those who, again taking possession of its hills and vales, would resume the social and civil and political duties their ancestors laid aside when the fatal scourge of war, or internal furies, drove them into exile out of which is no return. To suppose that far higher results—individual resurrection, Gospel disclosures, moral transformations, enrolments for eternal life, should also be reckoned among the heritage of the generations of debased idolaters, when the words of promise necessarily include no such complex idea, and when there is no explicit warrant in Scripture to extract it from them, is vastly more than the present writer is able to discover. Enough: and now we pass on, leaving Edom to its sepulchral darkness, and irreparable desolation, saddened and warned by the vision and the interpretation thereof:—"The people against whom the Lord hath indignation for ever."

TYRE.

Once more, and very briefly, Tyre furnishes an example of a city, unlike Jerusalem, whose captivity is not of limited duration, though the negative formula is not employed to describe her fate; in other words, she as a city, remains, by ordination of the Eternal, prostrated for all time.

A word of explanation before reading her doom. Tyre, like Sidon, near at hand, was an ancient Phœnician city, located in the western part of Judæa, on the coast of the Mediterranean Sea. It engaged extensively in commerce, heaped up riches, freely spent on splendour and luxury. The world over, its purple eye was held in great repute. In the time of our Lord, the place was likely still celebrated for its magnificence and foreign trade, having recovered from the overthrow inflicted on it, first by Nebuchadnezzar, and then by Alexander the Great. Appearances, there are none now, of the famous city. Its site is the residence of a few miserable fishermen, who spread their nets on the rock once covered with palatial abodes, and the emporiums of the costly products of other climes.

Hear, now, what some of the prophets were authorised to make known:—

Ezek. xxvi. 2.—"Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me; I shall be replenished now, now she is laid waste.

v. 3.—"Therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and I will cause many nations to come up against thee, as the sea causeth his waves to come up.

v. 4.—"And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock.

v. 5.—"It shall be a place for the spreading of nets in the midst of the sea, &c.

v. 14.— . . . . . "*thou shalt be built no more:* for I the Lord have spoken it."

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Compare chap. xxvii. 2, 27, 35; Joel iii. 4-8; Amos i. 9. 10; Zech. ix. 3. 4.

We have reserved till now the two following passages on the perpetuity of the ruin in which the city was submerged:—

Ezek. xxvi. 21.—"I will make thee a terror, and *thou shalt be no more*; though thou be sought for, yet *shalt thou never be found again*, saith the Lord God.

Ezek. xxvii. 36.—"Thou shalt be a terror, and *never shalt be any more*."

So Tyre, in this resembling Edom, is the people against whom the Lord hath indignation for ever, and he who can distil comfort from the words we have transcribed as to both has a chemistry at command more wonderful than his who could extract gold from snowdrifts, and nourishment from grains of sand.

What we have perused in Scripture concerning Moab, Egypt, and Jerusalem, will help us readily to understand the prediction in favour of Sodom and her daughters, that is, villages and towns in her neighbourhood, that she as a centre and fountain of population has helped to create (Jer. l. 40), remaining yet to be accomplished. The words of promise read in this way:—

Ezek. xvi. 53.—"I shall *bring again their captivity*, the captivity of Sodom and her daughters.

v. 55.—"Thy (Jerusalem's) sisters, Sodom and her daughters, shall return to *their former estate*," &c.

Here we have the same form of speech that has occupied our thoughts already, *bringing again captivity*, which in verse 55 is repeated, though in different words, somewhat explanatory also of the first statement, *returning to a former estate*, whatever both of them may indicate.

Now, here we solicit special attention to this condition, which seems to be essential, that no explanation can be satisfactory that does not include the literal restoration of Sodom, the city, as its prominent and central idea. Sodom was destroyed, and that we all understand, without a Daniel's help to make it intelligible to our faculties; and there can be no mystery about her restoration—another Sodom will ultimately be constructed on the site of the ancient town. Job's cattle were restored? not the old animals that once grazed his fields, however. Job's wealth came back? but not the old riches, dissipated in the crash of ruin. In receiving these—new cattle and new riches—his captivity would be so far turned. But while a new Sodom, like the restored Jerusalem of the prophets, will spring up some time in the future, occupying the ground where the ancient city stood, for the mouth of the Lord hath spoken it, new inhabitants will also occupy its extending streets. The old population that perished in the burning? No! When as to his family Job's captivity was turned, the old dear ones who perished so suddenly returned not from the dust to his once-more prosperous home, although other sons and daughters were born to him in their stead, not quite allaying, it may be supposed, the good man's paternal sorrow. A new city, then, not the ancient town miraculously brought back to view with its identical stones, and timbers, and metals, and ornaments, and forms, and lines, will reappear on the original locality, to bear the familiar name, and it may be by the virtues of its inhabitants to redeem it from

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reproach; and a new race, not those who were swiftly annihilated amid their iniquities, but a race likely in some way kindred to those consumed in the judgment, will gradually renew the hum of traffic as in those early times, and once more gather harvests from the luxuriant fields, over which desolation brooded so long after the fire-shower fell from heaven.

Does not this view of the prophecy as to Sodom, which we humbly advance as the only rational one, explain, and harmonise with that account in Jude which represents Sodom and her associates in doom, as "set forth for an example, suffering"—literally, held under—"the vengeance of eternal fire;" that is, fire, like the phrase, "eternal judgment," whose consequences are perpetual. Not a hint savouring of hope for the consumed is given. Mercy has to all appearances turned its back on them for aye. Their case is one of permanent retribution. The city was destroyed, so were they. The old city never reappears, though a new one shall occupy its ground. The reprobate company devoured by the flames returns no more for evil or for good, though a new race shall people the new city to arise where the old one stood; about which exact locality we need not create for ourselves any concern. He who inspired the prophecy will arrange for its literal fulfilment in due season.

This section cannot be better ended than by reciting the fact that the level land on which Sodom was built formed a portion of the territory the Lord assigned by covenant to Abraham and his seed for a perpetual inheritance (Gen. xv. 10). Over it Solomon actually had dominion, and over it a greater than Solomon will yet exercise benignant sway. This plain—the plain of Siddim—was fair and fruitful, like an earthly paradise, for the soil was of admirable quality, and meandering streams all over its expanse refreshed and fortilised the fields. The time, surely, cannot be very remote now when the long-obliterated city shall rise from its ashes, and sweet voices in the cities and villages, representing those that vanished on that morning of fire, echo and re-echo the joyful strains:—"The Lord turned again our captivity, and we were like them that dream."

In the "introductory" portion, it was explained that the author had not time to examine all the arguments of those who contend for "another chance," and that attention would mainly be directed to the case of Sodom, on which great stress is laid in productions advocating the new theory. That case we have examined at length, and as fairly as it was in our power to discuss its merits. God grant that what has been presented may turn out exceedingly useful in accomplishing the object for which the examination was written.

UNIVERSAL SALVATION.

AS its name indicates, the doctrine here announced supposes all men, without exception, destined, sooner or later, to attain eternal felicity. The seductive hypothesis has assumed a variety of forms and names. It has been called in turn Origenism, from him who first

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erected it into a system; Apocatastasis, or Restitutionism; and, finally, Universalism. We have also heard of an universalism conditional, and an universalism absolute. At present our attention will be confined to the last mentioned form, according to which no man can avoid being saved.

We at once pronounce this view to be unphilosophical, antibiblical, and dangerous. And, while the array of our proofs in this behalf will necessarily place us in antagonism with many of our beloved colleagues, we have no fear that they will discredit the frank sincerity which forbids us to share in their hopes.

The doctrine has for its basis the Platonic theory of the native and absolute immortality of every human soul, a preconception to which men would fain attach the authority of an axiom; though its disastrous influence on Christian dogma sufficiently proclaims the danger of *a priori* metaphysics, and the wisdom of the apostles when they warned the early disciples against all the philosophical systems without exception, including therefore that of Plato.

Outside of Revelation, there seems to be no standing place for any system, save such an one as that of Kant; which, while acknowledging its incompetence in the domain of metaphysics, contemplates only the undoubted facts of experience and of the moral sense. Were exception to this principle permissible in the case of any one of the Ancients, the founder of the academy certainly presents the loftiest claims to our homage. The sublime aspirations which he attributes to a "fallen god who could never forget the skies," awaken a sympathy such as an Epicurus, who denied the soul's survival, could never enkindle; nor an Aristotle, who but faintly touches the topic; nor even an Epictetus, who admitted the anastasis of just men. For Plato taught, in addition to this, the survival of unjust men, with a view either to their amendment, or to their final condemnation. Here he undoubtedly approached the territory of the Bible; but he overleaped its boundaries, when he added the dogma of the indestructability of the human soul; a thing so diametrically opposed to the spirit, as well as the letter of Scripture, that we must still adopt the old adage, "*Amicus Plato, sed magis amica veritas.*" While admiring the philosopher, we shun his system as we would the machinery which draws in and crushes the unhappy victim who allows but the mere point of his finger to become entangled.

We have already exhibited the woeful results of Plato's teaching in the theology of the Tertullian and Augustine schools—a theology called orthodox, though it turns a God of love into an executioner, whom unnumbered victims will execrate to all eternity; a theology, too, which recoils on its own adherents, some of whose sentiments are worth recital. Henry Rogers declares that, for his part, he would witness with composure the death of all children from the age of four. Albert Barnes, the illustrious American commentator, avows, with his soul in anguish, that he cannot comprehend why any men should be destined to endless pains. "The Gospel," says Isaac Taylor, "awakens that sympathy for all which make us sometimes regret that all its statements should be true." And Calvin himself applies the epithet, "horrible," to the Divine sentence on sinners, "*decretum horribile fateor.*" In a word, the traditional dogma conducts to pessimism by making evil eternal.

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But extremes meet. Eternal pains touch the territory of universal recovery. Many partisans of the former, without talking much about it, more or less covertly pass over to the latter; others wander in the penumbra of sceptical eschatalogy; while the doomed sentinels who still man the bastions of the orthodox citadel, have need to be on their guard, lest they share the impending ruin of the structure.

But the deserters from the old camp—are they scot-free of all peril? Far from it. To our view, there is only one sure position, namely, that of the biblical doctrine of facultative [conditional] immortality. Logic and theology alike declare, that a "forced immortality" involves contradictions. The example of Origen ought to be sufficient to assure us that the united influence of piety, science, and genius, can raise nothing solid on the quicksand of human inventions.

Born in the year 185, a quarter of a century later than Tertullian, Origen was in like manner an ardent son of Africa; like him, too, he was a Platonist, and had broached more than one fantastic notion. At first a literalist to the verge of fanaticism, he eventually became the grand master of the opposite system of mystical interpretation. His genius was lofty and vast, but it wanted equilibrium.

Like other blind leaders of the blind, Plato had conducted Tertullian into a ditch. Origen beheld the catastrophe, but unsuspectingly took the hand of the self-same guide, and in his turn fell into an equally bottomless abyss. The weird conceptions of Tertullian, who saw in every volcano on earth one of the chimneys of Gehenna, brought about the reaction of Origen. As conductor of the Christian school of Alexandria, he was anxious to silence the Voltaires and Rousseaus of his day; and, in particular, Celsus, who had attacked the new-born faith with the arms of reason and ridicule. The unending hell having enabled that redoubtable adversary to take the Church in flank, Origen thought to meet the charge of cruelty by parading all the declarations of Scripture touching the finality of evil; but the pre-conception of indefectible immortality still dominating his scheme, necessarily landed him in the eventual restoration of all transgressors, including Satan himself.

But how was he to get over the passages which declared so unequivocally the destruction of evil men? Here his mysticism came to his aid. The evil doer will never be destroyed; it is only his sin which will be consumed in a baptism of fire, and hell will be the vestibule of blessedness. This jargon became, as is well known, the very pest of exegesis; nor have the heroic efforts of the Reformers yet delivered us from it. Doubtless there are passages requiring to be accepted as figures of speech; but the rule still holds good, never to adopt an allegorical sense unless the literal sense be absurd. As to the matter in hand, what is there absurd in the supposition, that a being who has begun to exist, may also cease to exist? Absolutely nothing. Philosophers and theologians even of the Universalist school, admit the principle, as we shall see further on.

Though Origenism never spoke from a chair of authority, it held numerous partisans, especially in the East; among others, Gregory Thaumaturgus, Bishop of Neo-Cesarea, who for eight years sat at his feet, Pierius and Theognostus, his successors in the school of Alexan-

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dria, Pamphylus, of Cesarea, and the historian Eusebius, who indeed verged on arianism, Gregory, of Nyssa, Diodorus, of Tarsus, and Theodore, of Mopsuesta. Augustine's influence checked it in the West; but, more or less modified, it re-appeared after the great Reformation with Bengel in Germany, with Bishop Newton in England, and with the venerable Oberlin, of Ban-de-la-Roche. These three eminent names are selected as adding weight to the testimony of Bishop Martensen, that Restitutionism is not always the offspring of levity, but not unfrequently springs from the sentiment of humanity so allied to Christianity as to induce us still more to deprecate an *a priori* philosophy which is capable of leading astray the best of men.

In Switzerland we might cite the work of Mademoiselle Huber, of Geneva, who published in London in 1729 her "System of Theologians, Antient and Modern, on the Separate State." Also "*Le Plan de Dieu*," by the Pasteur Ferdinand Olivier Petitpierre, of Neuchatel. It was in reference to the controversy awakened by Petitpierre that Frederick the Great, to whom one of the pasteurs of the class styled "venerable" had appealed, made this reply: "If my brave and faithful subjects at Neuchatel wish to be damned eternally, don't let me hinder them." In our own day, Neander, of Berlin, Tholuck, of Halle, the Prelate von Kapff, of Stutgard, and Professor Maurice, of London, have adopted the same doctrine, with this reservation, however, in Tholuck's case, "Dogmatically," says he, "I am drawn towards Universalism, but exegetically the proof escapes me."

According to a letter published by Dr. Cazenove in *The Guardian*, Origenism, or something very like it, prevails at the present hour in the order of the Jesuits; but we may well be excused from penetrating a theology which itself shrinks from the light of day.

In condemnation of Calvinism Dr. Petavel further quotes from Archbishop Tait, Farrar, and other Anglicans; and while crediting Universalism with certain elements of truth, he accepts Farrar's optimism, though not reached exactly by Farrar's process, and he refers with approval to the supposed destined action of the elect church of the first-born as the agents in a future age in a scheme of final pacification at the epoch of the second resurrection. The refutation of Universalism proper is then prefaced by two preliminary critiques, as follows:—

We charge against it, in the first place, its comparative novelty, being unheard of amongst historical dogmas till the third century. Barnabas, the Roman Clement, Hermas, Ignatius, Polycarp, Justin Martyr, Theophilus of Antioch, Ireneus, all the early fathers in fact, were Conditionalists. Not one of them taught Universalism. It is doubtful whether a germ of it can be traced in the writings of Clement of Alexandria.

Its esoterism is another damaging symptom. Esoteric teaching is that which so-called philosophers communicate only to a select few,—a feature totally at variance with the spirit of the Joyful Message which would fain proclaim itself from the housetops. "I protest," says Paul, "that I am free from the blood of you all, for I have declared unto you the whole counsel of God, and have kept back nothing." Universalism, on the other hand, is always more or less ashamed of itself, and betrays a conscience ill at ease. Origen admitted that his views might be dangerous to the unconverted. An eternal hell, error though

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it might be, was salutary as a warning and as a means of conversion—a pedagogue's artifice which the Almighty employed in the education of novices and the restraining of vice. This esoterism re-appears in the exhortations of Bengel, who advised others not to preach publicly what he taught in private. Dr. Thomas Burnet gave utterance to his own doubts through a Latin medium and words of double meaning. Latin apart, the same method is pursued to a great extent at the present hour.

Independently of the repugnance which such a procedure kindles in every honest bosom, it is surely bad policy to re-enact it in an age like our own, which pants for publicity. Do you ask what is the teaching which more speedily than any other is destined to become public property? It is precisely that which you affect to defend from public scrutiny. The secrets which you are whispering into the ears of all the world stand but little chance of being kept inviolate.

The reason why Universalism is timid and embarrassed is because, though hardly conscious of the fact, it carries a latent sense of its own falsity. As we said at the commencement, it reposes on a most flimsy metaphysical basis; it does violence to the formal declarations of Scripture; and, lastly, its issues are fraught with danger. Anti-rational, anti-biblical, and mischievous. Such, in our view, is Universalism. Let us now examine it under this threefold aspect.

I.—Philosophically.

Universalism rests on a ruinous foundation, for the native and absolute immortality of the soul is no axiom at all—a mere *petitio principis*—begging the question—taking for granted what has to be proved. The universal consent of all mankind claimed for the notion is just so much dust thrown into the eyes of a credulous public whose education has been conducted along an ecclesiastical channel. Half the race utterly repel it, preferring the absorption theory and the extinction of personal identity. Only grant to Universalists this one position, and they can make what sail they like. But look the position in the face and demand its vouchers. Forthwith the oracle is dumb, the sheer audacity by which it has long prevailed shrinks into vapour, and the disappearance of the immortality delusion at once deprives Universalism of its very right to exist. For, say, can you rationally associate eternal felicity with existencies of a limited duration? Impossible, unless indeed you are betraying your own relapse into conditionalism.

In addition to the authorities which we marshalled in a former essay four years back, we now cite: First, Kant, who, in his estimate of the arguments in favour of personal immortality, attaches value only to the moral proof, though this he admits is quite insufficient to sustain the weight of compulsory immortality. In France Messieurs Renouvier and Pillon have followed in the footsteps of the great Kœnigsberg logician, nor has anyone refuted them. We may say the same of Doctors Rothe and Hermann Schultz in Germany, of Archbishop Whately in England, and of Professor Hudson in America. The late learned Lotze, whom Germany now laments, asks where the decree is to be found which invests substances with eternal duration by virtue of their having once existed? "It is all very well," says Professor

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Ulrici, "to talk of our *faith* in immortality, for it is not a question of *science* in the rigorous sense of the word." G. Godet, an advocate of native immortality, admits that the only guarantee of the soul's indestructibility is its previous eternal existence, and that fundamentally such was Plato's own view.

But to assert that the soul has always existed is just pantheism, as Professor E. Naville expresses himself in a letter which he authorises us to cite. "All teaching," says he, "which makes the soul immortal by virtue of a primitive essence is concealed pantheism." But pantheistic or not, the soul is a creature of God. If it possessed an independent and absolute immortality, it were no longer a creature, but part of the Godhead himself, a point of view which offers no sort of guarantee for the survival of the individual as such. Granted a supreme Creator, His power to annihilate necessarily follows. Even spiritualists such as Descartes, Jules Simon, and Charles Secrétan are here of one accord; and without resorting to such a possibility, may we not conceive of a creature abusing his liberty to destroy himself? Undoubtedly we may. The individual is the product of the will of God, and the decrees of God are immutable; but we hold that they may at the same time be conditional. The individual, let us say, has been created with a view to immortality, but in subordination to the power of free choice conferred on the creature. In this case the condition involved in the decree becomes its immutable element.

Quitting the philosophers, we turn to the theologians. We have already quoted the dean of the faculty of theology at Montauban, Mons. Bois. "After all," says he, "what necessity exists for our becoming immortal?" "Native immortality is a doctrine which philosophy and theology alike repudiate," writes the Chevalier Bunsen. Nor will orthodox Christians find it easy to set aside so venerable an authority as that of Gaussen, of Geneva, when he exclaims, "Rash the attempt, though so many have tried it, to establish the soul's immortality by arguments founded on its spiritual nature." On the other hand, one of the leaders of liberal Protestantism, M. le Pasteur Gérold, of Strasburg, has implicitly recognised the same truth. "Those only can be sure of immortality," he writes, "who, while here below, have laid hold on eternal life."

Not only is compulsory immortality a gratuitous assertion—it contradicts universal analogy. Everywhere we witness the struggle for existence, and the survival of the fittest. To transform oneself in order to live, is the grand law of nature; it is also the law of the Joyful Message. But if free agents refuse to lend themselves to this transformation, what is to be done for them? or what shall the end be of those who, in place of advancing, are resolutely bent on descending to animalism?

"This retrogression," says Edgar Quinet, "is what we rightly denominate The Evil. Thou that art guilty of it, knowest thou what thou art doing? Thou fallest back upon the ages of the world before conscience had yet awakened. A hideous effort is thine to force nature again into the night from which she recoils. All nature is obscurely travailing to lift herself to the level of the spiritual man, the product and crown of the universe. He, therefore, who discards his conscience,

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precipitates himself from the summit of existencies; he uncrowns the universe; he subverts the work of ages; the earth is troubled at his presence."

"The evil" left to itself tends to aggravation and self-perpetuation. Here is another weak side of universalism. It may please the benevolent; it satisfies not the intellect. From what we see around us, ingratitude is prone to keep pace with continually enlarging favours. To suppose that God, by severe measures, will win the recalcitrants, is an affront to Him who hath formed man for liberty.

"Jesus," says Professor A. Bouvier, of Geneva, "regards sin as a malady for which He is the Physician, as a marching towards perdition which He would arrest, as a decay leading to and anticipating death, from which He would snatch the plague-stricken." This is true enough; but we still have to ask the universalists in what their "death" consists? Do they mean by it an absolute moral corruption? or otherwise, is the process of decay to become stationary? For ourselves, corruption leads to death, the cessation of life, and as it involves the entire man, to the end of the soul's functions.

People don't like to hear of annihilation, but it is impossible to resist its evidence, so long as they admit that sin exercises a constantly exhaustive influence on life. Imagine zero to be reached in the descending scale, and transgressors reduced to the condition of primitive ova, what advantage could be expected from a renewed vivification of beings who had already abused their liberty? To this, a universalist might make rejoinder thus: "The Creator is wise and all-powerful. If evil natures must necessarily be extinguished, for what end did the Divine wisdom call them into existence?" We answer, "the Divine wisdom has not given existence to evil natures, but to beings capable of choosing good and evil." The abuse of this prerogative, meanwhile, conducts not to a condition of endless suffering, but simply to the suppression of the erring individual.

The force of logic has drawn from a Roman Catholic author the following representation of the case. "Seeing that man," writes Father Gratry, "is not self-contained, nor holds in himself the source of life, but, on the contrary, fetches everything from God, should he seek to separate himself from that source and fall back on his own energies; what other result can ensue but that his personal resources being speedily drained of vitality, he day by day degenerates towards non-existence. Behold, here the whole question of Life or Death!"

"Oh, mystery of liberty!" exclaims the author of "*Philosophie de Credo*," "that evil men should be able habitually and continuously to resist the love which God bestows! For this they die now and they die for ever, for where can life be drunk but from the heart of God? I would ask you, Shall every form in which we may use this liberty of ours conduct to the same issue?—Impossible!"

M. le Professeur Secrétan, the great Protestant thinker already mentioned, warns the sinner against that tangential direction of existence which can only end in aggravation, extinction, annihilation. He further says: "We drink the life of God, we may cease to do so by a voluntary act, and carry on the warfare for a while by the force remaining to us from our creative impulse. That force will soon be spent, and our

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isolated life will be falsehood and torment. The existence which man's personal liberty has enabled him to detach from the Godhead, expires in a languishing agony."

The liberty of suicide, which all men possess, has an aspect analogous to our theme. In the Wisdom of Solomon we read that "God hath made all things that they might exist," that "there is no reign of death upon the earth, though ungodly men, by their works and words, call it their friend," that "He hath created man with a view to immortality" (chap. i. 14, and ii. 23). And though transgressors were not made in order to be destroyed, their end, like the smoking cities of the Plain, will not be without its salutary uses. Their reproach shall never be forgotten.

Fertile in resources, Universalism borrows another subterfuge from the Platonic teaching—to wit, that evil resides not in the culpable will, but in innocent and inert matter. To be quit of this matter, therefore, makes Death a friend. The soul, like a white dove, springs upward from her impure imprisonment and returns to God, the source of her being; as Lamartine has expressed it in reference to the death of Socrates:—

> "What is it to die, but simply to shatter
> The infamous pact between spirit and matter.
> Of this horrible union, the chastisement due
> Is Death, which arrives as a remedy too.
> Exulting in freedom the spirit, meanwhile,
> Recovers her sway o'er the elements vile;
> And fired with the radiance of undying youth,
> Spreads her wings to a new world of sunshine and truth."

Such is the sentiment which more than one funeral oration has uttered forth for the consolation of survivors. According to the Anglican preacher, Robertson of Brighton, the vicious man, at death, though he never gave any indication of personal faith, is more or less the prodigal son returning to his father's home; and Canon Farrar cites the formula with unreserved approval. But declarations of this order can furnish no cordial balm for the bleeding heart. They are simply an abuse of narcotics, and narcotics are poisons.

[Translated, with abridgment, from the French of E. Petavel-Olliff. Our next chapter will contemplate Universalism in its Anti-Biblical aspect.] J. W.

DOES THE SOUL SLEEP IN THE INTERMEDIATE STATE?

IN two articles of the August RAINBOW, I see mention made of what has often occurred to me as needing consideration and examination in the light of holy Scripture. I mean the supposed sleep of the soul in the intermediate state and time between death and resurrection. Mr. Freer, in his interesting account of "An Italian Testimony to the True Doctrine of Immortality," tells us (p. 348) that three opinions are held by conditionalists as to the intermediate state: "1st. dissipation; 2nd, consciousness; 3rd, sleep;" and that "the author"—Signor Oscar Cocorda—"states his own agreement with the last of these three

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opinions, claiming for it the most cogent Biblical support. He maintains that the soul is neither destroyed, nor conscious, nor dissipated, nor sent to its final destiny in the first death, but sleeps during the intermediate state, and will be awakened at the resurrection." While Mr. Strang, in his "Lessons from the Story of Lazarus" (p. 364), speaking at length of death being likened to a sleep, makes it also—if I do not mistake him—the sleep of the soul, but so sound a sleep that the sleeping soul is quite unconscious. I suppose he makes it the sleep of the soul, because he says that, in a certain sense, he agrees with the statement, "that death is likened to sleep because life has not ceased," which in no sense could be said by any sensible person of a corpse.

Now, what I would submit to the consideration of your readers is this, that often as death is likened to sleep, and spoken of as sleep, it is never so spoken of in holy Scripture or in scriptural language in reference to the soul, but always in reference to the body. It should be borne in mind that the expression is not confined to holy Scripture; nor does it seem to have received its origin from holy Scripture. It was in use among Gentiles as well as Jews. It is found in the writings of Homer and Sophocles, as well as in those of Isaiah, Daniel, John, and Paul. As used by Greeks, and, I believe, many other nations as well, it can have no reference either to the soul surviving in a state of somnolence, or to an awakening to come for either body or soul in the resurrection. They seem to have embodied in it the very natural, and I should think, the universally prevalent idea, of death being actually like sleep in its first apparent effect on the body—stilling it to apparent repose and cessation from pain; making it often a question, whether the dead person is only asleep, or has actually died. There, then, would be the further idea connected with burial of, as it were, laying the dead body to sleep in its narrow bed, the grave; an idea which is expressed in our Anglo-Greek word, "cemetery;" which in Anglo-Latin would be "dormitory," and in plain English is a "sleeping-place;" but observe, a sleeping-place for dead bodies, not for surviving souls. A remarkable instance of what I contend for in Scripture language, is to be found in Psalm lxxv. 5, 6; where in one verse we read of "the stout-hearted," "they have slept their sleep;" and in the next we read of "both the chariot and horse" being "cast into a dead sleep." Now, however, it may have been with the sleep "the stout-hearted" slept; certainly neither the chariot nor the horse could be said to sleep, as to their souls—the chariot at least having no soul that could sleep, nor as to any awakening in any future resurrection. Of course, Jewish and Christian believers in a bodily resurrection to come, would inevitably link on to this idea of their body sleeping in death the further idea of their awakening from that sleep in resurrection, as very notably in Dan. xii. 2, and John xi. 11. But however kindly the idea of the body sleeping in death lent itself to this further and beautiful idea being added to it, I believe it would be a mistake and an anachronism to make this contribute in any way to the origin of the idea or of the expression in which it is embodied. Mr. Freer's "Dissipationists" will readily agree with me in what I am saying, inasmuch as they seem to think that no soul survives at the first death, for sleep or any other phase of existence; that, in fact, men kill the

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soul when they kill the body. But I would suggest to those who, with myself and others, believe that the soul survives in a state of consciousness, and also those who, with Signor Cocorda, according to Mr. Freer, believe that it survives in a state of sleep, that they should consider whether they have any right to argue for what they severally hold about the soul from any instances in Scripture of death being likened to sleep. I question if there is a single case where such sleep is spoken of in reference to the soul. A. should not contend that the departed soul is conscious because it is asleep, and because men dream and talk—and therefore are conscious—in their sleep. B. should not contend that the departed soul is unconscious because it is asleep, and because when men are sound asleep, they are—as Mr. Strang seems to think, but how does he know?—quite unconscious. C. should not even contend that the soul exists in the intermediate state because it is asleep, and because to sleep a man must be in existence. The question as to the survival of the disembodied soul, and as to the condition in which it survives, must, I believe, be settled on other grounds. It is not really helped to a solution, but is only further perplexed and entangled by bringing in the idea of death being likened to sleep, as it so often is in Scripture, as well as in secular language.

W. T. Hobson.

St. Barnabas' Parsonage,
Douglas.

POOR, BUT RICH.

1. I NOTHING have to give Thee, Lord, to-day,
No present fit for holy hands like Thine;
For I am poor, and come to Thee to beg
Of Thy kind heart some of Thy wealth divine.

2. Give Thou to me, O gracious Prince of Life,
Out of Thy boundless treasures what I crave;
Give me Thyself, O Lord, be all to me,
And in Thy service I shall then be brave.

3. But I have much to give Thee of Thine own;
It is not mine but Thine, my loving Lord;
My heart, my mind, myself belong to Thee,
My great Redeemer, and my Head, adored!

4. Why am I ransomed from the death of sin,
Why rescued from captivity and guilt,
But to live gladly in the light of life,
And do as Thou, my gracious Leader, wilt.

5. Yes, I am poor, but I am very rich,
Thy grace has made me wealthy, blessed One!
And I will use it for Thee whilst I live,
Longing to see Thee on Thy royal throne.

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which his "captivity" was termed. *The restoration was in kind or value, but not in respect to identity.* He was re-supplied, for example, with oxen, but the old animals never came back; he rejoiced once more over children born under his roof, but the beloved ones who had perished suddenly in their bloom and vigour never returned from the land of gloom. In Biblical phraseology, therefore, a captivity is turned when what is lost happens to be restored, as Job's sons, and flocks, and herds, and camels; and in what sense the restitution did take place no candid mind can by any possibility misapprehend.

Guided by what we have found in Job, is there not authority to say, for instance, that turning the captivity of a ruined land, would signify renewing its prosperity; turning the captivity of an overthrown city would mean having it rebuilt, though not with the old stones, and mortar, and iron, and timbers; and having it re-peopled, but not with the former citizens? And when God decrees that any land or city shall remain desolate perpetually, his purpose might be expressed by the formula,—their captivity is never to be turned, or by some such statement as this—they are never to be restored to their former estate.

CAPTIVITIES TO BE TURNED.

Now it happens that in Scripture we have examples of captivities that are to be turned, and cases in which it is clear captivities are never to be turned, though the formula in a negative shape may not be employed to express their doom. These cases will help us to understand the language about Sodom,—simple language, yet sorely removed by the "second chance" interpreters from its legitimate import.

MOAB.

a.—The Captivity of Moab is to be brought again, or turned.

The country of Moab, distinguished by mountains and fertile valleys, lay east and south-east of the Dead Sea; its capital was Ar, the ancient site being still known as Rabbah. The inhabitants were called Moabites, as they were descendants of Moab, son of Lot. On the approach of Israel from Egypt, they acted, in selfish fear, with great inhumanity towards the passing refugees, who were travelling under the special guardianship of Heaven. Gross idolatry was their religion, and Chemish and Baal-peor were worshipped with impure ceremonies; with human sacrifice, sometimes (2 Kings ii. 27). The Jewish prophets delivered many threatenings against these hereditary enemies of God and His people, as may be seen in Num. xxiv. 17; Ps. lx. 8; lxxx. 6; Jer. xxv. 9-30; xlviii. 42; and Amos ii. 1-3. One passage has been reserved for quotation, it is so graphic in depicting ruin:—

Zeph. (B.C. 630) ii. 8.—"I have heard the reproach of Moab. . . . whereby they have reproached My people, and magnified themselves against their border."

v. 9.—"Therefore, as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom. . . . . even the breeding of nettles, and saltpits, and a perpetual"—long lasting—"desolation."

v. 10.—"This shall they have for their pride, because they have

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reproached and magnified themselves against the people of the Lord of hosts."

v. 11.—"The Lord will be terrible unto them," etc.

All travellers, to use the words of another, concur in attesting the fulfilment of these gloomy predictions; they also describe the country as abounding in ruins—shattered tombs, cisterns, walls, temples, &c., proving that it once was a densely inhabited section of the earth.

But the sun of Moab has not set for ever, as we find in the 48th chapter of Jeremiah (B.C. 607), just noted, where in its closing verse, this gracious oracle is written:—

"Yet will I bring again the captivity of Moab in the latter days, saith the Lord."

This becomes the more remarkable, when in looking back over the chapter we meet such records as these:—

v. 42.—"Moab shall be destroyed from being a people, because he hath magnified himself against the Lord."

v. 43.—"Fear, and the pit, and the snare, shall be upon thee, O inhabitant of Moab, saith the Lord."

v. 46.—"Woe be unto thee, O Moab! thy people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives."

The land of Moab is still under the curse, for the "latter days"—on God's part days of exceeding mercy to this long-polluted region—have not arrived. But unerringly, as the threatened judgments responded in due time to the prophetic voice, laying waste the towns and villages, and corn-bearing dales, so certainly shall the good—the blessed renovation—foretold by the same word come with its golden harvests of plenty, and songs of mirth and praise. The ancient capital will no doubt start up in architectural youth with its beautiful streets, and towers, and squares. It and other towns to be created will be distinguished for a population better than the haughty, idolatrous hordes that were swept from the highways of life; and all over the wide expanse decorous and devout husbandmen and shepherds will cultivate the prolific fields and vineyards, and tend the flocks that whiten the hill-slopes, to be blighted no more with idolatrous cruelties and Heaven's anger. Thus shall the captivity of Moab be turned; thus, as with the man of Uz, shall the land, now a waste, be brought back to its former condition; yea, to a condition of higher prosperity, giving peace and abundant supplies to a community better fitted to appreciate, and more willing to acknowledge, the Lord's goodness than the debased multitudes of old who perished in their sins.

EGYPT.

b.—A Captivity of Egypt to be brought again.

Ezek. (B.C. 588) xxix. 14.—"I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros"—Upper Egypt—"into the land of their habitation; and they shall be there a base kingdom."

v. 15.—"It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations," etc.

In the 12th verse, it is said the land and cities of Egypt are to be laid

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waste for forty years, and the people to be scattered among the nations. Then we are assured, they are to be gathered out from among the people with whom they had been compelled to mingle. Their return to their own land, and the revival of former industries, and the re-establishment of national functions, is "bringing again the captivity of Egypt;" really an emancipation of the people from foreign servitude, and a solace to their patriotic feelings, though in consequence of some deep degeneracy in spirit and character, they are fated to be henceforth the basest of kingdoms. To the present hour they remain such a community.

Now, be it carefully observed, the whole nation involved in this prophecy is represented in ethnic or everyday human life. Reference there is none to future-world and supernatural changes in their being and position with a view to benignant eternal results. When the people were restored to their ancestral heritage, their captivity was turned; and many, we may be positive, who had been carried off bondsmen forty years previously, never returned; and many new members of the community, added by birth in the meanwhile to the Egyptian census proper, shared in the public trials and public mercies. The dead slept on where friendly hands had laid them; and those added to the great family while in exile, blended with the living streams as they set their faces towards what was known in their hearts, and annals, and traditions, as fatherland.

JERUSALEM.

c.—The Captivity of Jerusalem and the Hebrew nation to be turned again.

The captivity of Jerusalem means its overthrow; turning its captivity means its restoration; that is, a new town built on the old site, and called by the same name. Not by any means the ancient city miraculously restored, and identical in every atom and arrangement.

Turning the captivity of the nation, means bringing the *then living Jews* from among the kingdoms where they and their forefathers had resided in their respective generations during the dispersion that followed the razing of the city under Titus, the imperial general. Not, again, the miraculous reproduction of all who perished at the time of the great siege, and during the scattering that followed its complicated horrors.

Here are specimens, and only specimens are required, of the rich prophecies bearing on the magnificent prospects before the nation and their capital:—

Deut. (B. C. 1451) xxx. 1.—"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee.

v. 2.—"And shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul.

v. 3.—"That then the Lord thy God will *turn thy captivity*, and have compassion upon thee, and will return and *gather thee from all the nations*, whither the Lord thy God hath scattered thee.

v. 4.—"If any of thine be driven out into the outmost parts of

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heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee.

v. 5.—"And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and *multiply thee above thy fathers.*"

Let the animated prophetic style be carefully noticed. The people listening are represented as having been driven away among the nations; as being gathered out from among the nations; as being brought into the land owned by their fathers. The gathering has not taken place yet! The dispersion happened a few years after our Lord's removal from earth; and the prediction was uttered nearly 1500 years before that event. How could the hearers writhe under the miseries of the siege, which happened so many hundreds of years after their day? How can they be restored to the ancient city and land? Some may hold by a resurrection and other miraculous proceedings. But rightly understood, the accomplishment of the prophecy involves no such supernatural action. Understand the venerable seer to regard the nation *as a unity*, like a stream flowing down time, and his address becomes instantly simple, eloquent, and powerful. The whole of this most remarkable oration, so to speak, abounds with illustrations of the same figure of speech. To put this beyond misapprehension, take these as instances: Deut. xxviii. 49.—"The Lord shall bring a nation against *thee.*" Against the listening crowd? No; but against their descendants at a particular date far down the ages. Verse 50.—"He shall eat the fruit of *thy* cattle and the fruit of *thy* land." The animals and fruit belonging to the hearers? No: but to those who will be their lineal descendants onwards in the centuries. Once more, v. 53.—"*Thou* shalt eat the fruit of *thine own* body," etc. Were the fathers and mothers present to do that? No; but fathers and mothers who would be alive when the predicted siege, deep down in the future, should happen.

Jer. (B.C. 590) xxxiii. 25.—"Thus saith the Lord, if My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;

v. 26.—"Then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause *their captivity to return*, and have mercy on them."

This oracle will have its fulfilment in the days when the "Branch of righteousness" grows up unto David, and executes judgment in the land.—v. 15.

Ezek. (B.C. 587) xxxix. 25.—"Therefore thus saith the Lord God, now will I *bring again the captivity of Jacob*, and have mercy upon the whole house of Israel, and will be jealous for My holy name;

v. 26.—"After that they have borne their shame, and all their trespasses, whereby they have trespassed against Me, when they dwelt safely in their land, and none made them afraid.

v. 27.—"When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations:

v. 28.—"Then shall they know that I am the Lord their God, which

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caused them to be *led into captivity* among the heathen; but I have gathered them unto their own land, and have left none of them any more there.

v. 29.—"Neither will I hide My face any more from them; for I have poured out of My Spirit upon the house of Israel, saith the Lord God."

Joel (B.C. 800) iii. 1.—"Behold, in those days, and in that time, when I shall *bring again the captivity* of Judah and Jerusalem.

v. 17.—"So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain; then shall Jerusalem be holy, and there shall no stranger pass through her any more.

v. 20.—"Judah shall dwell for ever, and Jerusalem from generation to generation."

Amos (B.C. 787) ix. 14.—"And I will *bring again the captivity* of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them.

v. 15.—"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Zeph. (B.C. 630) iii. 20.—"At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth when I *turn your captivity before* your eyes, saith the Lord."

All of which, a little time since, was summed up thus, by "Rabbi Ben Esdra," in an epistle to his dearest friend, "Rabbi Ben Israel," both fictitious characters, and written from Rome, as the author feigns, some time during the fifteenth century:—

> "And then in sorrow for this grievous fate
> In which we are plunged, I comfort me with this—
> That He, the Eternal One, hath promised us
> That we at last shall from our sorrow rest,
> And from our fear, and from our bondage dire,
> And build again our new Jerusalem."
>
> *Blackwood, Nov.* 1880.

In these instances, Moab, Egypt, Jerusalem—a turning of their captivity is announced; signifying their being restored sooner or later to their original state. In other words, there is to be a reversal of the judgments executed upon them.

CAPTIVITIES NOT TO BE TURNED.

We shall now take an example of a region whose captivity is *not* to be turned, though that form of speech is not used to express the doom; to put it otherwise, prosperity shall, by Divine ordination, revisit it no more while the world lasts. The land referred to is

EDOM.

Mal. i. 4.—"Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever."

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The Edom spoken of is a mountainous country south of the Dead Sea, extending to the Gulf of Arabia, with a rich soil in the valleys, and a salubrious climate. It was called after Esau, or Edom, brother of Jacob, who settled there. The territory was about 100 miles long, by 15 or 20 wide. From the Greeks it received the name of Idumea. In the time of their prosperity, one has written, the Edomites were numerous and powerful, devoted to commerce by land and sea; also to agriculture and the raising of cattle. But neither their strong rock fortresses, nor their gods could save the country from being turned into a desert; and in that becoming a striking monument of the truth of prophecy. Travellers find over its surface, once signalised by fertility, traces of many towns and villages, long since laid waste. At this day, within the ancient boundaries, desolation reigns supreme. The Lord was greatly offended by the inhabitants of Edom, and commissioned his illumed servants to publish his resolutions that as a people they should at length be blotted out for ever, as a cloud evanishes from the sky. Their offence in his sight may be summed up, as gross and inveterate idolatry, in the first place; and second, as cruel treatment of His chosen people, who, by the way, were their blood relations, and entitled, therefore, to kindly sympathy in the hour of their afflictions. Amos writes in this manner:—

i. 11.—"Thus saith the Lord for three transgressions of Edom, and for four"—or, "for the many transgressions of Edom"—"I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever."

When the pilgrims from Egypt towards Canaan approached the border of Edom, they, to the shame of its inhabitants, were refused undisturbed transit through the country to Moab; and when Nebuchadnezzar, centuries afterwards, besieged Jerusalem, they joined in the attack, and encouraged his violence to tear up the very foundations of the consecrated city. By these acts the anger of the Lord was kindled, and according to Malachi, quoted above, it is to remain unquenched while years abide (see Jer. xlix. 13, 17, 18, 20; Ezek. xxv. 12, 13, 14; xxxv. 2-15; and Obadiah). Though the special words about *not* turning Edom's captivity are unemployed, its appointed permanent ruin under God's "indignation for ever," holds the dread reality which the negative formula would have conveyed, and, in fact, is even more exactly expressive than the formula itself, unaccompanied with an authentic explanation, would be. Edom then, unlike Moab, is hopelessly exiled from the Divine favour. "Thus saith the Lord God, when the whole earth rejoiceth, I will make thee"—Edom—"desolate."—Ezek. xxxv. 14.

Suppose it had been written, The Lord will turn again the captivity of Edom, what would have been intimated thereby? This, that at some future day the desolation would be exchanged for tillage, and industry in a variety of forms; towns and hamlets would re-appear, and the noise of merry children would gladden the streets; cattle would wander over the plains, and flocks pasture on the verdant mountain slopes. Perhaps also over the pleasant scenes thankful hearts in great numbers would be musical with tones of gratitude to Him from whom descend

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each good and perfect gift. The promise, had it been written in the Book, would have been actualised in this way, more or less completely; and nothing more would be required to exhaust the catalogue of mercies God would bestow on it as a land re-favoured, and on those who, again taking possession of its hills and vales, would resume the social and civil and political duties their ancestors laid aside when the fatal scourge of war, or internal furies, drove them into exile out of which is no return. To suppose that far higher results—individual resurrection, Gospel disclosures, moral transformations, enrolments for eternal life, should also be reckoned among the heritage of the generations of debased idolaters, when the words of promise necessarily include no such complex idea, and when there is no explicit warrant in Scripture to extract it from them, is vastly more than the present writer is able to discover. Enough: and now we pass on, leaving Edom to its sepulchral darkness, and irreparable desolation, saddened and warned by the vision and the interpretation thereof:—"The people against whom the Lord hath indignation for ever."

TYRE.

Once more, and very briefly, Tyre furnishes an example of a city, unlike Jerusalem, whose captivity is not of limited duration, though the negative formula is not employed to describe her fate; in other words, she as a city, remains, by ordination of the Eternal, prostrated for all time.

A word of explanation before reading her doom. Tyre, like Sidon, near at hand, was an ancient Phœnician city, located in the western part of Judæa, on the coast of the Mediterranean Sea. It engaged extensively in commerce, heaped up riches, freely spent on splendour and luxury. The world over, its purple eye was held in great repute. In the time of our Lord, the place was likely still celebrated for its magnificence and foreign trade, having recovered from the overthrow inflicted on it, first by Nebuchadnezzar, and then by Alexander the Great. Appearances, there are none now, of the famous city. Its site is the residence of a few miserable fishermen, who spread their nets on the rock once covered with palatial abodes, and the emporiums of the costly products of other climes.

Hear, now, what some of the prophets were authorised to make known:—

Ezek. xxvi. 2.—"Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me; I shall be replenished now, now she is laid waste.

v. 8.—"Therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and I will cause many nations to come up against thee, as the sea causeth his waves to come up.

v. 4.—"And they shall destroy the walls of Tyrus, and break down her towers; I will also scrape her dust from her, and make her like the top of a rock.

v. 5.—"It shall be a place for the spreading of nets in the midst of the sea, &c.

v. 14.— . . . . . "*thou shalt be built no more:* for I the Lord have spoken it."

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Compare chap. xxvii. 2, 27, 35; Joel iii. 4-8; Amos i. 9. 10; Zech. ix. 3. 4.

We have reserved till now the two following passages on the perpetuity of the ruin in which the city was submerged:—

Ezek. xxvi. 21.—"I will make thee a terror, and *thou shalt be no more:* though thou be sought for, yet *shalt thou never be found again*, saith the Lord God.

Ezek. xxvii. 36.—"Thou shalt be a terror, and *never shalt be any more.*"

So Tyre, in this resembling Edom, is the people against whom the Lord hath indignation for ever, and he who can distil comfort from the words we have transcribed as to both has a chemistry at command more wonderful than his who could extract gold from snowdrifts, and nourishment from grains of sand.

What we have perused in Scripture concerning Moab, Egypt, and Jerusalem, will help us readily to understand the prediction in favour of Sodom and her daughters, that is, villages and towns in her neighbourhood, that she as a centre and fountain of population has helped to create (Jer. l. 40), remaining yet to be accomplished. The words of promise read in this way:—

Ezek. xvi. 53.—"I shall *bring again their captivity*, the captivity of Sodom and her daughters.

v. 55.—"Thy (Jerusalem's) sisters, Sodom and her daughters, shall return to *their former estate*," &c.

Here we have the same form of speech that has occupied our thoughts already, *bringing again captivity*, which in verse 55 is repeated, though in different words, somewhat explanatory also of the first statement, *returning to a former estate*, whatever both of them may indicate.

Now, here we solicit special attention to this condition, which seems to be essential, that no explanation can be satisfactory that does not include the literal restoration of Sodom, the city, as its prominent and central idea. Sodom was destroyed, and that we all understand, without a Daniel's help to make it intelligible to our faculties; and there can be no mystery about her restoration—another Sodom will ultimately be constructed on the site of the ancient town. Job's cattle were restored? not the old animals that once grazed his fields, however. Job's wealth came back? but not the old riches, dissipated in the crash of ruin. In receiving these—new cattle and new riches—his captivity would be so far turned. But while a new Sodom, like the restored Jerusalem of the prophets, will spring up some time in the future, occupying the ground where the ancient city stood, for the mouth of the Lord hath spoken it, new inhabitants will also occupy its extending streets. The old population that perished in the burning? No! When as to his family Job's captivity was turned, the old dear ones who perished so suddenly returned not from the dust to his once-more prosperous home, although other sons and daughters were born to him in their stead, not quite allaying, it may be supposed, the good man's paternal sorrow. A new city, then, not the ancient town miraculously brought back to view with its identical stones, and timbers, and metals, and ornaments, and forms, and lines, will reappear on the original locality, to bear the familiar name, and it may be by the virtues of its inhabitants to redeem it from

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reproach; and a new race, not those who were swiftly annihilated amid their iniquities, but a race likely in some way kindred to those consumed in the judgment, will gradually renew the hum of traffic as in those early times, and once more gather harvests from the luxuriant fields, over which desolation brooded so long after the fire-shower fell from heaven.

Does not this view of the prophecy as to Sodom, which we humbly advance as the only rational one, explain, and harmonise with that account in Jude which represents Sodom and her associates in doom, as "set forth for an example, suffering"—literally, held under—"the vengeance of eternal fire;" that is, fire, like the phrase, "eternal judgment," whose consequences are perpetual. Not a hint savouring of hope for the consumed is given. Mercy has to all appearances turned its back on them for aye. Their case is one of permanent retribution. The city was destroyed, so were they. The old city never reappears, though a new one shall occupy its ground. The reprobate company devoured by the flames returns no more for evil or for good, though a new race shall people the new city to arise where the old one stood; about which exact locality we need not create for ourselves any concern. He who inspired the prophecy will arrange for its literal fulfilment in due season.

This section cannot be better ended than by reciting the fact that the level land on which Sodom was built formed a portion of the territory the Lord assigned by covenant to Abraham and his seed for a perpetual inheritance (Gen. xv. 10). Over it Solomon actually had dominion, and over it a greater than Solomon will yet exercise benignant sway. This plain—the plain of Siddim—was fair and fruitful, like an earthly paradise, for the soil was of admirable quality, and meandering streams all over its expanse refreshed and fertilised the fields. The time, surely, cannot be very remote now when the long-obliterated city shall rise from its ashes, and sweet voices in the cities and villages, representing those that vanished on that morning of fire, echo and re-echo the joyful strains:—"The Lord turned again our captivity, and we were like them that dream."

In the "introductory" portion, it was explained that the author had not time to examine all the arguments of those who contend for "another chance," and that attention would mainly be directed to the case of Sodom, on which great stress is laid in productions advocating the new theory. That case we have examined at length, and as fairly as it was in our power to discuss its merits. God grant that what has been presented may turn out exceedingly useful in accomplishing the object for which the examination was written.

UNIVERSAL SALVATION.

AS its name indicates, the doctrine here announced supposes all men, without exception, destined, sooner or later, to attain eternal felicity. The seductive hypothesis has assumed a variety of forms and names. It has been called in turn Origenism, from him who first

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erected it into a system; Apocatastasis, or Restitutionism; and, finally, Universalism. We have also heard of an universalism conditional, and an universalism absolute. At present our attention will be confined to the last mentioned form, according to which no man can avoid being saved.

We at once pronounce this view to be unphilosophical, antibiblical, and dangerous. And, while the array of our proofs in this behalf will necessarily place us in antagonism with many of our beloved colleagues, we have no fear that they will discredit the frank sincerity which forbids us to share in their hopes.

The doctrine has for its basis the Platonic theory of the native and absolute immortality of every human soul, a preconception to which men would fain attach the authority of an axiom; though its disastrous influence on Christian dogma sufficiently proclaims the danger of *a priori* metaphysics, and the wisdom of the apostles when they warned the early disciples against all the philosophical systems without exception, including therefore that of Plato.

Outside of Revelation, there seems to be no standing place for any system, save such an one as that of Kant; which, while acknowledging its incompetence in the domain of metaphysics, contemplates only the undoubted facts of experience and of the moral sense. Were exception to this principle permissible in the case of any one of the Ancients, the founder of the academy certainly presents the loftiest claims to our homage. The sublime aspirations which he attributes to a "fallen god who could never forget the skies," awaken a sympathy such as an Epicurus, who denied the soul's survival, could never enkindle; nor an Aristotle, who but faintly touches the topic; nor even an Epictetus, who admitted the anastasis of just men. For Plato taught, in addition to this, the survival of unjust men, with a view either to their amendment, or to their final condemnation. Here he undoubtedly approached the territory of the Bible; but he overleaped its boundaries, when he added the dogma of the indestructability of the human soul; a thing so diametrically opposed to the spirit, as well as the letter of Scripture, that we must still adopt the old adage, "*Amicus Plato, sed majis amica veritas.*" While admiring the philosopher, we shun his system as we would the machinery which draws in and crushes the unhappy victim who allows but the mere point of his finger to become entangled.

We have already exhibited the woeful results of Plato's teaching in the theology of the Tertullian and Augustine schools—a theology called orthodox, though it turns a God of love into an executioner, whom unnumbered victims will execrate to all eternity; a theology, too, which recoils on its own adherents, some of whose sentiments are worth recital. Henry Rogers declares that, for his part, he would witness with composure the death of all children from the age of four. Albert Barnes, the illustrious American commentator, avows, with his soul in anguish, that he cannot comprehend why any men should be destined to endless pains. "The Gospel," says Isaac Taylor, "awakens that sympathy for all which make us sometimes regret that all its statements should be true." And Calvin himself applies the epithet, "horrible," to the Divine sentence on sinners, "*decretum horribile fateor.*" In a word, the traditional dogma conducts to pessimism by making evil eternal.

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But extremes meet. Eternal pains touch the territory of universal recovery. Many partisans of the former, without talking much about it, more or less covertly pass over to the latter; others wander in the penumbra of sceptical eschatalogy; while the doomed sentinels who still man the bastions of the orthodox citadel, have need to be on their guard, lest they share the impending ruin of the structure.

But the deserters from the old camp—are they scot-free of all peril? Far from it. To our view, there is only one sure position, namely, that of the biblical doctrine of facultative [conditional] immortality. Logic and theology alike declare, that a "forced immortality" involves contradictions. The example of Origen ought to be sufficient to assure us that the united influence of piety, science, and genius, can raise nothing solid on the quicksand of human inventions.

Born in the year 185, a quarter of a century later than Tertullian, Origen was in like manner an ardent son of Africa; like him, too, he was a Platonist, and had broached more than one fantastic notion. At first a literalist to the verge of fanaticism, he eventually became the grand master of the opposite system of mystical interpretation. His genius was lofty and vast, but it wanted equilibrium.

Like other blind leaders of the blind, Plato had conducted Tertullian into a ditch. Origen beheld the catastrophe, but unsuspectingly took the hand of the self-same guide, and in his turn fell into an equally bottomless abyss. The weird conceptions of Tertullian, who saw in every volcano on earth one of the chimneys of Gehenna, brought about the reaction of Origen. As conductor of the Christian school of Alexandria, he was anxious to silence the Voltaires and Rousseaus of his day; and, in particular, Celsus, who had attacked the new-born faith with the arms of reason and ridicule. The unending hell having enabled that redoubtable adversary to take the Church in flank, Origen thought to meet the charge of cruelty by parading all the declarations of Scripture touching the finality of evil; but the pre-conception of indefectible immortality still dominating his scheme, necessarily landed him in the eventual restoration of all transgressors, including Satan himself.

But how was he to get over the passages which declared so unequivocally the destruction of evil men? Here his mysticism came to his aid. The evil doer will never be destroyed; it is only his sin which will be consumed in a baptism of fire, and hell will be the vestibule of blessedness. This jargon became, as is well known, the very pest of exegesis; nor have the heroic efforts of the Reformers yet delivered us from it. Doubtless there are passages requiring to be accepted as figures of speech; but the rule still holds good, never to adopt an allegorical sense unless the literal sense be absurd. As to the matter in hand, what is there absurd in the supposition, that a being who has begun to exist, may also cease to exist? Absolutely nothing. Philosophers and theologians even of the Universalist school, admit the principle, as we shall see further on.

Though Origenism never spoke from a chair of authority, it held numerous partisans, especially in the East; among others, Gregory Thaumaturgus, Bishop of Neo-Cesarea, who for eight years sat at his feet, Pierius and Theognostus, his successors in the school of Alexan-

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dria, Pamphylus, of Cesarea, and the historian Eusebius, who indeed verged on arianism, Gregory, of Nyssa, Diodorus, of Tarsus, and Theodore, of Mopsuesta. Augustine's influence checked it in the West; but, more or less modified, it re-appeared after the great Reformation with Bengel in Germany, with Bishop Newton in England, and with the venerable Oberlin, of Ban-de-la-Roche. These three eminent names are selected as adding weight to the testimony of Bishop Martensen, that Restitutionism is not always the offspring of levity, but not unfrequently springs from the sentiment of humanity so allied to Christianity as to induce us still more to deprecate an *a priori* philosophy which is capable of leading astray the best of men.

In Switzerland we might cite the work of Mademoiselle Huber, of Geneva, who published in London in 1729 her "System of Theologians, Antient and Modern, on the Separate State." Also "*Le Plan de Dieu*," by the Pasteur Ferdinand Olivier Petitpierre, of Neuchatel. It was in reference to the controversy awakened by Petitpierre that Frederick the Great, to whom one of the pasteurs of the class styled "venerable" had appealed, made this reply: "If my brave and faithful subjects at Neuchatel wish to be damned eternally, don't let me hinder them." In our own day, Neander, of Berlin, Tholuck, of Halle, the Prelate von Kapff, of Stutgard, and Professor Maurice, of London, have adopted the same doctrine, with this reservation, however, in Tholuck's case, "Dogmatically," says he, "I am drawn towards Universalism, but exegetically the proof escapes me."

According to a letter published by Dr. Cazenove in *The Guardian*, Origenism, or something very like it, prevails at the present hour in the order of the Jesuits; but we may well be excused from penetrating a theology which itself shrinks from the light of day.

In condemnation of Calvinism Dr. Petavel further quotes from Archbishop Tait, Farrar, and other Anglicans; and while crediting Universalism with certain elements of truth, he accepts Farrar's optimism, though not reached exactly by Farrar's process, and he refers with approval to the supposed destined action of the elect church of the first-born as the agents in a future age in a scheme of final pacification at the epoch of the second resurrection. The refutation of Universalism proper is then prefaced by two preliminary critiques, as follows:—

We charge against it, in the first place, its comparative novelty, being unheard of amongst historical dogmas till the third century. Barnabas, the Roman Clement, Hermas, Ignatius, Polycarp, Justin Martyr, Theophilus of Antioch, Ireneus, all the early fathers in fact, were Conditionalists. Not one of them taught Universalism. It is doubtful whether a germ of it can be traced in the writings of Clement of Alexandria.

Its esoterism is another damaging symptom. Esoteric teaching is that which so-called philosophers communicate only to a select few,—a feature totally at variance with the spirit of the Joyful Message which would fain proclaim itself from the housetops. "I protest," says Paul, "that I am free from the blood of you all, for I have declared unto you the whole counsel of God, and have kept back nothing." Universalism, on the other hand, is always more or less ashamed of itself, and betrays a conscience ill at ease. Origen admitted that his views might be dangerous to the unconverted. An eternal hell, error though

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it might be, was salutary as a warning and as a means of conversion—a pedagogue's artifice which the Almighty employed in the education of novices and the restraining of vice. This esoterism re-appears in the exhortations of Bengel, who advised others not to preach publicly what he taught in private. Dr. Thomas Burnet gave utterance to his own doubts through a Latin medium and words of double meaning. Latin apart, the same method is pursued to a great extent at the present hour.

Independently of the repugnance which such a procedure kindles in every honest bosom, it is surely bad policy to re-enact it in an age like our own, which pants for publicity. Do you ask what is the teaching which more speedily than any other is destined to become public property? It is precisely that which you affect to defend from public scrutiny. The secrets which you are whispering into the ears of all the world stand but little chance of being kept inviolate.

The reason why Universalism is timid and embarrassed is because, though hardly conscious of the fact, it carries a latent sense of its own falsity. As we said at the commencement, it reposes on a most flimsy metaphysical basis; it does violence to the formal declarations of Scripture; and, lastly, its issues are fraught with danger. Anti-rational, anti-biblical, and mischievous. Such, in our view, is Universalism. Let us now examine it under this threefold aspect.

I.—Philosophically.

Universalism rests on a ruinous foundation, for the native and absolute immortality of the soul is no axiom at all—a mere *petitio principis*—begging the question—taking for granted what has to be proved. The universal consent of all mankind claimed for the notion is just so much dust thrown into the eyes of a credulous public whose education has been conducted along an ecclesiastical channel. Half the race utterly repel it, preferring the absorption theory and the extinction of personal identity. Only grant to Universalists this one position, and they can make what sail they like. But look the position in the face and demand its vouchers. Forthwith the oracle is dumb, the sheer audacity by which it has long prevailed shrinks into vapour, and the disappearance of the immortality delusion at once deprives Universalism of its very right to exist. For, say, can you rationally associate eternal felicity with existencies of a limited duration? Impossible, unless indeed you are betraying your own relapse into conditionalism.

In addition to the authorities which we marshalled in a former essay four years back, we now cite: First, Kant, who, in his estimate of the arguments in favour of personal immortality, attaches value only to the moral proof, though this he admits is quite insufficient to sustain the weight of compulsory immortality. In France Messieurs Renouvier and Pillon have followed in the footsteps of the great Kœnigsberg logician, nor has anyone refuted them. We may say the same of Doctors Rothe and Hermann Schultz in Germany, of Archbishop Whately in England, and of Professor Hudson in America. The late learned Lotze, whom Germany now laments, asks where the decree is to be found which invests substances with eternal duration by virtue of their having once existed? "It is all very well," says Professor

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Ulrici, "to talk of our *faith* in immortality, for it is not a question of *science* in the rigorous sense of the word." G. Godet, an advocate of native immortality, admits that the only guarantee of the soul's indestructibility is its previous eternal existence, and that fundamentally such was Plato's own view.

But to assert that the soul has always existed is just pantheism, as Professor E. Naville expresses himself in a letter which he authorises us to cite. "All teaching," says he, "which makes the soul immortal by virtue of a primitive essence is concealed pantheism." But pantheistic or not, the soul is a creature of God. If it possessed an independent and absolute immortality, it were no longer a creature, but part of the Godhead himself, a point of view which offers no sort of guarantee for the survival of the individual as such. Granted a supreme Creator, His power to annihilate necessarily follows. Even spiritualists such as Descartes, Jules Simon, and Charles Secrétan are here of one accord; and without resorting to such a possibility, may we not conceive of a creature abusing his liberty to destroy himself? Undoubtedly we may. The individual is the product of the will of God, and the decrees of God are immutable; but we hold that they may at the same time be conditional. The individual, let us say, has been created with a view to immortality, but in subordination to the power of free choice conferred on the creature. In this case the condition involved in the decree becomes its immutable element.

Quitting the philosophers, we turn to the theologians. We have already quoted the dean of the faculty of theology at Montauban, Mons. Bois. "After all," says he, "what necessity exists for our becoming immortal?" "Native immortality is a doctrine which philosophy and theology alike repudiate," writes the Chevalier Bunsen. Nor will orthodox Christians find it easy to set aside so venerable an authority as that of Gaussen, of Geneva, when he exclaims, "Rash the attempt, though so many have tried it, to establish the soul's immortality by arguments founded on its spiritual nature." On the other hand, one of the leaders of liberal Protestantism, M. le Pasteur Gérold, of Strasburg, has implicitly recognised the same truth. "Those only can be sure of immortality," he writes, "who, while here below, have laid hold on eternal life."

Not only is compulsory immortality a gratuitous assertion—it contradicts universal analogy. Everywhere we witness the struggle for existence, and the survival of the fittest. To transform oneself in order to live, is the grand law of nature; it is also the law of the Joyful Message. But if free agents refuse to lend themselves to this transformation, what is to be done for them? or what shall the end be of those who, in place of advancing, are resolutely bent on descending to animalism?

"This retrogression," says Edgar Quinet, "is what we rightly denominate The Evil. Thou that art guilty of it, knowest thou what thou art doing? Thou fallest back upon the ages of the world before conscience had yet awakened. A hideous effort is thine to force nature again into the night from which she recoils. All nature is obscurely travailing to lift herself to the level of the spiritual man, the product and crown of the universe. He, therefore, who discards his conscience,

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precipitates himself from the summit of existencies; he uncrowns the universe; he subverts the work of ages; the earth is troubled at his presence."

"The evil" left to itself tends to aggravation and self-perpetuation. Here is another weak side of universalism. It may please the benevolent; it satisfies not the intellect. From what we see around us, ingratitude is prone to keep pace with continually enlarging favours. To suppose that God, by severe measures, will win the recalcitrants, is an affront to Him who hath formed man for liberty.

"Jesus," says Professor A. Bouvier, of Geneva, "regards sin as a malady for which He is the Physician, as a marching towards perdition which He would arrest, as a decay leading to and anticipating death, from which He would snatch the plague-stricken." This is true enough; but we still have to ask the universalists in what their "death" consists? Do they mean by it an absolute moral corruption? or otherwise, is the process of decay to become stationary? For ourselves, corruption leads to death, the cessation of life, and as it involves the entire man, to the end of the soul's functions.

People don't like to hear of annihilation, but it is impossible to resist its evidence, so long as they admit that sin exercises a constantly exhaustive influence on life. Imagine zero to be reached in the descending scale, and transgressors reduced to the condition of primitive ova, what advantage could be expected from a renewed vivification of beings who had already abused their liberty? To this, a universalist might make rejoinder thus: "The Creator is wise and all-powerful. If evil natures must necessarily be extinguished, for what end did the Divine wisdom call them into existence?" We answer, "the Divine wisdom has not given existence to evil natures, but to beings capable of choosing good and evil." The abuse of this prerogative, meanwhile, conducts not to a condition of endless suffering, but simply to the suppression of the erring individual.

The force of logic has drawn from a Roman Catholic author the following representation of the case. "Seeing that man," writes Father Gratry, "is not self-contained, nor holds in himself the source of life, but, on the contrary, fetches everything from God, should he seek to separate himself from that source and fall back on his own energies; what other result can ensue but that his personal resources being speedily drained of vitality, he day by day degenerates towards non-existence. Behold, here the whole question of Life or Death!"

"Oh, mystery of liberty!" exclaims the author of "*Philosophie de Credo*," "that evil men should be able habitually and continuously to resist the love which God bestows! For this they die now and they die for ever, for where can life be drunk but from the heart of God? I would ask you, Shall every form in which we may use this liberty of ours conduct to the same issue?—Impossible!"

M. le Professeur Secrétan, the great Protestant thinker already mentioned, warns the sinner against that tangential direction of existence which can only end in aggravation, extinction, annihilation. He further says: "We drink the life of God, we may cease to do so by a voluntary act, and carry on the warfare for a while by the force remaining to us from our creative impulse. That force will soon be spent, and our

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isolated life will be falsehood and torment. The existence which man's personal liberty has enabled him to detach from the Godhead, expires in a languishing agony."

The liberty of suicide, which all men possess, has an aspect analogous to our theme. In the Wisdom of Solomon we read that "God hath made all things that they might exist," that "there is no reign of death upon the earth, though ungodly men, by their works and words, call it their friend," that "He hath created man with a view to immortality" (chap. i. 14, and ii. 23). And though transgressors were not made in order to be destroyed, their end, like the smoking cities of the Plain, will not be without its salutary uses. Their reproach shall never be forgotten.

Fertile in resources, Universalism borrows another subterfuge from the Platonic teaching—to wit, that evil resides not in the culpable will, but in innocent and inert matter. To be quit of this matter, therefore, makes Death a friend. The soul, like a white dove, springs upward from her impure imprisonment and returns to God, the source of her being; as Lamartine has expressed it in reference to the death of Socrates:—

> "What is it to die, but simply to shatter
> The infamous pact between spirit and matter,
> Of this horrible union, the chastisement due
> Is Death, which arrives as a remedy too.
> Exulting in freedom the spirit, meanwhile,
> Recovers her sway o'er the elements vile;
> And fired with the radiance of undying youth,
> Spreads her wings to a new world of sunshine and truth."

Such is the sentiment which more than one funeral oration has uttered forth for the consolation of survivors. According to the Anglican preacher, Robertson of Brighton, the vicious man, at death, though he never gave any indication of personal faith, is more or less the prodigal son returning to his father's home; and Canon Farrar cites the formula with unreserved approval. But declarations of this order can furnish no cordial balm for the bleeding heart. They are simply an abuse of narcotics, and narcotics are poisons.

[Translated, with abridgment, from the French of E. Petavel-Olliff. Our next chapter will contemplate Universalism in its Anti-Biblical aspect.] J. W.

DOES THE SOUL SLEEP IN THE INTERMEDIATE STATE?

IN two articles of the August RAINBOW, I see mention made of what has often occurred to me as needing consideration and examination in the light of holy Scripture. I mean the supposed sleep of the soul in the intermediate state and time between death and resurrection. Mr. Freer, in his interesting account of "An Italian Testimony to the True Doctrine of Immortality," tells us (p. 348) that three opinions are held by conditionalists as to the intermediate state: "1st, dissipation; 2nd, consciousness; 3rd, sleep;" and that "the author"—Signor Oscar Cocorda—"states his own agreement with the last of these three

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opinions, claiming for it the most cogent Biblical support. He maintains that the soul is neither destroyed, nor conscious, nor dissipated, nor sent to its final destiny in the first death, but sleeps during the intermediate state, and will be awakened at the resurrection." While Mr. Strang, in his "Lessons from the Story of Lazarus" (p. 364), speaking at length of death being likened to a sleep, makes it also—if I do not mistake him—the sleep of the soul, but so sound a sleep that the sleeping soul is quite unconscious. I suppose he makes it the sleep of the soul, because he says that, in a certain sense, he agrees with the statement, "that death is likened to sleep because life has not ceased," which in no sense could be said by any sensible person of a corpse.

Now, what I would submit to the consideration of your readers is this, that often as death is likened to sleep, and spoken of as sleep, it is never so spoken of in holy Scripture or in scriptural language in reference to the soul, but always in reference to the body. It should be borne in mind that the expression is not confined to holy Scripture; nor does it seem to have received its origin from holy Scripture. It was in use among Gentiles as well as Jews. It is found in the writings of Homer and Sophocles, as well as in those of Isaiah, Daniel, John, and Paul. As used by Greeks, and, I believe, many other nations as well, it can have no reference either to the soul surviving in a state of somnolence, or to an awakening to come for either body or soul in the resurrection. They seem to have embodied in it the very natural, and I should think, the universally prevalent idea, of death being actually like sleep in its first apparent effect on the body—stilling it to apparent repose and cessation from pain; making it often a question, whether the dead person is only asleep, or has actually died. There, then, would be the further idea connected with burial of, as it were, laying the dead body to sleep in its narrow bed, the grave; an idea which is expressed in our Anglo-Greek word, "cemetery;" which in Anglo-Latin would be "dormitory," and in plain English is a "sleeping-place;" but observe, a sleeping-place for dead bodies, not for surviving souls. A remarkable instance of what I contend for in Scripture language, is to be found in Psalm lxxv. 5, 6; where in one verse we read of "the stout-hearted," "they have slept their sleep;" and in the next we read of "both the chariot and horse" being "cast into a dead sleep." Now, however, it may have been with the sleep "the stout-hearted" slept; certainly neither the chariot nor the horse could be said to sleep, as to their souls—the chariot at least having no soul that could sleep, nor as to any awakening in any future resurrection. Of course, Jewish and Christian believers in a bodily resurrection to come, would inevitably link on to this idea of their body sleeping in death the further idea of their awakening from that sleep in resurrection, as very notably in Dan. xii. 2, and John xi. 11. But however kindly the idea of the body sleeping in death lent itself to this further and beautiful idea being added to it, I believe it would be a mistake and an anachronism to make this contribute in any way to the origin of the idea or of the expression in which it is embodied. Mr. Freer's "Dissipationists" will readily agree with me in what I am saying, inasmuch as they seem to think that no soul survives at the first death, for sleep or any other phase of existence; that, in fact, men kill the

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soul when they kill the body. But I would suggest to those who, with myself and others, believe that the soul survives in a state of consciousness, and also those who, with Signor Cocorda, according to Mr. Freer, believe that it survives in a state of sleep, that they should consider whether they have any right to argue for what they severally hold about the soul from any instances in Scripture of death being likened to sleep. I question if there is a single case where such sleep is spoken of in reference to the soul. A. should not contend that the departed soul is conscious because it is asleep, and because men dream and talk—and therefore are conscious—in their sleep. B. should not contend that the departed soul is unconscious because it is asleep, and because when men are sound asleep, they are—as Mr. Strang seems to think, but how does he know?—quite unconscious. C. should not even contend that the soul exists in the intermediate state because it is asleep, and because to sleep a man must be in existence. The question as to the survival of the disembodied soul, and as to the condition in which it survives, must, I believe, be settled on other grounds. It is not really helped to a solution, but is only further perplexed and entangled by bringing in the idea of death being likened to sleep, as it so often is in Scripture, as well as in secular language.

W. T. Hobson.

St. Barnabas' Parsonage,
Douglas.

POOR, BUT RICH.

1. I NOTHING have to give Thee, Lord, to-day,
No present fit for holy hands like Thine;
For I am poor, and come to Thee to beg
Of Thy kind heart some of Thy wealth divine.

2. Give Thou to me, O gracious Prince of Life,
Out of Thy boundless treasures what I crave;
Give me Thyself, O Lord, be all to me,
And in Thy service I shall then be brave.

3. But I have much to give Thee of Thine own;
It is not mine but Thine, my loving Lord;
My heart, my mind, myself belong to Thee,
My great Redeemer, and my Head, adored!

4. Why am I ransomed from the death of sin,
Why rescued from captivity and guilt,
But to live gladly in the light of life,
And do as Thou, my gracious Leader, wilt.

5. Yes, I am poor, but I am very rich,
Thy grace has made me wealthy, blessed One!
And I will use it for Thee whilst I live,
Longing to see Thee on Thy royal throne.

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A CONTRAST IN A NUTSHELL.

THE popular view of natural Immortality and its *attendant evils*, is not only erroneous and unscriptural, but *contrary to* the teaching of the Scriptures; and is a libel on the character of God, and particularly on two of His attributes, which shine out most conspicuously in the scheme of redemption, viz., His *love* and *mercy*. And, besides, this view, as regards the work of redemption, would virtually give Satan the victory, which is inadmissible—being impossible.

Whereas, the view of Conditional Immortality, or, life only in Christ, is not only according to the teaching of the Scriptures, but is in *perfect harmony* with all the other kindred topics taught therein. And this view, according to the Scriptures, anticipates the time—the *glorious prospect*, when God shall stamp out sin and evil, and will rejoice with all His holy intelligences in a *cleansed universe*; thus (as all power belongs unto Him) giving God the crowning victory! H. D.

LITERATURE.

The Unspeakable Gift. The Gift of Eternal Life through Jesus Christ Our Lord. By J. H. PETTINGELL, A.M., late Chaplain at Antwerp, Belgium. Author of "Homiletical Index;" "Theological Trilemma;" "Will Satan Live For Ever?" "Language—Its Nature and Functions;" "Platonism *versus* Christianity;" "Bible Terminology;" "The Life Everlasting;" "What did Christ Teach?" &c., &c., with an Introduction by Rev. Edward White, Minister of St. Paul's Chapel, London. Yarmouth, Me.: I. C. Wellcome. Philadelphia, Pa.: J. D. Brown, 704, Arch Street. London: Elliot Stock, 62, Paternoster Row.

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"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

OCTOBER, 1884.

THE SIGN DEMANDED.

THE sign from heaven sought by both the Pharisees and Sadducees from Jesus, what was it? On what ground did the two great parties among the Jews seek it? And why was it refused them?

We find the Pharisees and Sadducees only once joining together to put Jesus Christ to a test, upon which they were both agreed before it was proposed.

It was after the Saviour had given evidence of His power over material nature, as well as over human infirmity. In Matthew xiv. 15-21, we read of His multiplying five loaves and two fishes, so that five thousand men, besides women and children, had their hunger supplied, and more fragments remained than the original store. Again in chapter xv. 32-38, just after He had healed the lame, blind, dumb, maimed, and many others, we read of His feeding four thousand men, beside women and children, from seven loaves and a few little fishes; and again the overplus exceeded the first supply. For here in the Greek, the word for baskets expresses such as held a store suited to a household. In the other case of twelve baskets, the word means one such as carried a day labourer's supply for one day.

Now, the next thing written by Matthew is the encounter with the Pharisees and Sadducees, as soon as He had crossed the sea of Galilee and come to Magdala.

There is no doubt but the news of Jesus feeding the multitude so wondrously, had reached the Pharisees and Sadducees by the time they united in coming to ask Him for a sign from heaven.

The Gospel of John, chap. vi., shows the effect of the feeding of the five thousand men with five loaves, which preceded the one of the seven loaves, recorded just before (Matt. xvi. 1).

"Then those men, when they had seen the miracle which Jesus did, said, This is of a truth that prophet that should come into the world" (John vi. 14). Now, it would startle the religious leaders of the Jews to hear the people avowing their belief that

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Jesus was indeed the prophet of whom Moses said, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken; according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him" (Deut. xviii. 15-19).

The Scribes and Pharisees, and also the Sadducees, had resisted the appeal of John the Baptist, and still they stood out against both the teaching and miracles of Jesus; but the ground seemed to be daily moving under their feet, and their power to resist the overwhelming evidence in favour of Jesus, was daily growing weaker. What, then, can be done? Is it possible for them to make a demand of Jesus which, if He fail to comply with, it will enable them to win the people away from the notion which they have taken up, that Jesus is the One whom Moses said should come after him? If such demand be made, it must be that He reproduce some past miracle with which the name of Moses had become associated. What, then, can they venture to demand? To ask Him to bring upon the people in Palestine any of the plagues which were, through Moses, brought upon Egypt, would defeat their purpose to secure their influence with the people. The multitude would have stoned them if they dared make such a proposal. Then, was there any other sign with which Moses was concerned, but which Jesus might fail to give them? Might they venture to ask that He would divide the sea? or imitate the manna? or supply animal food? or minister drink to the thirsty? What if He should respond to any, or all these, and confound His critics?

1st. Would it be safe to ask Him to divide the sea of Galilee, as Moses divided the Red Sea? No, for He had walked that sea in a storm, and then calmed it (See Matt. xiv. 22-33).

2nd. Could they venture to ask Him to give manna, as Moses did? No; He who had twice multiplied a little bread, might perform the miracle of the manna. Was not this the very thought suggested to the people, as seen in John vi., after He had multiplied the loaves?—"They said therefore unto Him, What sign showest Thou then, that we may see, and believe Thee? what dost Thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat" (vers. 30, 31). Clearly it would not do to ask a sign so like in kind to what He had already wrought.

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3rd. Should they propose that He equal the supply of quails, as recorded in Exodus xvi. 12, 13: "I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God. And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host." Beside this gift of quails which came before the manna, there was given to Israel a second supply, recorded in Numbers xi., after the people grew weary of the manna. Now, Jesus had twice multiplied fishes, which is animal food, and might readily have responded to this test. So it was not safe.

4th. What if they ask Him to improve the water, or even give it in a thirsty land? He who had turned water into wine, could have sweetened the waters of Marah. He who controlled the winds and the sea, could have produced a supply of water.

Not one of these tests would have been safe to propose by men who were bent on confounding Jesus.

But there was one noted sign "*from heaven*" which Jesus was not known to have given: and yet it was clearly associated with Moses, and had more to do with maintaining his influence over the people, than all other signs. It was the glory of God in the cloudy fiery pillar which went before the moving nation, and determined both its marches and its encampings. This sign consecrated both the rich tabernacle which Moses built, and the glorious Temple of Solomon. Its return in Messiah's days is often foretold, but for six, or more centuries, it had been wanting in Israel. This, then, we think, is the sign from heaven which the Pharisees and Sadducees demanded from Jesus. It had not, so far as they could find, been matched by anything He had done. If He failed to produce it, might they not triumph?

Both these classes of questioners, Pharisees and Sadducees, agreed in professing high regard for Moses and the prophets; and therefore the Shekinah, in its historic and its prophetic aspects, could not fail to have caught the attention of the studious among both schools. It is to the Pharisees that the story of the rich man and Lazarus is spoken. Now, Abraham is made to remind them that, "they have Moses and the prophets," not because they did not profess to regard them highly; but to turn them away from tradition on the one hand, and fancied superior proof of Divine interposition with human affairs on the other. These, too, are the men who are charged with building and beautifying the tombs of the prophets, in His last public discourse. And then as to the Sadducees: when they come again, later on in His ministry, with their overwhelming case, as they supposed, against the resurrection, He appealed to the book of Exodus against them; which course of argument proves that they professed to reverence the Pentateuch. Holding the Old Testament as both classes did, when they agreed

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to go together to question Jesus about a sign from heaven, it is probable that they would look for one such as was of old so notorious among their ancestors.

We have observed that the presence of this supernatural manifestation above the camp and tabernacle, did much to uphold the authority of Moses over a very refractory people; and this was so in some marked cases. How could he have induced a whole nation, with their wives, children, and flocks and herds, to leave the land of Goshen, in the night, and take an unknown path into the wilderness, by any words of his own? Moses did not do so. "The Lord went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire to give them light, to go by day and by night. He took not away the pillar of cloud by day, nor the pillar of fire by night, from before the people" (Exod. xiii. 21, 22). It was not Moses and Aaron whom they followed, but a present God, even the God of Abraham, Isaac, and Jacob. In the next chapter, we find this Shekinah acting as both a sun and a shield to Israel. By it from behind the host of Israel, the people had light to cross the path made them by the dividing of the Red Sea; and thus it was their sun in that most exciting march; but at the same time, it became a cloud and darkness to the pursuing armies of Egypt, so that they came not near Israel all that night, and so it proved the shield of the tribes.

In Exodus xvi. we find that when the people had been left Egypt about four weeks their stores of food began to run short, and they began to murmur against Moses and Aaron, and said to them, "Would to God we had died by the hand of the Lord in the land of Egypt when we sat by the flesh pots, and when we did eat bread to the full, for ye have brought us forth into this wild wilderness to kill this whole assembly with hunger" (ver. 3).

To meet this rising rebellion, flesh and bread are promised; but to ratify this assurance, they are told "they shall see the glory of the Lord." Now, while Aaron, the orator, was announcing that God would feed them, "the people looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud" (ver. 10). Was not this a sign from heaven, shining forth from the midst of the standing sign of the cloudy pillar? But why did such accession of light, above the brightness of an Arabian sun, burst upon the camp? Just to uphold the authority of the human leaders, Moses and Aaron.

Again, when Miriam and Aaron spake against Moses, because of his wife, and claimed to be as truly inspired as he, the two disturbers of their brother's peace were summoned to meet him at the tabernacle of the congregation, and the three came out from the camp. Then the Lord came down in the pillar of the cloud and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth (Num. xii. 1-5). The whole chapter shows how Moses was supported in his high position through the Shekinah.

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Farther, in Numbers xiv., when ten spies came back from searching the land of Canaan with an evil report, and the people proposed to displace Moses and elect a captain to lead them back to Egypt, and, so far from heeding Caleb and Joshua, proposed to stone them to death for interfering with their desperate resolve, "The glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel" (verse 10). Is it not evident that this sign from heaven, more than all beside, upheld the authority of Moses?

We have sufficiently shown the historic significance of this sign from heaven, to awaken the attention of those who were learned in the law; but besides this, there were prophecies which really warranted the hope that it would be restored to Israel.

Ezekiel was not only inspired to behold the departure of this sign from the temple and city, as described in Ch. xi. 22, 23, but also its future return.

The withdrawal of the Divine glory is thus given, "Then did the cherubim lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city."

The return of the same sign from heaven is thus described by the same prophet (Ch. xliii. 1-9). "Afterward He brought me to the gate, even the gate that looketh towards the east:

"And, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory.

"And it was according to the appearance of the vision which I saw, even according to the vision that I saw, when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face.

"And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east.

"So the Spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard Him speaking unto me out of the house; and the man stood by me. And He said unto me, son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever, and My holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

"In their setting of their threshold by My thresholds, and their post by My posts, and the wall between Me and them, they have even defiled My holy name by their abominations that they have committed: wherefore I have consumed them in my anger. Now let them put away their whoredom, and the carcases of their kings, far from Me, and I will dwell in the midst of them for ever."

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The attempt of commentators to find in the temple built by the returned exiles from Babylon, and destroyed by the Romans, the realization of the one described by Ezekiel in chap. xl. to end of the book, is a complete failure, and the structure of which he gives the plan is yet future.

The Shekinah, as described in the passage just quoted, never did fill that house with glory, nor did God dwell in it with the house of Israel for ever, neither did those in charge of it preserve it from defilement; did not our Lord, in effect, charge the authorities of that temple with making it a den of thieves?

Again, the attempt to spiritualize this prophecy by seeking its fulfilment in the presence of Jesus Christ preaching and working miracles in its courts, is inadequate to the vision. According to the prophet, the two holy places were to be filled with God's glory, but our Lord, who was of the tribe of Judah, never entered those apartments sacred to the sons of Levi. He was of a tribe of which Moses spake nothing concerning priesthood.

And when the Shekinah did visit His disciples on the day of Pentecost, it was in the large upper room, and not in the temple. At the busy season of the great festival there was no room in the great temple for the meeting of the eleven and their companions.

We must therefore look onward to the future, "when the Lord shall build up Zion, and appear in His glory," to find the true verification of Ezekiel's vision.

Many other prophecies might be quoted which encourage believing Hebrews to hope for a return of the glory of God among them, in a form more striking than in the days of old (Haggai ii. 9).

"The glory of this latter house shall be greater than of the former, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts."

The law had made it incumbent upon the people of Israel to carefully examine into the character and tendency of any new teaching that might arise among them, and in the time of Christ the leading men of the nation regarded themselves as the only competent judges of such matters. We find, in John vii., when the officers sent to arrest Jesus returned without Him, the members of the Sanhedrim demanded, "Why have ye not brought Him?" the officers answered, "Never man spake like this Man." Notice how they were rebuked. Then answered the Pharisees, "Are ye also deceived?"

"Have any of the rulers or the Pharisees believed on Him? But this people, who know not the law, are cursed" (John vii. 47-49).

Mark the assumption of the exclusive fitness in themselves to judge of the claims of Jesus; it is based upon professed knowledge of the law; and thus, when the Sanhedrim sent a deputation to John the Baptist, to demand an account of his person and work, their questions are mainly drawn from the Old Testament (John i. 19-25). "And this is the record of John, when the Jews sent

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priests and Levites from Jerusalem to ask him, 'Who art thou?' And he confessed, and denied not; but confessed, 'I am not the Christ.' And they asked him, 'What then? Art thou Elias?' And he saith, 'I am not.' 'Art thou that prophet?' And he answered, 'No.' Then said they unto him, 'Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?'

"He said, 'I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias.' And they which were sent were of the Pharisees. And they asked him, and said unto him, 'Why baptizeth thou, then, if thou be not that Christ, nor Elias, neither that prophet?'"

We need not quote prophecies to show that they were warranted in looking for the Messiah, for they abound, and so they first ask, "Art thou the Christ?" On receiving a negative answer, they next ask, "Art thou Elijah?" This is founded on the very last words of Malachi (ch. iv. 5,6), taken in their literal sense. When John declines to claim this prophecy as befitting himself, the deputation ask again, "Art thou that prophet?" basing their question on Deuteronomy xviii. 15 to end, already quoted.

These agents of the Great Council regarded this prophecy in the same way as the men who, in Galilee, partook of the bread and fish which Jesus multiplied when they were hungry, after having followed Him a whole day in one instance, and three days in another.

We here venture to question whether any one evangelist gives the faintest hint, that the learned among the Jews, when pressing Jesus with questions, occasioned the slightest tumult among His admirers even when He was most popular. We learn that after the martyrdom of John the Baptist, they did not dare to affirm in the hearing of the multitude that his baptism was of men, for he was held by all the people to be a prophet; but though men took up stones to stone Jesus on several occasions, His most enthusiastic admirers seem to have regarded His questioners as doing what they had a perfect right to do. How can we otherwise explain this phenomenon, so unlike what is common to human nature? Any other popular leader would have partizans who would have furiously resented such dealing with their beloved hero. But if the people accepted the authority of the Pharisees to question the Prophet of Nazareth, or any other religious leader, under cover of the law, and on the lines of Old Testament truth, then we see why they quietly heard their questioning.

Besides asking after the meaning of the sign from heaven, and the ground on which the two great parties among the Jews sought for the said sign, there is the further question, "Why was it refused them?"

1. Because Jesus knew that the motive of its proposal was insincere and evil.

Whatever pretence they might make of seeking for satisfactory

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evidence, they did not wish to be convinced of the divinity of His mission in order to their believing on Him. We have shown how they hoped to confound Him. Such questions deserved no response to their demand.

2. To have shown them that He could give such a sign would have discredited the evidence which He had publicly furnished that He was the One whom the Father had sent.

They had before them all the proof that He sent to John the Baptist, when He bid His messengers go tell John "The blind receive their sight, and the lame walk, the lepers are cleansed, and the dead are raised, and to the poor the Gospel is preached" (Matt. xi. 4). If this evidence ought to satisfy the prisoner in the dungeon, why should not the Pharisees and scribes accept it?

To have allowed these men to turn Him from such marvels of mercy to gratify their own curiosity, even if they had been sincere, would have been trifling, but when they were bent on mischief, it would have been foolish. If they believed Him not, with such good works appealing to their minds and hearts, what good could have followed if He had done what they asked?

3. It would have been contrary to both the historic and prophetic order, as shown in their own Scriptures, to have produced the sign of the Shekinah at that time.

In the past, the Shekinah followed the Passover, but never preceded it. The nation was saved by the blood shed on that night, then honoured by the sign of Divine leading. Now the counterpart of this is the death of Christ, our Passover, and for His church the following Pentecostal fire, but the order could not be reversed.

THE MILLENNIUM.

"Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (John i. 51).

THE character of God is so clearly exhibited in the Scriptures, that the more we know of His revealed purposes, the more we shall trust and adore Him: for those purposes are sure to harmonize with His gracious character. Were He such a Being as the heathen imagine, or as many ill-informed Christians have pourtrayed Him—a great dark POWER, taking mysterious pleasure in the sufferings of men, and listening to the groans of creation as to agreeable music—we might well shrink back from the investigation of what He has said by His prophets, lest visions of terror should appal our hearts, and cause our feeble minds to reel. We would instinctively refuse to lift the veil, choosing, with the dying sceptic, rather "to take a leap in the dark," than to open the pages of a revelation of futurity which had nothing to disclose to us through all the ages of earth's duration but sin, suffering, misery,

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agony, and death. If, like the roll which the mysterious hand spread before Ezekiel, on which "lamentations, and mourning, and woe" were written, we could discover nothing but protracted calamities, ever-changing but never-ending wars, pestilences, tyrannies, slaveries—ever-changing but never-ending, until the surging billows of the great conflagration shall close the tragedy of humanity—we might ask, trembling, as we did so, "How long, Lord, wilt Thou hide Thyself, for ever? Shall Thy wrath burn like fire? Wherefore hast Thou made all men in vain?"

But no. We have not so learned the character of our God. We are confident that our joy would abound if our knowledge of the future were such as it might be. We grope in the dark, when all might be light about us. Our sad apprehensions are the result of our guilty neglect of what our Father has spoken by His servants the prophets, and by His Son, our Prince and Saviour. We seem to be the original of the striking similitude introduced by Isaiah: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned" (Isa. xxix. 11, 12). But let us henceforth obey the precept, "Seek ye out of the Book of the Lord, and read," and we shall see

> "—— Scenes surpassing fable, and yet true;
> Scenes of accomplish'd bliss, which who can see,
> Though but in distant prospect, and not feel
> His soul refresh'd with foretaste of the joy?"

The poet Carpani once asked his friend Haydn, how it happened that his church music was almost always of an animating, cheerful, and even gay description. The great composer replied: "I cannot make it otherwise. I write according to the thoughts which I feel: when I think upon God, my heart is so full of joy, that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be easily forgiven me that I serve Him with a cheerful spirit."

We cannot sketch the happy years at hand without a similar feeling. We cannot see the clouds rolling away from humanity without a thrill of exultation which some of our readers may think more than bordering on fanaticism. We cannot look upon the emancipation of the world, after thousands of years of slavery and sin, without a shout of exulting gratitude to the great Emancipator. And we cannot behold the double mysteries of being and redemption so brilliantly solved, without heartily adoring Him "who is wonderful in counsel, and excellent in working."

It will be a period of rapid growth and spiritual fertility, sometimes in literal language, and sometimes in beautiful figure. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his

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beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found" (Hos. xiv. 5-8).

Such, in the first place, are some of the blessings of a religious kind which the restoration and conversion of Israel will ultimately secure to the world. The knowledge of the Lord will be universal. Idolatry will be entirely abolished; and although depravity will not be completely rooted out of the human heart, yet the vast majority of men in all lands will fear and love the Lord.

Secondly. The fertility of the earth will be wonderfully increased. When the Lord shall govern the nations upon earth, and His saving health shall be known among them all, *then* shall the earth yield her increase (Psa. lxvii.). "If ye walk in my statutes, and keep my commandments, and do them"—which they will do then—"then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely (Lev. xxvi. 3-5). "Then," says the prophet Isaiah, pointing to that happy time—"Then shall He give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous; in that day shall the cattle feed in large pastures. The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan" (Isa. xxx. 23, 24). Can anything more forcibly express the idea of abundance than the fact that even the cattle that till the ground shall eat the winnowed grain? It is well known that the prophets repeatedly refer to the fruitfulness of the earth during this period, so that the quotation of two or three specimen texts is enough. In that piece of Divine music, the 72nd Psalm, there occurs this note: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon;" and, as if to show that this abundance would not be superfluous, it is added: "And they of the city shall flourish like grass of the earth." "Such should be the fruitfulness of the country," remarks Bishop Horne, "that from a handful of corn sown on the most barren spot, should issue a produce, the ears of which would shake and wave in the winds like the woods of Lebanon. And in the city a new progeny should be springing up like unnumbered blades of grass." God "turneth a fruitful land into barrenness, for the wickedness of them that dwell therein" (Psalm cvii. 34). But when "the Lord dwelleth in Zion," it shall come to pass "that the mountains shall drop down

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new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim" (Joel iii. 17, 18). "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt" (Amos ix. 13). And, in a word, the thorn and the briar, those fruits of the curse, shall give place to the fir and the myrtle. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off" (Isaiah lv. 13). "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it" (Isaiah xli. 18-20).

Thirdly. The ferocity of the wild beasts will be removed. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah xi. 6-9). "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Ch. lxv. 25). "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods" (Ezek. xxxiv. 25). "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground" (Hosea ii. 18).

Fourthly. It will be a time of peace among the nations. "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire" (Psa. xlvi. 9). "And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii. 4). "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth" (Psa.

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lxxii. 7). "I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely" (Hosea ii. 18). "And He shall speak peace unto the heathen: and His dominion shall be from sea to sea, and from the river to the ends of the earth" (Zech. ix. 10).

Fifthly. It will be a time of health and long life. This we might naturally infer from the great and salutary change which will pass over society. The removal of impurity, intemperance, licentiousness, and the other forms of vice which now cut short the lives of millions, must tend greatly to increase the health and longevity of men. One of the most melancholy sights in the world is the number of poor, suffering, diseased children, who inherit the physical corruption that has sprung from the immorality of their ancestors. To the third and fourth generation, we see the iniquity of the fathers visited upon the children; and how many are thus prematurely cut off, or burdened through life with bodily sorrows, who, had their ancestors lived in conformity with God's moral laws, might have grown up to manhood, and enjoyed comparative immunity from suffering. We find no miracle in the remarkable longevity of the early inhabitants of the world. Though sin had entered, and brought the seeds of disease and sorrow with it, yet the patriarchs of the race were physically strong, and a long period elapsed, probably, before the fruit of a father's vice was seen upon his suffering child, or before a mother gazed with dismay upon the corpse of her infant. So, in the longevity predicted for the inhabitants of the world during the new era, we see no miracle, but the real blessing of God upon a people who fear and love Him, and enjoy the abundant gifts of His providence with grateful hearts. The absence, too, of those anxieties and cares which now make so many lives a burden to themselves, will minister to cheerfulness, health, and consequent long life. War being at an end, no broken-hearted widow, who has lost her husband in the battle-field, will pine away until she sink into a pauper's grave; and no orphan will be a wandering outcast in want of bread and raiment. The removal, to a great extent, of pestilential influences from the earth and the ocean, as predicted by Ezekiel in the following passage, will take away a majority of the causes of disease and early death: "These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the

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marshes thereof shall not be healed; they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine" (Ezek. xlvii. 8-12). Add to this the inexpressibly important truth, that Satan, the great tempter of men, and chief source of the vices that affect health and life, shall be shut up, restrained, imprisoned, so as not to deceive men during the whole period of the kingdom of God upon the earth, and one sees at once the certainty of these glad tidings. But the fact of health and long life is positively predicted by Isaiah: "For, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed:" or, as it is rendered by Louth—

"No man shall there be there an infant short lived;
Nor an old man who hath not fulfilled his days:
For he that dieth at an hundred years shall die a youth;
And the sinner that dieth at an hundred years shall be deemed accursed."

The prophet goes on: "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit"—that is to say, by reason of sudden or premature dissolution—"they shall not plant, and another eat: for as the days of a tree"—that is, long, many centuries—"are the days of My people, and Mine elect shall long enjoy the work of their hands" (Isa. lxv. 18-22).

These are indeed wonderfully animating revelations; and when we think that they are all related to, and in consequence of, the second advent of Christ, surely we should exult and glory in Him. The prospect of such a paradise for our children and our children's children, when we ourselves shall be with the Lord, radiant in His immortal image, and the witnesses of all the joys He is pouring on the earth, should make us shout with irrepressible emotions of holy gratitude.

There are two or three points of special importance which invest this subject with peculiarities, respecting which, Christians in general entertain very confused ideas; and which in the estimation of many are so incredible, if not impossible, that the whole matter is dismissed without further investigation. It is said that this earth cannot possibly be the scene of the sublime manifestations of which inspired men speak, and that therefore either their language is highly figurative, presenting spiritual blessing under elaborate

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poetical imagery; or that heaven, not earth, is the place where these grand transactions are to occur. How is Christ to reign upon the earth? How are glorified immortals to mingle with men who are partakers of mortal bodies? And where will there be room for the vast population which are to live during the peaceful and healthy years of the coming age, and the innumerable company of the redeemed? These questions, it is supposed, are quite unanswerable; and therefore, the advocates of the approaching theocracy are, with mingled feelings of pity and contempt, classed among vissionary imbeciles, with whom it would be a waste of time to reason. Now, so far as the writer is personally concerned, he feels it no degradation to be a visionary of the school of Isaiah, Ezekiel, and John. If we can but catch the meaning of their visions, and follow them at humble distance in their sublime soarings over the world to come, we shall experience no solicitude in relation to the verdict of the intellectual objector. If the sure word of prophecy has announced the *fact* we plead for—and most certainly it has—that is enough to meet every objection, drawn either from the past experience of the world, or from the difficulties encountered by human reason in its attempts to realise the future. But at the same time, we humbly submit that there are some intelligent men among those who think as we do, and that they have not taught doctrines respecting it which justify the objector in putting these supposed unanswerable questions. Besides, we are not in any way accountable for the opinions of others; the voice of the Bible is our authority, and we think it does *not* invest the future with any one of the alleged difficulties, and we think it does *not* give us one incongruous idea respecting the fancied mingling of the immortal and mortal; and, consequently, the question about an inconveniently crowded world is a piece of sheer folly, invented simply for the purpose of casting ridicule upon those who are looking for the literal realisation of unfulfilled prophecies. But our friends find no difficulty in a simultaneous resurrection of the whole human race, in gathering them together in one spot on the day of judgment, in limiting that day to twenty-four hours, in placing the Judge upon a visible throne in the centre of this inconceivable multitude during the process of adjudication, and in settling the affairs of earth, heaven, and hell, in the course of a literal day. Eloquence, imagination, and appeal, have been expended upon this utterly impossible occurrence—this miracle, before which all preceding miracles are as nothing; and the whole marvel has been quietly taken for granted, as if it were absolutely indisputable. Legions of glorious angels have been depicted on the right hand of the Judge, hovering in mid-air, ready to carry the acquitted to heaven; and clouds of horrible demons on the left, eagerly longing to drag the condemned to hell; nay, we have seen a calculation made for the express purpose of showing how many persons could stand on a given area, allowing so many square inches

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for each; and all this propounded with an air of religious solemnity which made the reader shudder! But can all this be worthy of the majesty of the great Judge? Is this view of the day of judgment in keeping with the majestically slow processes of the King of kings and Lord of lords? And have not Christians, who have hastily dogmatized on these tremendous solemnities, teaching as God's truth their own preposterous conclusions, ministered to the unbelief of sceptics, and unintentionally fed the fires of a maddened hostility to the Saviour of men? Solemnly and sorrowfully we believe they have.

And now, therefore, we submit our first proposition, which is, that *the day of judgment will extend over the whole period of the Millennium*, or one thousand literal years. This conclusion we have reached, not in consequence of any previous bias, but in consequence solely of an examination of the Scriptures; and we shall now briefly show the process of examination and its results.

First, we find that sentence has been already passed upon the righteous—that they are pronounced possessors of everlasting life—are passed from death unto life (John v. 24)—are to be raised up at the last day (ch. vi. 47)—shall never see death (ch. viii. 31)—can have no charge brought against them (Rom. viii. 31)—and are to be associated with their Lord in judging the world (1 Cor. vi. 2). But if they are to judge the world, it is obvious that they cannot at the same time stand at the bar of the Judge. Those that sleep in Christ are to be raised at His coming, and those who are His followers, and are alive that day, are to be changed from mortal to immortal in a moment, and all are to be caught up to meet Him in the air; after this, and after some considerable delay—during which the last awful tribulation of the Jews is to take place, under the fearful tyranny of the personal Antichrist—Christ and His saints are to descend towards the surface of the earth, where the nations will be gathered together in terrible battle, when Christ will separate them, visibly distinguishing between true and false professors, as between sheep and goats.

Secondly, we find that the whole period of the Millennium is to be a time of *visible equity or judgment*. It is not so at present. Now, "all things come alike to all: there is one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath" (Eccles. ix. 2). "Now, we call the proud happy; yes, they that work wickedness are set up; yea, they that tempt God are even delivered" (Mal. iii. 15). Now "there is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity" (Eccles. viii. 14). Now "no man knoweth either love or hatred by all that is before

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him" (Eccles. ix. 1). And now our Father in heaven "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45). But in the Millennium it will not be so. That will be a time of discriminating judgment. The favour of God will visibly attend the righteous, and His anger will visibly brand the ungodly, as was the case occasionally under the ancient Jewish theocracy. Here are the proofs: "Then"—namely, after the Lord has made up His jewels—"then shall ye return, and *discern between* the righteous and the wicked, between him that serveth God, and him that serveth him not" (Mal. iii. 18). Then "a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth" (Psa. lviii. 11). After the announcement that the Lord shall be King of all the earth, it is said: "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." This will be a visible judgment for neglecting to pay the homage due to the great King, which would be attended with the most disastrous consequences to every nation we know of except one: that one is Egypt. It rains very little in that country. It is not dependent on the climate like other lands, in consequence of the annual overflow of the Nile. Hence, when there was famine in Canaan and other places, there was always corn in Egypt. How, then, is the case of Egypt provided for, in the event of its neglect of the high solemnities of the millennial day? It is obvious that withholding of rain would be no privation. Hearken: "And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles" (Zech. xiv. 17, 18). Thus, then, the rebellious are to be visibly punished, while the righteous are to flourish as the palm tree, are to inhabit the earth, to be blessed with extraordinary longevity, and to be publicly known as the favoured servants of the Lord. Well may this be called the day of judgment. The Lord will be the Judge over all the earth during this long period; and men, seeing the broad distinction between the lot of the righteous and that of the wicked, will no longer talk of the strange mysteries of Providence. In a word, it is to be a time of theocratic government—government administered by the immediate direction of the Lord; and nations, by their representatives, are to go up periodically to Jerusalem to receive instruction in managing their affairs: as saith the prophet, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. ii. 2, 3).

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But where will Christ and those whom He raised and changed at the commencement of the Millennium be all this time? We reply, IN HEAVEN, which will be *opened* and rendered visible directly over the hill of Zion and the city and temple of Jerusalem, as Stephen saw the heavens opened and Jesus standing there. Our "calling" under the present dispensation is *heavenly*. We are to sit in *heavenly* places. They that be wise are to shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. Probably great changes will take place on many parts of the earth's surface, at the coming of the Lord, by the agency of earthquakes; certainly such things will occur in Palestine, for it is expressly predicted in the plainest language: "Behold the day of the Lord cometh. . . . And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be *lifted up*, and inhabited in her place" (Zech. xiv. 1, 4, 10). Is not this, then, the mountain of the Lord's house of which the prophets speak in such strains of rapture? Isaiah and Micah describe it in glowing terms. It is the place of the Sovereign's feet; His footstool, and the place of His throne, whence laws will issue to a listening world. When of old He legislated for the emancipated Hebrews in the wilderness, he really descended on Sinai, and gave the law to Moses; but he did not thereby relinquish His throne of glory. The proofs of his presence then were, the fearful trumpet, the thunders and lightnings. But He will show His glory on the heights of Zion in the splendid brilliance of heavenly light: "*The Lord is among them, as in Sinai*" (Psa. lxviii. 17). Hear Ezekiel: "And, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory. . . . And He said unto me, Son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever" (Ezek. xliii. 2-7). Of this the Shekinah, or cloud of glory, in the first temple, was, doubtless, a type, or prophecy. And Isaiah predicts that "the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence" (Isa. iv. 5). The sacred cloud was confined to the most holy place of old; but at this blessed time it is to cover with its radiance the hill of Zion, which the Lord hath chosen. On the mount of transfiguration it was seen for a moment or two, eclipsing the brightness of the sun; but it will remain over the mountain of the Lord. Its holy brilliance will be the glory and defence of Jerusalem: and no

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wonder that men should call it, "The city of the Lord, The Zion of the Holy One of Israel" (Isa. lx. 14). "The name of the city from that day shall be, THE LORD IS THERE" (Ezek. xlviii. 35). We can well understand now why "the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Isa. xxiv. 23); and what is meant by the prediction, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory" (Isa. lx. 19). The greater light will eclipse the less. The glorious Sun of Righteousness will literally shine over the hill of Zion. Then the prophecy shall be fulfilled which says, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. lx. 3). "And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord" (Zech. viii. 21, 22). And then, when this new and visible union and communion between heaven and earth shall be effected, will the Saviour's assurance be realized—"Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John i. 51). Such, very briefly, are the grand characteristics, as they appear to us, of the rapidly-approaching Millennium, when the glorious kingdom of Christ shall cover the face of the earth.—ED.

ADORING CHRIST.

1. GLORY to the Saviour,
Son of God Most High,
Rolling over all the earth,
Ringing through the sky!

2. Glory for His character,
Beautiful and bright,
Sounding for its radiance,
In a world of night!

3. Glory for His life sublime,
Full of truth and grace,
Scattering blessing in His path,
Mercy in His face!

4. Glory for His wondrous words,
Glowing bright with love,
Telling of the heart of God
Loving us above!

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5. Glory for His painful death,
Suffered for the race,
Calling on the universe—
"See, arraying grace!"

6. Glory for His victory,
Rising from the dead,
Sealing to eternity
Life in Him our Head!

THETA.

LOGODÆDALY.

WE have seen how vague and unsatisfactory are the teachings of Nature and Reason on this great question of human immortality. It is conceded by all who acknowledge the Divine Authority of the Scriptures, that we must rely mainly, if not entirely, on them to answer this and other cognate inquiries. Indeed, this is the special object for which they have been given to us.

But before proceeding to inquire of these Divine Oracles, "What saith the Scripture?" let us pause for a moment and ask ourselves if we are sincerely and honestly desirous of knowing what they do say, and willing to accept of their teaching on this question, as authoritative and final? or have we a theory of our own in regard to the nature and destiny of man, which we would be glad to have confirmed, and which we shall try to sustain, if possible? Are we willing to take the plain, literal words of Scripture on this question, as expressing the truth, or must they be warped and twisted to make them agree with some preconceived theory of our own? Or must some new meaning be put into them, to make them teach what we think they ought to teach?

Unless we are willing, however wise we may think ourselves, to take the attitude of docile listeners at the feet of the Master, and to believe what He says, and believe it because He says it, and as He says it, the study of His Word, upon this, or any other disputed point, will be of little use to us. One may, by the exercise of ingenuity, "accommodate" the Scriptures to a seeming support of almost any doctrine he may bring to them. By selecting certain pliable passages, and putting a new meaning into their crucial words, and by explaining away other passages as metaphors, and treating others as of doubtful authority, he may prove from the Bible, to his own satisfaction, and perhaps to the satisfaction of others who trust him, doctrines to which it actually gives no countenance.

Scholastic ingenuity has shown itself equal to the task of defending, from the Scriptures, all the anti-Christian and abominable errors and practices of the Papal Church. Indeed, all the varying

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and conflicting sects of the present time, claim the authority of the Scriptures, in support of their peculiar tenets, and can bring forward a formidable array of texts in evidence of their truth—if one will only accept of the construction they put upon them.

It is not because our Divine Teacher puts forth the truth in a vague and ambiguous way, after the manner of the heathen oracles, that men have held such contradictory notions of it, and have so disagreed as to the essential doctrines of His Word; but simply because they have brought their own various notions and prejudices and prepossessions and philosophies to that Word, and read them into it. And if the language itself of their proof texts does not exactly express their ideas, it is quite easy to give a new turn to any pivotal word, or to say that it should be taken in a tropical sense. This is what is called *Biblical Exegesis* or *Hermeneutics*, in our theological schools. Then these learned theologians, of the various schools, must write their commentaries and expositions, to tell the unsophisticated just what these texts ought to mean, and what they do not mean, and when they are to be taken in one sense, and when in another, just the opposite.

But what if the Greek and Hebrew words of the Original Scriptures will not bear these new senses they would put upon them? What if these meanings are not to be found in their Standard Classical Lexicons? These too must be overhauled, and special "Biblical Lexicons" prepared for the use of Bible scholars, with these new meanings put upon these words, and the places in the Bible particularly referred to, where these words should be taken in this new sense; and this is called the "Scriptural sense" of these words!

This is no exaggerated hypothesis. The writer has such an improved (?) Lexicon attached to his Greek Testament, which he bought when a student of Theology.* It was evidently prepared in the interest of the Platonic theory of the natural immortality of man, and in support of such interpretations of Scripture as this theory requires. It may be instructive to give from its pages a few specimens of this sort of *logodædaly*. We open the Testament at Matthew vii. 13, and read as follows:—

"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to *destruction (apoleian)* and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto *life (zoen)* and few there be that find it."

We know what "destruction" means in the ordinary sense of the word, and what *apoleia* means in Greek; they both mean the

* "The Polymicrian GREEK LEXICON to the NEW TESTAMENT in which the various senses of the words are distinctly explained in English, and authorised by *references* to *passages of Scripture*." By W. GREENFIELD, Editor of Bagster's Comprehensive Bible, The Polymicrian Greek Testament, etc. LONDON.

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same thing. But we want to know the "Scriptural sense" of the word. So we turn to our Biblical Greek Lexicon; and after the various ordinary definitions are given, we are referred to this passage, and informed that it here means "*perdition*," "*misery*," etc. We look out the word perdition, in Webster's Dictionary, and find that its religious sense is "the utter loss of the soul, or of final happiness, in a future state." We know also what the word "life" means in English, and what the word *zoe* means in Greek; they both mean the same thing. But that we may find out what the "Scriptural sense" of the word is, we again consult our Biblical Lexicon, where its ordinary sense is very correctly given; but we are referred to this passage, and told that it here means "*eternal happiness*." Now having got the true "Scriptural" meaning of these two crucial words, from this learned lexicographer, we know how to understand the passage. It should be read thus:

"Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to *misery*, and many there be which go in thereat; because strait is the gate, and narrow is the way which leadeth unto *eternal happiness*, and few there be that find it."

Again, we read in Romans v. 12, as follows:—

"Wherefore as by one man sin entered into the world, and death (*thanatos*) by sin; and so death (*thanatos*) passed upon all men, for that all have sinned."

We know well enough what the ordinary sense of the word "death" is, and that it means the same as *thanatos* in Greek, but that we may know what the "Scriptural sense" of the word is, we again consult our Biblical Lexicon. We find the word correctly defined, so far as its ordinary sense is concerned, but we are referred to this passage, and told that it here means, "*an unchanging eternal state of wretchedness and misery*." Hence, we are to understand this passage as though it read as follows:

"Wherefore, as by one man sin entered into the world, and *an unchanging, eternal state of wretchedness and misery* by sin, and so *an unchanging, eternal state of wretchedness and misery* passed upon all men, for that all have sinned."

Where, we ask, did our Biblical lexicographer get the peculiar "Scriptural Sense," which he puts upon the pivotal words, in these and other similar texts, bearing on this question? How does he know that the "destruction" of the wicked does not mean destruction, but only *misery*, and that the "life," which is promised to the righteous, is not actual life, but simply "eternal happiness;" or that the "death," that is the fruit of sin, is not actual death, but on the contrary, is "*an unchanging, eternal state of wretchedness and misery!*" The classical writings of the Greeks, in the time of our Lord, and when the Scriptures were written, do not justify any such sense as the lexicographer puts into these Greek words. What authority has he then, for putting this sense into them in his Biblical Greek Lexicon? None what-

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ever, unless it be the authority of his contemporaries and predecessors, of the same school of philosophy, whose lead he has followed. They all have evidently first read these meanings into these words, to make them accord with their own philosophy, and then have transferred them to their lexicons to justify their reading.*

The Greek word *psuche*, with its Hebrew analogue *nephesh*, usually translated "soul," "life," etc., is treated in the same way. Under *psuche* in my Biblical Greek Lexicon, various texts of Scripture are referred to, where the word is said to mean "that in us which thinks, feels, wills, and *renders us immortal.*" This may represent well enough the meaning which is given to the word "soul," in English, by those who hold to the philosophy of Plato. Webster, in the earlier editions of his great dictionary—though this has been eliminated from the later editions—defines "soul" as "the spiritual, rational, and *immortal* principle in man," as though he would effectually stop all inquiry as to its immortality, by making it enter into the definition of the word itself; and then, as if to close the door of the Christian Church against all who do not accept of his philosophy, he gratuitously adds: "The immortality of the soul is a *fundamental* article of the Christian system!" But neither this word *psuche* nor its analogue *nephesh*, has any such high signification in the Scriptures. They simply designate that principle of life which is common to man and to beast; and are so used very commonly throughout the Bible. They are frequently used to indicate personality—as so many souls or persons—but never, in that high Platonic sense, in which the word "soul" is now understood. We can say with confidence, that not one single passage can be found in all the Bible in which any natural immortality of the *nephesh* or the *psuche* is asserted, or even hinted at, or implied; nor can this idea be put into them without doing violence to the text. And our Biblical lexicographers have no authority whatever for endeavouring to fasten this anti-christian doctrine upon these Scriptural words.

Numerous other passages are referred to in the same way by this Lexicographer. Guided by him, we are to read as follows:—

John xi. 25: "I am the Resurrection and the (*zoe*) *Happiness.*"

John vi. 53, 54: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no (*zoe*) *happiness* in you. Whoso eateth my flesh and drinketh my blood, hath eternal (*zoe*) *happiness*, and I will raise him up at the last day."

* Prof. Cremer, in his *Lexicon of the New Testament*, while asserting that in Scripture these terms (*apollumi*, etc.), stand for the eternal misery of mankind, frankly allows that "such a signification is *peculiar to the New Testament and without analogy in classical Greek!*" Life in Christ, page 361.

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But this method of giving another sense to these Scripture utterances is not peculiar to this author. Robinson, in his Lexicon of the New Testament pursues the same method. Under *zoe*, after giving its true classical and ordinary meaning as "life, existence as opposed to death and non-existence," he brings it to another meaning to make it accord with the theory of the natural and necessary immortality of all men, which he calls the "Christian sense." This is "a happy life, welfare, happiness." And he puts this meaning into such passages as he pleases and refers the reader to them, that he may know just how they are to be sophisticated. Let us turn to a few of these texts, and see how they are to be read according to his Lexicon.

1 Tim. iv. 8: "Godliness is profitable unto all things, having the promise of the (*zoe*) *happiness* that now is, and of that which is to come."

Rom. v. 17, 18: "For if by one man's offence (*thanatos*) death reigned by one; much more, they which receive abundance of grace, and of the gift of righteousness, shall reign in (*zoe*) happiness by one Jesus Christ. Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification (*zoe*) *happiness*."

Here it will be seen, as elsewhere so often in the Scriptures, *zoe*, life, is contrasted with *thanatos*, death, and to render it "happiness" destroys the contrast, unless *thanatos* be translated "misery." And this is what we are taught to do. And this is just what makes the writings of Paul such a puzzle to all who follow the lead of these teachers, and so difficult of explanation by all these commentators.

1 John v. 11, 12: "This is the record that God hath given to us (*zoe*) *happiness*, and this *happiness* is in His Son. He that hath the Son hath the *happiness*, and he that hath not the Son, hath not the *happiness*."

But are we not elsewhere assured that the Son hath Immortality, Self-existence, Eternal Life in Himself; and is not this the *zoe*, Life, which He imparts to all believers? This is indeed something more than *happiness*. It is LIFE, a life that includes every blessing that makes life desirable and blessed. Why not change the meaning of this word in numerous other places and read, "We know that we have passed from (*thanatos*) death unto *happiness*;" "The Tree of *happiness*;" "The water of *happiness*;" "The Book of *happiness*," etc.? Surely we shall do better to deal honestly with the language of inspiration, and acknowledge Jesus Christ to be the Source, not merely of happiness, as He is, but also of ETERNAL LIFE, as He Himself declares, and receive it as the Gift of God's grace from Him.

We would not question the honesty of these lexicographers, and Biblical commentators and expositors, and theological professors.

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Many of them we have learned to love and respect from personal acquaintance, as very worthy Christian men. No doubt they are sincerely endeavouring to give to others what they believe to be the real meaning of God's Word, as they have received it from their teachers, and predecessors—and they, by tradition, from theirs. It is more the fault of the system, than of individuals. This practice has come in gradually, with the philosophy that requires it, and has been handed down with it from generation to generation, as the only way of bringing the Word of God into agreement with that philosophy, which, if taken literally, it actually contradicts. It has been so thoroughly incorporated into our theological systems, and so firmly established, by the practice of ages, that these learned men think it is just the thing for them to do, to put an ethical or figurative sense upon all those words, which declare *death* to be the penalty of sin, and *life, eternal life*, the portion only of those who are saved. And the confiding, humble disciple, anxious to know just what the Scriptures teach, instead of reading them, as he would any other book, must needs supply himself with these helps, that he may know when he is to understand these words in a plain obvious sense, and when in an ethical, or tropical, or a peculiar sense. In this way he qualifies himself to teach his congregation or his class in the Sabbath School, or his children, or others whom he is called to instruct in the things of religion.

No other reason can be given – there is no other reason—why the plain, simple word *maveth*,—*thanatos*,—*death*, whether in the Hebrew, Greek, or English, should not be taken to mean actual, literal death, when man is spoken of in the Scriptures, as it is when any other living creature, or thing, is spoken of; but just this, the Platonic philosophy, which has been taken into our Christian system as one of its fundamental principles, and which must be read into the Scriptures, forbids it.

The same may be said of the word *chai* (Heb), *zoe* (Greek), *Life*. But with respect to this latter word "life," the unlearned reader labours under this further disadvantage, that there are two words both in the original Greek and Hebrew Scriptures that are rendered by our one English word "life," and they are quite distinct from each other; the word *nephesh* (Hebrew) or *psuche* (Greek) which is sometimes rendered "life," and sometimes "soul," always refers to that transitory principle of life, which man has in common with all other earthly creatures, and the Hebrew adjective *olam*, or the Greek adjective *aionios*, signifying eternal, everlasting, etc., are never, never joined with it. But whenever that higher life, which Christ Himself possesses, and which He gives to His people,—that life which is received in the new birth, that spiritual life which is pure and eternal,—is spoken of, the word *zoe* is always used, and the adjective *aionios*, eternal, is constantly coupled with it; also in the Old Testament, so far as

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this new life is revealed, the word *chai* is employed, and to this the adjective *olam*, everlasting, is joined. No Bible scholar, who is acquainted with these languages, has any excuse for failing to note these distinctions.

That these, and other words, are never employed in a figurative sense in the Scriptures, no one pretends to assert. The Bible abounds in figures of speech. These constitute one of its principal charms in a literary point of view. But these figures are self-interpreting. At any rate, they are not such as to mislead and to contradict its sober, didactic teaching. When the prophet speaks of the trees clapping their hands, or when Christ calls Herod a fox, no one need misunderstand what is meant. But the teaching of God's Word is not all of this sort. There is a great deal of plain, practical, common sense instruction in it, adapted to the comprehension of the simplest minds. Surely, in His annunciation of His Holy law, and its sanctions of *life* and *death*, we may expect our Sovereign to use such plain literal language as will not be misunderstood; that cannot be, unless it is violently perverted. No human ruler would be justified in giving to his subjects a law couched in ambiguous terms. Nor has our Divine Lawgiver done this.* It is only the perversity of man that would make the threatenings and promises of His Holy Word seem to teach something different from what the words themselves assert.

The Hebrew people, before the coming of Christ, had been led into this same vicious practice of explaining away the Scriptures, their Rabbins and doctors of the law had prepared for them the Talmud and Targums, containing, together with the Divine Word, the explications and comments and traditions of their wise men; and the people had been taught to look to these, rather than to the Word itself, for their instruction in the things of religion. Our Lord rebuked them in His day, telling them that they had made the Word of God of none effect by their traditions. "In vain," says He, "do they worship Me, teaching for doctrines the commandments of men;" and He would say the same of the practice as it now prevails.

Here is the only real difficulty we encounter in discussing this question with those who differ from us. It is quite evident that if the declarations of the Word of God are to be taken in their literal and ordinary sense, the doctrine for which we contend is established beyond all dispute. It abounds in passages which declare in the most positive manner, that "the soul that sinneth it *shall die*." "Sin when it is finished bringeth forth *death*." "The wicked is reserved for the day of *destruction*." "Whose *end* is destruction;" "Who shall be punished with everlasting destruction;" "They shall be *destroyed for ever*;" "They shall

* "It seems a strange way of understanding a law which requires the plainest words, that by 'Death,' *should be meant eternal life in misery*." JOHN LOCKE.

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utterly perish in their own corruption ; " and others, which promise to the righteous, " length of days for ever and ever," that to those, " who by patient continuance in well doing, seek for glory and honour," God will give " *immortality ;* " " My sheep hear My voice and I know them, and they follow Me ; and I give unto them Eternal Life ; and they shall never perish, neither shall any one pluck them out of My hand ; " " Verily, verily I say unto you, if any man keep My saying, he shall never see death," etc. And still other passages, that contrast the final end of these two classes, as follows : " The wages of sin is *death*, but the gift of God is *Eternal Life*, through Jesus Christ our Lord." " For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not *perish*, but have Eternal Life." " This is the record that *God* hath given us Eternal Life, and this Life is in His Son ; *He that hath* the Son hath the *Life*, and he that hath *not* the Son, hath *not the Life*," etc.

What if we take these passages with a multitude of others equally explicit, and set them in long array before the eyes of the reader? They will have no convincing force whatever on the minds of those who have been taught to believe that the wicked cannot *actually die*, cannot *utterly perish ;* cannot be *completely destroyed for ever*, and that " length of days for ever and ever," " immortality," or eternal existence, is not the peculiar lot of the saved, but is the natural and inalienable inheritance of all men, whether saved or not. They are so thoroughly inured to the practice of putting a metaphorical, or ethical, or poetical, sense on these expressions which they have learned to call the Scriptural sense, whenever they conflict with the popular sentiment of the world, in regard to the indestructible nature of man, that this seems to them to be the real teaching of Scripture, and they look with suspicion upon any one who ventures to think that they should be understood as meaning actually and literally what they say.

We solemnly protest, in the name of Truth and of Him whose Word is Truth, against such unwarranted treatment of the Scriptures, as subversive of all true doctrine. " If the foundations be destroyed, what can the righteous do? " If men are to be allowed, without rebuke, to bring their own notions or opinions or poetical fancies or philosophies or dogmas, however popular they may be, to the Word of God and to read them into it, and to " accommodate " its language to them, by putting extraordinary meanings into its simple terms, we have no standard of Divine truth, no defence against error of any sort, no credible authority for any doctrine whatever. We are liable to be " tossed to and fro, and carried about with every wind of doctrine, and by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." We might as well, yea, better, throw aside the so-called " Word of God," and every man adopt that scheme of doctrine

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which pleases him best. It is but solemn mockery to prate about the "Sacred Scriptures," and to talk of their "inspiration," and to call them "The Oracles of God," if they are not to be allowed to speak for themselves, and are not to be accepted as meaning what they say. It is bad enough to bribe a human witness to testify falsely; but how shall we characterise the crime of extorting a false testimony from the Divine Word, and claiming it in behalf of errors it denounces?

"Behold I am against the prophets, saith the Lord, that use their tongues, and say, '*He saith.*' Behold I am against them that prophesy false dreams, and do cause my people to err by their lies and by their lightness. They speak a vision out of their own heart, and not out of the mouth of the Lord. The prophet that hath a dream, let him tell a dream, and he that hath My Word, let him speak My Word faithfully."

Let him speak My Word faithfully. This is what we propose to do. And unless some better reason shall be given for discrediting the testimony of Scripture on this question of Immortality, than the assurance of the great Deceiver, "Ye shall not die," or the philosophy of Plato, which endorses it, or the teaching of an apostate Church, which has made it one of the fundamental principles of her faith, or the popular tradition of the present day, which makes it heresy to call it in question, we shall venture to understand the words of Jehovah as spoken by Himself, and by His prophets and apostles, and by Jesus Christ our Saviour, as just meaning what they say. "The wages of *Sin* is DEATH, but the gift of God is ETERNAL LIFE, through Jesus Christ our Lord."

That this is the explicit and uniform teaching of Scripture, from Genesis to Revelations, if its language is to be taken as meaning what it expresses, we hope to make evident to every inquirer who will take the trouble to examine the array of passages we shall cite. But if its language is not to be so taken, then it is useless to attempt to prove anything by the testimony of Scripture.

J. H. PETTINGELL, A.M.

[See his forcible book, "The Unspeakable Gift." Stock.]

HYMN.

1

OH God! whose glory fills the heavens,
Whose love hath bless'd our fallen race,
Thy mighty power all nature shows,
Thy wisdom shineth in Thy grace;
Wond'ring, I stand before Thy throne,
And Thee, the Great Creator, own.

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2

Ah! why have I so long withheld
My just allegiance to Thy name?
This to confess man's noblest deed,
This to ignore man's deepest shame;
Prostrate I fall before Thy throne,
And Thee, the Lord Almighty, own.

3

In vain the trembling conscience seeks,
To hide its guilt, to cloak its sin;
Dark as the troubled sea, my heart:
Thine eyes have pierced the depths within.
Prostrate I lie before the throne,
And Thee, the God all-seeing, own.

4

Forgive! forgive! this all my cry,
For me Thy Son was crucified;
The Saviour hears, presents my plea,
I stand accepted by His side;
Adoring, stand before the throne,
And Thee, the God of mercy, own.

WALTER BAXENDALE.

THE BIBLE PROVED BY ITS INTERNAL EVIDENCE.

HAVING reached the conclusion that our reason accepts the credentials and authenticates the truth of revelation, we proceed to cite the proof afforded by the Bible itself, the internal evidence, and to examine the contents of the holy volume as forming the rule and guide of our life, and acquainting us with a knowledge of the destiny of our race and world.

There are few things in which the Divine wisdom is more conspicuous than in the great age attained by the patriarchs. At that early prehistoric period men were dependent chiefly on the personal testimony of eye-witnesses of the Divine manifestations, or, what was of the next value, on the accounts of those who had received the facts with as little of second-hand statement as possible. When we remember that the flood occurred 1,656 years after creation, and that Adam lived 930 of these years, and that Noah was 600 years old when the deluge occurred, there remains only a gap of 126 years between Adam and Noah, and as Noah's father, Lamech, was 182 years old when Noah was born, he lived with Adam 56 years, and was contemporary with Noah 595 years, dying but five years before the flood. Noah had thus the advantage of this long intercourse with one who had lived 56 years with Adam, the father of mankind. Thus Noah had a knowledge of man's history from one, himself but one degree removed from the first man.

The generations after the flood were but little less favoured, when we remember that the birth of Abraham was 1,996 years before Christ, and taking that sum from 4,004, the age of the world at that time, it was

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but 2,008 years from creation; and if we take the epoch from the flood from the era of creation, that is, 1,656 from 2,008, we have from the flood to the birth of Abraham, 352 years. But as Noah lived 350 years after the flood, it appears that he lived within two years of Abraham's birth, and Noah's son, Shem (probably the Bible Melchisedec), who lived 502 years after the flood, was the contemporary and companion of Abraham for 150 years, the difference of time between Abraham's birth and Shem's death. This gives us only four witnesses from creation to Abraham, to wit, Adam, Lamech, Noah, and Shem.

The interval from Abraham to Moses is bridged over by the long lives of Isaac (180 years), Jacob (147), Joseph (110) and their successors in Egypt to Moses. Meantime the Israelites preserved their isolation as a distinct race by circumcision, and jealously guarded their traditional history, refusing to be incorporated with their Egyptian task-masters, thereby escaping the danger of losing their identity and the memory of their traditions.

To Moses revelations were dictated by Jehovah personally, and by him they were recorded in written language, and supernaturally preserved in the ark of the covenant, and by the Levites up to the building of the temple, and in that sanctuary afterward, and to their conquest and captivity by Nebuchadnezzar, King of Babylon, and during that captivity and exile, by the prophets Daniel, Ezekiel, and Jeremiah, and by Ezra and Nehemiah, for, on their restoration and the rebuilding of the temple, we find the last two in possession of the sacred oracles, and reading them publicly in the audience of the people.

Their safe custody in the second temple continued unto Christ, for we learn that the law, the prophets, and the Psalms, from which our Lord quoted (Luke xxiv. 27-44, and elsewhere), were all in the possession of the Jews up to that period, have remained with them to this day. The authenticity of these chronicles of the Jews as a people is further established by the references to them in the New Testament, in which the genealogy of Christ is traced by Matthew up to Abraham, and by Luke to Adam. It is impossible to suppose, humanly speaking, that his lineage could have been thus traced without these Jewish records, which were accepted as genuine and indisputable.

As to the books of the New Testament, the whole Eastern world, especially the literature and learning of Greece and Rome, presented unusual facilities for multiplying copies of such remarkable books, in many languages, and for their preservation and circulation. This seems to preclude the possibility of their loss or essential mutilation. It should be added also, that by a special Providence of God, the Hebrew, Greek, and Latin tongues, in which the Holy Scriptures were written, became, not long after the death of Christ, by reason of the overthrow and dispersion of the Jewish people and the early downfall of the Roman Empire, dead languages, and were no longer subject to those changes in the use and meaning of words which a living language always undergoes. Thus the Divine revelations became steoreotyped, if we may use the expression, and so remained, to the discovery of the art of printing, which being "the art preservative of all arts," multiplies and secures to the million, at this day, the cheap and well-nigh universal diffusion of the blessed book, heaven's best gift to man.

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With this review of the testimony, both human and Divine, every intelligent and honest man perceives that every hypothesis impeaching the truth of the Bible and resting on a supposed defect of the testimony showing its transmission to us, is based on false premises and falls to the ground?

Opening the Bible, we read in the first verse of the first chapter of the first book of the sacred record, as follows: "In the beginning God created the heaven and the earth;" and turning to the last part of the last book of the same volume, we read: "Behold I create a new heaven and a new earth, for the first heaven and the first earth were passed away."

Was ever book placed in man's hands with supremer claims to his interest, his admiration, and his gratitude; opening with the announcement of the creation of one world, and closing with the promise of another!

From this great primal truth taught in Genesis i. 1, we deduce by simple logic the following imposing conclusions:—

I. That the Bible contains within itself in prophecy and history, the record of the past, present, and future of our race and world. It acquaints us with the origin and history of one world, and foretells the creation of another, with its characteristics of wisdom, righteousness, and Divine blessedness.

II. That the present world is not, as socialists and scientists maintain, a perpetual arrangement, an end, a finality, but the means to an end yet future. We are living under a government not permanent, but temporary and provisional. The present dispensation of man's life, which is the true intermediate and probational state, spans the gulf between Eden lost and Paradise restored; between the Alpha and Omega of our mundane *cosmos*. Our world and race await new decrees of destiny from their Divine Creator.

III. That it is the purpose of the great Founder and the Builder of all things, at the same time in the future to supersede and remodel the present world, and out of its elements to reconstruct a new dwelling-place for man, though still on the earth, which shall "never be moved out of its place," and which "endureth for ever;" wherein he shall work out the great destiny for which God intended him in the beginning; when the seed of the woman shall have "bruised the serpent's head;" when there shall be reconciliation and harmony between God and man, and the long-promised "glory to God in the highest, and on earth peace and goodwill toward men," shall be happily realised.

Now we are to consider the means by which these ends are to be compassed; for God works by means to accomplish His will to us-ward; for as by man sin came into the world, and death by sin, so by man comes also the resurrection from the dead and redemption from the bondage of sin and death.

In His character of "the Builder of all things," we may be assured that as a "wise Master Builder" He does not build without a design, and that design is perfect in kind, and the highest expression of the Divine benevolence. Having that design as the model before His mind, He proceeds to prepare and construct everything, all its parts, with reference to the plan and end He has preconceived. The Bible accordingly informs us that the great Architect of the world, or *cosmos*, of which man forms a part, has nicely and wisely adjusted the means to the end proposed. "His hand hath laid the foundation of the earth and

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His right hand hath spanned the heavens; for Thou hast created all things, and for Thy pleasure they are and were created."

The prophet Isaiah informs us, in strains of sublime eloquence, that the great Architect "measured the waters in the hollow of His hand, meted out heaven with a span, comprehended the dust of the earth in a measure, weighed the mountains in scales and the hills in a balance." Having finished the task, He saw all the works He had made, and pronounced them, "Good, very good;" and such was the admirable wisdom and the glorious harmony and beauty of their mechanism, that "the morning stars sang together, and all the sons of God shouted for joy."

APOCALYPTIC LIGHT.

THE subject of Apocalyptic Interpretation, as expounded by that clear-sighted and earnest student of prophecy, the Rev. James Kelly, of Liverpool, having been lately set before our readers—and we have reason to believe with much stimulating effect to the study of this neglected department of the Prophetic Word—we are encouraged to give the following extract from the author's preface to his first volume,* which we doubt not will prove similarly acceptable.

". . . . . He is bound to say, that having carefully reviewed what he has written, and weighed the animadversions of opposing brethren on the *principle* of interpretation employed by him, the result is a confirmed conviction that in this important point he is right; and that in the future—he would say, now *imminent*, dealings of God with the Jew and Gentile—nationally, and in these alone, lies the thread of the fulfilment of the Apocalyptic visions from beginning to end; the Church of God under this dispensation being hereunto previously organised into her place into the heavens with Jesus her Lord (1 Thess. iv. 17).

Upon the import assigned to the term ἡ Κυριακη ἡμέρα "*the Lord's day*,"† the author relies with especial confidence. Between this and the almost identical expression found in the Old Testament Scriptures and the Epistles, ἡ ἡμέρα Κυρίου, "*the day of the Lord*," he cannot perceive any such difference as that while the latter is admitted to refer to the great crisis of the world yet future, the former merely denotes the weekly recurring season for Christian worship. Indeed, the only variation between the two forms of expression is, simply, that in the one case (ἡ Κυριακη ἡμέρα) the possessive *adjective* occurs, in the other (ἡ ἡμέρα Κυρίου) the *substantive*. And, since in the Gospel by St. Luke,‡ the similar variation between the phraseology—"*the days of the Son of Man*," and "*His day*," where the pronoun is used instead of the noun, is not suffered to affect the one substantial meaning, why should it be suffered to do so here?

As to the argument derived from long-established usage, it is true that by some of the early fathers, and from their time onwards, the term, "*Lord's day*," has been used to designate the Christian Sabbath, the first day of the week. But, besides, as has been already observed,§

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* "The Apocalypse Interpreted in the Light of the Day of the Lord." Elliot Stock, London.

† Rev. i. 10; see page 31. ‡ Luke xvii. 22, 24. § See page 33.

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that declension from the plain literal interpretation of Scripture, especially the prophetic portion of it, was very rapid after the decease of the Apostles; the misnomer may, possibly, be further accounted for by the fact that amongst the heathens, the first day of the week, which they dedicated to the Sun, was commonly entitled *the day of the Sun*—DOMINUS SOL. It is even stated in a modern almanac,* that in this signification, prior to the Christian era, the heathens employed the now ecclesiastical term, "*dies Dominica*," (the exact equivalent in Latin to ἡμέρα Κυριακη). Not to urge this, however, which the author leaves to be tested by his more learned readers; the circumstance of the first day of the week having been denominated in Pagan nomenclature *the day of Dominus Sol* (and of this there is no doubt), would naturally combine with oversight the true import of Scripture, to lead the early Christians to identify it with ἡμέρα κυριακη, only elevating its application to the day on which *their* Lord rose from the dead. And, doubtless for this ennobling of the common term, they considered that provision had been made by God himself, in the setting forth of Christ as "the Son of righteousness,"† the antitype of the great luminary in the heavens‡ Thus, *Justin Martyr*, writing his apology to the heathen, says, "We all meet together on *Sunday* (diem Solis), on which God having changed darkness and matter, created the world; and on this day Jesus Christ our Saviour arose from the dead."§

May we not suppose, also, that it was this apparent symbolising with the heathen concerning the title of the first day of the week, which

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* "Wherever we look into the customs of ancient nations regarding the origin of the names given to the days of the week, we discover a unity of purpose. Everything shows a common source, a similar intention or meaning, in devoting the seven days of the week each to one of the seven planets. Thus we find that not only did the English names derive their origin from the Saxon names for the same days, which were the names of the Sclavonian gods—the planets, but the French, Spanish, and Italian nations, have taken exactly the same names as the ancient Romans had for the seven days. These were derived by that people from the oriental names long after the original cause of those names had been forgotten. The *first* day they called *Dies Dominicus*, or Dominica, the "Lord's" Day, meaning the "Lord" Sun; for the Sun was always called *Dominus Sol*, the "Lord Sun." Thus, the Persians called their God *Mithra* (the Sun), "the Lord Mithra;" and the Syrians gave their epithet of *Adonis*, which equally means Lord, to the Sun. This word is derived from the Hebrew [אדני] ADONAI, the name of God; the root of the word being [דן]. DAN, a ruler or judge. And no doubt the term was often applied among the Hebrews to the great light of heaven, the Sun; it signified, as Baal or Molech did also, the Lord, or Prince of the planets. Porphyry, in a prayer to the Sun, calls him *Dominus* Sol; and, in short, all the oriental nations gave the Sun the title of Lord, or Master. Though the Romans called the FIRST day of the week the day of the Lord Sun, or briefly *Dies Dominica*, "the Lord's day," they merely called the others by the simple names of the planets to which they were dedicated. Thus, they named the

1st day, *Dies Dominica*, the day of the *Lord* Sun.....☉
2nd day, *Dies Lunæ*, the day of the Moon .....☽
3rd day, *Dies Martis*, the day of Mars .....♂
4th day, *Dies Mercurii*, the day of Mercury.....☿
5th day, *Dies Jovis*, the day of Jupiter.....♃
6th day, *Dies Veneris*, the day of Venus .....♀
7th day, *Dies Saturnii*, the day of Saturn .....♄

Zadkiel's Almanac for 1849.

† Malachi iv. ‡ Psalm xix. § Justin, Apol. ii. p. 99.

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occasioned the allegation against the early Christians, that they were worshippers of the Sun.*

That there *was* a tendency in the ancient Church thus to supplant heathenism by accommodating its festival days to the commemoration of the glorious facts of Christianity, may be collected from ecclesiastical history. Of this, the appointment of the twenty-fifth of December for the anniversary of the nativity of our Lord, is a striking illustration. For whereas, amidst the conflicting traditions of the fathers, there is insuperable difficulty in proving such to have been really the day of this great event; it is affirmed by mythologists, that on that very day the birth of God SOL was universally celebrated by the heathen, when, after the supposed winter solstice, he began to increase and gradually to ascend. Moreover, what renders this coincidence still more significant is the following remarkable statement in Bingham's Antiquities: "Some also think the very design of appointing the feast of Christ's nativity, and at this season of the year, was chiefly *to oppose the vanities and excesses which the heathens indulged themselves in upon their* SATURNALIA *and* KALENDS OF JANUARY *at this very time of the year.*†

These considerations certainly make out a case of probability, as to heathen usage having contributed some influence towards the popular designation of the first day of the week as "*the Lord's day.*"

But now, further, looking at this term in its right acceptation, as "THE DAY OF THE LORD," let us see if there be any thing unintelligible, as has been alleged, in John's being *in spirit, in that future period,* when he was in the Isle of Patmos.

And first: the inscription prefixed to Isaiah's prophecy, runs thus: "The vision of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah;" that is the prophet saw the visions which he records, in the days of these several kings. But to what period did these visions relate, but to the *future* with which he was conversant *in spirit,* the Holy Ghost working in him to this effect? Or, to show this more precisely. In the second chapter of his prophecy, we read: "The word that Isaiah the prophet saw concerning Judah and Jerusalem;" and when we examine that word, we find that it emphatically belongs to "*the last days,*" when "the mountain of the Lord's house shall be established on the top of the mountains, and all nations shall flow unto it;" that is, the prophet upwards of two thousand years ago, saw a vision of the happy consummation yet to be realised in the restoration of the Jews, and the consequences of this event to the world at large. And how did he behold this, but *in spirit,* and *by the Spirit?* the very thing which John predicates, and implies of himself—"I was in spirit, in the Lord's day."

Let us observe, also, how the Apostle Paul speaks of himself, in his Epistle to the Corinthians. One of the members of that Church had fallen into grievous sin; and the apostle, in giving his decision, as to how he was to be treated, thus introduces it: "For I verily, as *absent in body,* but *present in spirit,* have judged already." Thus he was not

* See Bingham's Antiquities. Book xx. chap. ii.
† Bingham's Antiquities. Book xx. Sect. v.

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in Corinth *bodily* on the occasion in question, but he was there *in spirit*. And, to the same effect, he writes to the Colossians: "*Though I am absent in the flesh, yet am I with you in the spirit*, joying and beholding your order, and the stedfastness of your faith in Christ" (Col. ii. 5).

Once more, to take another familiar case, "Abraham rejoiced to see Christ's day, and was glad." And how did he see it but *in spirit?*

But to conclude: this important principle of interpretation has now been carried out to the end of the seventh chapter, comprising one great division of the book, and its value can be experimentally determined. To this issue, then, the author consigns it; hopeful, under God, of the result, wherever prejudice intervenes not in the mind of the reader.

He is sensible that to those Christians who may be denominated *theologians*, rather than Scripture students, this volume will present little attraction; for such parties are generally so attached to their arranged systems of truth, that research into its details, with the modifying influence *on systems*, which it necessarily exerts, proves irksome to them. And, yet this ought not to be. Theology, *legitimately*, should be to the exploration of Scripture, what the known principles of any science are to its further elucidation, not inimical, but ancillary. As Lord Bacon says of the progress of natural philosophy, we may say of theology—"it should be *ascendant and descendant, from experiments to axioms, and from axioms to new discoveries.*" So that where this is not the case, but there prevails a shrinking from the continuous investigation of revealed truth, it is a sign that the theology in question partakes rather of human theories than of Divine verities.

To Theology, of the right school, then, the author consoles himself with the reflection, that his efforts will not be unwelcome; but that like the fresh soundings of the ocean to the hydrographer, they will be hailed with all their deficiences as contributing to a further digest of God's mind and ways. And, even when the continuous strain of interpretation does not commend itself, the author trusts that as fragmentary elucidations of Scripture in general, his will not be found altogether unprofitable. To this end, may God give his blessing, for His dear Son's sake!

THE SIGNIFICANCE OF THE RESURRECTION.

THE Evangelist Mark (ix. 10) tells us, that one of the questions which perplexed the minds of the chosen few who followed Jesus in His earthly ministry, and which they anxiously discussed between themselves, was this—"What the rising again from the dead should mean?" This same question, though now asked with a somewhat different purpose than it was originally, will form the subject of the present paper.

Man in all ages has longed to know what awaits him after death; but the bulk of mankind has had to live and die without this knowledge: man has had to content himself with longing and hoping for a life beyond life. Thus longing, he has been like one standing on the sea-

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beach, and straining his eyes as he tries to look across an unknown ocean, now enshrouded in darkness ; striving in vain to descry land on the other side. But now hath God in these last times revealed (that all may see) a lighthouse in the midst of the waters. There it shines far out at sea, sending forth a broad and ruddy beam across the waters, making known the unknown. It is the Resurrection. To that beacon let us take heed as to a light that shineth in darkness. If we look at it aright, it will shed much light on the mysterious question of the intermediate state of man, just as the distant light illumines the intervening waters. It will also teach us something concerning man's state, whether in bliss or woe.

The doctrine of the resurrection is no mere philosophical speculation, the offspring of human imagination. He who first spoke of it with authority, bringing immortality to light through the Gospel, has proved its reality and shown its nature, by Himself rising from the dead. The resurrection of the Lord Jesus is an historical fact, as well authenticated as an historical fact can well be. To begin with, there is the evidence of Christ's enemies. They satisfied themselves that He died upon the cross ; and so certain were they of this fact that they deemed it necessary to hasten His death by breaking His legs. But to make assurance doubly sure a soldier's spear was thrust into His side, and, reaching His heart, forthwith there flowed out blood and water: showing most undeniably that life was extinct. As soon as His body was lain in the sepulchre, the Jewish ecclesiastical authorities closed the tomb, sealed it, and stationed around it a guard of Roman soldiers. This was done for the avowed purpose of preventing the followers of Jesus from approaching the grave to steal away the body, lest it should be spread abroad that the saying of the Nazarene that He would rise again the third day had been fulfilled. But, nevertheless, on the third day the tomb bursts open and the body disappears from it, under the most extraordinary circumstances. The enemies of Christ could not deny that the body had left the tomb ; and so concerned were they that they most industriously spread the report that His disciples came by night and stole Him away while the soldiers slept. But that explanation, instead of removing the difficulty, creates another. The question instantly arises—If the soldiers were awake and saw the disciples steal the body, how came they to permit what they were placed there to prevent ? and if the soldiers were asleep, how did they know what had occurred ? Moreover, is it not extraordinary that a whole guard of Roman soldiers should sleep at once, when they knew that the penalty of so doing was death ?

Then we have the evidence of the friends of Jesus. After His rising He appeared to many of His followers on sundry occasions and in different places. As Luke says (Acts i. 3), "He showed Himself alive after His passion by many infallible proofs, being seen of them during forty days, and speaking of the things pertaining to the kingdom of God."

Nor can it be said that His disciples were a company of credulous men. Before His death they never believed or even hoped that He would rise again the third day. After He had risen they refused to believe reports of His appearances until they had beheld Him with their own eyes. But having seen Him, they perceive the deep significance of

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the resurrection, and, accordingly, within ten days of His last appearance we find them boldly proclaiming in Jerusalem—the very city where the murder of Jesus had been enacted—that God raised Him from the dead and had exalted Him to be both Lord and Christ. Thenceforth their lives were given up to this one work of witnessing to Jews and Gentiles, that the risen Jesus is the Saviour of men; and many of them laid down their lives in defence of their testimony.

According to the apostles, the Resurrection is the keystone of Christianity. They declared that the good news of God in Christ is the salvation of mankind from the guilt and power of sin; that the wages of sin is death; that salvation from death will be effected by means of the resurrection of the body to an endless life; that this resurrection will be the consequence of the forgiveness of sins; that sins are forgiven, because Christ once gave Himself a sacrifice for sins; and that God has shown His acceptance of Christ's sacrifice by raising Him from the dead, and exalting Him to be a Prince and a Saviour (Rom. iv. 25; Acts ii. 22-36). The Gospel, then, is man's resurrection by virtue of Christ's resurrection. This is the message which the apostles proclaimed at all times, and to all nations: it is seldom absent from any apostolic speech or letter. So conspicuous was it in their preaching, that the Jews opposed it, the Greeks derided it, and neither believed it. No doctrine was more insisted upon by the apostles; it was represented as the one vital truth of the Christian religion. Deny the Resurrection, and Paul declares that justification is impossible, sin is unconquered, hope is groundless, and faith is vain (Rom. iv. 25; 1 Cor. xv. 12-19).

Now, why is this stress laid on the doctrine of the resurrection of the body? What does its immense importance signify? How is it that if you take the Resurrection out of Christianity, there is no Christ left? The tradition of the Church is, that every man is as immortal as his Maker; that within this earthly and mortal body, there is a never-dying, imperishable, soul—the true man—which, when disencumbered of the body, lives on in an ampler, nobler state. If this is so, what need of a Resurrection? Where is the great advantage in the doctrine which the apostles sealed with their blood? Why, for example, could not the soul of Jesus, that is to say, the real Jesus, have at once ascended to God when the Redeemer gave up the ghost? And yet we know that it did not. On the morn of His resurrection, the risen Lord solemnly told Mary to touch Him not (John xx. 17), for He had not ascended to His Father.

Still, supposing that Christ's soul lived on after His death, and would have lived on for ever, even if His body had not been revived, what becomes of Paul's argument, that Christ's sacrifice, without the seal of resurrection, was of no avail; that all who believed were yet in their sins; and that of all men, those who suffered for Christ were most pitiable? (1 Cor. xv.) If the disembodied soul of Jesus lived on, why could it not rise to heaven, and there at God's right hand prove that His body had been slain as a sacrifice for sins, that believers in Him might therefore be forgiven, and at their death their souls might likewise be received into heaven? Is it not plain that the doctrine of the natural immortality of the soul, makes the apostle's argument

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almost absurd, and therefore incredible? We are then brought to this point: we must choose between the apostle's argument, and the Church's late creed. We cannot reasonably hold both. Surely there can be no doubt which shall be rejected!

The doctrine of the natural immortality of souls is not simply out of harmony with the resurrection, but it is in fact opposed by the whole weight of Bible thought and Bible language. No text in the whole of the inspired Book can fairly be said to state that souls are by nature immortal; while numerous passages plainly teach that souls are literally subject to death. The doctrine of natural immortality is the invention of a heathen philosophy.

Nor does the fact of the resurrection lend any support to the belief in a conscious survival of souls in the intermediate state—a doctrine closely allied to that of natural immortality. For if the disembodied soul is conscious, and endowed with full powers of thought and feeling (as is generally asserted) we are again forced to put the question, "What need of the resurrection?" If the body is the burden, fetter, and prison it is represented to be, what reason is there for the triumphant joy with which the earliest Christians looked forward to the great awaking? Paul gladly shared the fellowship of his Lord's sufferings, in order that "by any means he might attain unto the resurrection from the dead" (Phil. iii. 2). When Paul wished to comfort sorrowing Christians who had been bereaved of their loved ones, he pointed them not to the present joys of the "saints in light," but to that great, glad day when Jesus should come to "awake His followers out of their sleep" (1 Thess. ii. 14-16).

Lazarus, Eutychus, Dorcas, the sons of the widows of Zarephath and Nain, the son of Elisha's Shunamite benefactress, and the daughter of Jairus, were all brought back from death to life; but not one of them has left us any description or even a simple testimony of that mysterious life upon which the soul is said to enter when it leaves the body. This silence, the silence of seven persons, who have returned to this world from the intermediate state, is not a little wonderful. It is very significant. It seems to say that there is no life, at least, no consciousness, when the soul has left the body; for it cannot be supposed that seven persons would have concealed what they knew of a state which has raised such speculations and curiosity in the mind of man.

But let us take the case of the Lord Jesus Himself, and inquire in what state the soul of Jesus was during the thirty-six hours His body lay in Joseph's sepulchre. The first statement is one we have already considered, "I am not ascended to My Father," a declaration made by the Lord Himself very soon after He left the tomb.

Therefore the soul of Jesus did not go to heaven when it left His body; then, we ask, where *was* Christ's soul during those thirty-six memorable hours? "In Hades," some say, "preaching to the spirits in prison, that is, to the disembodied souls of the sinful dead." We ask for proof, and are referred to Peter's first epistle, ch. iii. ver. 19, and ch. iv. ver. 6, supported by Peter's sermon on the day of Pentecost (Acts ii. 27), which quotes the 16th Psalm. Concerning the latter, it is argued that unless Christ's soul had entered Hell or Hades, it could not have been left there,

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and, therefore there would be no point in the quotation from Ps. xvi. The argument proceeds upon the assumption that Hades is a place where souls live on when separated from bodies. That this theory is by no means implied in the text may be seen in Bishop Pearson's statement of an interpretation, which that prelate considered a very reasonable and satisfactory one, but did not himself accept, because the Church of England had adopted a different interpretation. Here is a summary of Pearson's statement in his famous exposition of the creed (first published 1659: Article, "He Descended into Hell"):—

In the words "*Thou wilt not leave My soul in hell*," the "soul" of Christ is taken for His body; and "hell" for the grave. The words, therefore, mean Christ's body was committed to the grave, but was not allowed to remain there. This explanation agrees with many other Scriptures, in which the word elsewhere translated "soul," is necessarily translated "body," or something equivalent; and the word often translated "hell" is of necessity translated "grave"—*e.g.*, Num. v. 2; Num. vi. 6; Lev. xxi. 11; Num. xix. 11-13; Lev. xxii. 4; xix. 28; Gen. xxxviii. 35; xlii. 38; 1 Sam. ii. 6.

We have then good solid ground for believing that Ps. xvi. does not teach that Christ's soul survived in the Hades state.

There still remain the passages in Peter's First Epistle (1 Pet. iv. 6). First take the shorter passage, which states that the Gospel was preached to the dead. There is good reason for believing that the preaching took place *before* the death of the persons referred to, and not afterwards. The word "dead" (Greek, *νεκρος*) in all other passages is equivalent to "*dead bodies*" or *corpses;* and, therefore, doubtless, it has the same meaning here. Now it is incredible that the Gospel was ever preached to dead bodies; this passage must, consequently, refer to persons who had the Gospel preached to them in their lifetime.

"Living according to God in Spirit" probably means that the dead though not literally alive at the present moment, are already alive in God's sight, because He seeing the future, knows that they will live again "for all live unto Him."

We now turn to the other passage in Peter (1 Pet. iii. 18-20). Here two points are for consideration.

1st. When did Christ go and preach?

2nd. To whom did He preach?

First, as to the time, it is thought by some that the preaching was "in the days of Noah," but these words of Peter seem rather to indicate when the "disobedience" took place, than when Christ "went and preached." The time of the preaching seems more probably stated in verse 18, where there are mentioned two events in our Lord's earthly career—namely, His sufferings and death; and, secondly, His being "quickened by the Spirit," or, as some prefer to read, "quickened in spirit."

Now this latter phrase, doubtless, is a reference to Christ's resurrection—a view which is perhaps confirmed by the plain allusion to the resurrection and ascension in verses 21 and 22. If this interpretation be admitted, it is clear that this little-understood passage does not refer to any preaching performed by the disembodied soul or spirit of the Lord Jesus; but shows that this was an act *subsequent* to the resur-

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rection, and doubtless occupying one or more of the intervals between the appearances of the risen Christ to His disciples in Judæa and Galilee.

But who are the "spirits in prison?" No other passage of Scripture speaks of human spirits being kept "in prison;" and if we are to understand that human spirits are referred to, we must also understand that Christ preached only to the spirits of those men who were disobedient in the days of Noah—a limitation for which it is hard to find a satisfactory reason. In searching the Scriptures, however, we read of another kind of spirits—a race one step higher than man—who are more frequently called "angels." God made His angels spirits (Heb. i. 7), but some of these angels, as Peter's second epistle states (2 Pet. ii. 4), sinned, and for that reason were cast down to Tartarus, and there committed to "chains" or "pits" of darkness, to be reserved unto judgment. This fall of the angels is by Peter linked with the flood in the days of Noah, as though the sin of the angels and the corruption of the antediluvians were closely connected. The cause of God's displeasure on the ancient world is explained in exactly the same way by the writer of the book of Genesis (chap. vi.), and Jude's allusion in verses 6 and 7 of his epistle is quite in harmony with the declarations of Moses and Peter. It appears then that Christ after His resurrection went and preached to these fallen angels in their dungeons of darkness.

No countenance, therefore, is given in these passages to the theory of the conscious survival of souls in the disembodied state.

Consider next Christ's promise to the penitent robber on the cross (Luke xxiii. 42, 43). Although this promise does at first sight appear to tell of a happy place which some inherit after death, a closer inspection renders this view difficult of acceptance.

For notice, this promise was an answer to the robber's prayer, "Lord, remember me when Thou comest in Thy kingdom." If Paradise is some intermediate place for departed souls, it is not Christ's kingdom. For if Paradise is His kingdom, then was Christ in His kingdom for only thirty-six hours—because He left it and came back to this earth, and finally ascended to heaven. The general tenour of Scripture is that Christ "will come in His kingdom," at His second advent, in clouds and great glory: when the kingdoms of this world shall become the kingdoms of our God and of His Christ. Understand Paradise to be Christ's presence at His second coming, and but little difficulty remains in solving the meaning of this passage. If you wish it, you are at liberty to alter the present punctuation of the English versions, and read—

Verily, I say unto thee to-day (at the commencement of which thou wast a guilty brigand; at the end of which I am hanging upon the cross, apparently a helpless man, forsaken both of God and man), to-day I say unto thee, thou shalt be with Me in Paradise, when I come triumphantly in My kingdom.

We must not pass by our Lord's famous discussion with the Sadducees respecting the resurrection. Perhaps as a piece of syllogistic argument nothing finer has been produced; but it has, nevertheless, in later times, been strangely misunderstood. It is clear, however, that the Sadducees quite understood it, and were so impressed with its edge

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and power that they durst ask Jesus no more questions (Luke xx. 27-40).

This is the argument—

You Sadducees do not believe in the resurrection of the body, which I am constantly teaching, and you bring me a curious question which you imagine quite disposes of the probability of a resurrection; but think over this: when God met Moses at the bush, He called Himself the God of Abraham, Isaac, and Jacob; although those patriarchs had been long dead. Now God is not a God of the dead, but of the living. Therefore, Abraham, Isaac, and Jacob, will one day live again. There must, therefore, be a resurrection from the dead.

If our Lord's illustration was meant to prove that the patriarch's are alive *now*, it would not have satisfied the Sadducees at all, and would in no sense have been a reply to their question.

Other passages which are thought to teach or imply a conscious survival of the soul may, I think, be satisfactorily explained on the assumption that they refer not to an intermediate state, but to the resurrection life; such passages are Paul's longing to depart and to be with Christ; his words about the earthly house of this tabernacle being dissolved; the allusion to "the spirits of just men made perfect," and (we may add) the parable of the rich man and Lazarus.

And now, lastly, let us inquire what light the resurrection sheds on that after life which it ushers in.

Here must not be forgotten the plainly-revealed fact of the two resurrections—that of the "just" and that of the "unjust"—separated from one another perhaps by 1,000 years. Of these resurrections the first is by far the more noble and more honourable; the second is a rising again to dishonour, wrath, and anguish. "Blessed is He that hath part in the first resurrection (Dan. xii. 2; Rom. ii. 8, 9).

The first is an awakening to eternal life, to immortality; the second is an arising to judgment, and the second death (1 Cor. xv.).

In the first resurrection the body will be raised a glorified and spiritual body. It will, in fact, be like Christ's glorious body; it will be "changed," and become like Him. Now what was Christ's resurrection body?

1st. It was the self-same body that was buried. When Jesus left Joseph's sepulchre, it was as empty as before He entered it; the raised body was, in fact, identical with the slain body; as the wound-marks shown to Thomas plainly testify.

2nd. Christ's resurrection body had flesh and bones; and He ate with His disciples. But it was, no doubt, a bloodless body, for Paul tells us that "flesh and blood cannot enter the kingdom of God" (1 Cor. xv. 50).

3rd. But while identical with the body that had trod this earth for three and thirty years, Christ's body underwent a great change in the resurrection; so great, indeed, that His disciples generally failed to recognise Him at His first appearance to them. Further, notice the mysterious powers it had of locomotion, and its apparent independence of the physical laws that govern this lower world (Acts iv. 2; Rom. viii. 17; Phil. iii. 20, 21).

Now Christ's resurrection is the pledge and pattern of the resurrection of His children, whose part will be in the first resurrection, so that we

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may safely conclude that their resurrection body will resemble His, in all its essential characteristics. But there is no mention or promise of any such change as being characteristic of the *second* resurrection; it is almost certain that in that arising there will be no spiritual body, only this natural body revived; but not beautified, sanctified, or immortalised. We should then expect that this body though brought back to life would relapse sooner or later into death, unless the future conditions and surroundings of that body are such as to prevent decay and death. But what do the Scriptures say of the future existence of the unjust? They say it will be a condition of "eternal punishment," and eternal punishment is described as wailing and gnashing of teeth; shame, wrath, and anguish; being cast into Gehenna—a furnace burning with unquenchable and everlasting fire, in which both soul and body can be destroyed (Matt. xiii. 42; iii. 12; xxv. 41; xviii. 8; Mark ix. 44; Rev. xx. 15).

It is quite certain that if a human body were subjected to unmitigated torment such as this, whether of body or of mind, that body would soon succumb; it would die, and be utterly destroyed. Therefore, since the resurrection bodies of the unjust will be given over to these torments, one of two things must assuredly happen: either they will succumb and utterly perish, or they will be so changed and wonderfully fitted as to be able to endure those unspeakable sufferings. The latter alternative would be a stupendous miracle, and (as many feel) an act of terrible cruelty and vindictiveness which the God of Mercy, Love, Justice, and Wisdom, would never sanction or perform; an act, moreover, of which the Scriptures never once speak. On the contrary, the effect of this fiery punishment is repeatedly described as consumption, destruction, perdition, not living, and death; and this termination to the existence of those who love not God seems both reasonable, merciful, and just.

The Resurrection also gives us some idea of the future life of the just. As the bodies of the unjust rise mortal and unglorified to accomplish a Divine purpose (that of judgment, pain, and finally, death), so the bodies of the justified will rise changed, glorified, and immortalised, to carry out a plan in the Divine will. That plan, as we should suppose from the fact of a resurrection to eternal life, is, that the redeemed should for evermore live a life of happiness, holiness, and honour. But the honour promised far surpasses any which we could have hoped for, or even dreamt of. Christians, transformed into the likeness of their glorified Master, will form the court and retinue of the Messiah at His second advent (1 Thess. iv. 17). Many of them will be appointed judges when He enters upon His kingdom (Luke xxii. 29, 30). Some will be set apart to judge the twelve tribes of Israel, and the whole world, and some even to judge angels (1 Cor. vi. 2, 3). We are also told that the saints shall *reign* on the earth, and officiate as kings and priests unto God. It appears, then, that during the Millennium, at least, the future life of the redeemed will be passed upon the earth, in positions of the greatest dignity, conferred by Christ Himself.

As to the still more distant future, we know but little; nevertheless that little is amply sufficient to forbid all fear and anxiety, and to fill us with the grandest hopes, the noblest aspirations, and the most abiding comfort. Wherever the redeemed will be, whether in the new heavens

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or on the new earth, wherein dwelleth righteousness, we know that it will be "with Christ;" and that where He is, there His people will be also. "And there shall be no more curse, but the throne of God and the Lamb shall be there; and His servants shall serve Him; and they shall see His face, and His name shall be in their foreheads; and they shall reign for ever and ever" (Rev. xxii. 3-5). And then will the great voice out of heaven say, "Behold the tabernacle of God is with men, and He dwelleth with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. xxi. 3) for evermore.

W. H. THOMAS.

"IN THE HAND OF THE LORD THERE IS A CUP."

Psa. lxv. 8.

"*AND He took the cup:*"
Let us mark the word,
For it was the Lord!
Who did drink it up.

"*Not My will but Thine,*"
Was His touching cry,
"In an agony,"
'Neath the wrath Divine.

Yet the Lamb of God
There was none to save;
And He made His grave
Where the wicked trod.

What a mixture this,
For the sinless One—
The Eternal Son:
A *full* cup was His!

"And the wine is red,"
Which He poureth out:
Heard ye not the shout?
"It is finished!"

. . . .

Can we take the cup
From that wounded hand,
At the Lord's command,
With Himself to sup?

There did poison float
From the root of sin;
But He placed within,
The sweet antidote!

'Tis "a precious balm"
To the wounded soul;
For it maketh whole,
And brings sacred calm.

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But its dregs are quaff'd
By the wicked still;
And they drink their fill
Of the deadly draught:

While He calls once more—
"Oh return to Me,
And with mercy free,
Let thy cup run o'er!"

Hastings. By Mrs. Joseph Fearn.

THE GLASGOW CONFERENCE.

WE are extremely gratified to learn that this Conference has been most successful; and the Editor of the Rainbow expresses his profound thanks for the following resolution forwarded to him in the day of much physical suffering:—

"The members and delegates of the Conditional Immortality Association, assembled in Glasgow in annual conference, send Christian love and greeting to their brother, Dr. Leask, and desire to convey to him their united feelings of deep regret, that the present feeble state of his health has deprived them of the pleasure of his hitherto familiar presence and help at their annual conference; and their sincere desire that our Heavenly Father would speedily restore him to health and strength, and grant him yet many years, should the Lord tarry, of happy and fruitful labour for the truth."

CORRESPONDENCE.

DOES THE SOUL SLEEP IN THE INTERMEDIATE STATE?

Dear Sir,—Will you kindly allow me to reply to Mr. W. T. Hobson's article in September Rainbow, under the above heading, as far as he refers to my opinions?

What he exactly means by the soul, I do not know; but he raises a question which my article, "Lessons from the Story of Lazarus," did not raise; for I did not speak of the soul sleeping in death, but rather the person. He is, I think, quite correct in saying, "That often as death is likened to sleep, and spoken of as sleep, it is never so spoken of in Holy Scripture, or in scriptural language, in reference to the soul;" but, I may ask, where is his authority for adding, "but always in reference to the body?" Where is the scriptural language which speaks of the body sleeping? There is only one passage that I know of which may be quoted in answer, viz., Matt. xxvii. 52: "The graves were opened, and many bodies of the saints which slept arose;" but even here, it is surely more accurate to say, it was "the saints which

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slept," than confine the sleep to their bodies merely, as distinguished from some other part, which Mr. Hobson presumes is existing elsewhere consciously. This, he calls the "disembodied soul;" language which I rather think is also unscriptural. Does Mr. Hobson not create unnecessary difficulties for himself and others, by not adhering to scriptural language? Thus the Scriptures, when speaking of death as a sleep, speak of the person: e.g.—"The *maid* is not dead, but sleepeth;" "Our friend *Lazarus* sleepeth;" "The first-fruits of *them that slept;*" "*David* . . . fell on sleep;" and so on in both Old and New Testaments. As far as my reading extends, the Bible does not encourage such difficulties as Mr. Hobson presents; does not divide man into parts, but speaks of him as a whole; and when he is dead he is truly dead, not a part merely. The power to raise him to life again, we know is God's: and there we might well be content to rest.

But Mr. Hobson thinks that I referred to the soul, when likening death to sleep, because I had said, that in a certain sense I agreed with the statement that, "death is likened to sleep because life has not ceased;" which, adds Mr. Hobson, "in no sense could be said by any sensible person of a corpse." I explained in my article in what sense I believed life had ceased: because, in the purpose of God, there was to be an awakening out of it. It was because of this Divine purpose, on account of which God is able to speak of things that be not as though they were, that the Lord Jesus could speak of the dead patriarchs as living, because "all live unto Him." In like manner, what did our Lord mean when He said, "Fear not them which kill the body, but are not able to kill the soul (psuche), but rather fear Him who is able to destroy both soul and body in hell" (Matt. x. 28). When a man slays a fellow-man, and the body lies lifeless (soulless), can it be said in any sense that life has not ceased? Judged by human knowledge, we would say no; but in the light of Divine knowledge, we can say assuredly, yes. Man cannot take away life irremediably; God only can do that.

Two passages of Scripture will illustrate this point. 1st. Luke xxi. 16-18, Jesus, forewarning His disciples of the persecutions which they might expect to suffer for His name sake, said: "Ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they *cause to be put to death*. . . . BUT THERE SHALL NOT AN HAIR OF YOUR HEAD PERISH." Paradoxical this seems, yet its sublime truth is easily grasped. Although the *hairs* of those that were put to death must long ere this have perished in corruption, yet it is not an irremediable destruction; in God's purposes they still exist, and their life, which is "hid with Christ in God," shall in due time be manifested again. 2nd. Acts xx. 9, 10: "There sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was *taken up dead*. And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves, for his *life* (soul-psuche) is in him." Here also we have somewhat of a paradox, for while Paul used this language, the young man was lying there lifeless, or soulless. According to the common idea of a

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soul as a conscious entity which cannot die, it could not have been in the body without animating it; but Paul speaks of the soul of Eutychus as being in him while he was lying a corpse. In what sense did he so speak? Surely it could only be in the one sense, that in the purpose of God, the life was to be restored; and so we read in the sequel: "They brought the young man alive, and were not a little comforted."

In view of the foregoing remarks, there is perhaps not much need to answer the query put by Mr. Hobson, as to how I know that a profound sleeper is quite unconscious of all that goes on around him. I would have thought this was a question about which there is not much doubt, and there might be produced testimonies to its truth from the cases of men who have slept unusually long periods, and waking up, were quite unconscious of the lapse of days. Even so in a lesser degree may we experience each for ourselves the same thing in our nightly sleep, when it is deep and unbroken.

Yours truly,
R. K. STRANG,
3, Park Terrace,
Langside, Glasgow.
14th Sep. 1884.

IMPORTANT LETTER.

MY DEAR BROTHER IN THE LORD,—Pastor Brookman told me a few days ago that you were inquiring after my welfare, as you had not heard from me for a long time. I have often thought of you, receiving, as I do, the reminders of your service for Christ Jesus our Lord and Master, monthly, by the RAINBOW. I hope that you and yours are well, and that amidst all the labour and care of your honourable position, you are comforted and cheered by the evidence accumulating on both sides of the Atlantic that the truth of the glorious Gospel of the blessed God is gradually permeating the masses of society and breaking the chains of our heathenised theology. Few intelligent teachers will now dare to repeat the horrors, so very common in our earlier days. Thanks to the veterans who have borne the burden and brunt of the earlier conflict with the powers of darkness. Baldwin Brown, compelled to abandon the horrors of the orthodox faith, unhappily swung to universalism under the designation of his "*Larger Hope*," incompatible with a large amount of evidence as to the utter destruction of the rejectors of the free salvation of our loving God and Father through Jesus Christ our Lord. I hear Mr. Brown has gone to his rest. It is, in my opinion, a work of the highest importance to circulate *small tracts, or leaflets*, bearing on the great truths we value so highly. These will be read when larger treatises will be set aside. Our brethren in the United States connected with "*The Association for Promoting Christian Knowledge*," have lately issued *five* tracts of this kind, which, no doubt, you have seen, as they have been advertised in *The Bible Standard*. I think that I sent you samples of some tracts I had printed recently, but they are not in size and shape so convenient for circulation as those by our American brethren.

Last year, Pastor Brookman made a short tour to the Upper Lakes, and lectured in several places, and the Truth has been received to a considerable extent, and this week he has again gone to the north, and we trust will realise an increase among the in-

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quirers and recipients of "*the good tidings of great joy to all people.*" I have read with interest the movements in Italy, under Oscar Cocorda, and the aid given to him specially under Edward White, which terminates, however, in the month of October. Some years ago I heard of his remarkable talents as a lecturer through a person named *Newberry*, who went from Toronto to aid in an evangelistic mission in Rome, under a society in Philadelphia. I sent him (Cocorda) some of our conditional immortality literature three or four years ago, and heard of his sympathy with us, but did not then know that he was under an orthodox society, in the United States, from whose fetters he has of late been relieved. He is a man of education and ability as a pioneer lecturer, but unfitted for the office of pastor of a Church, I understood. At a national exhibition to be held in October, in one of the principal cities of Italy, his services will, no doubt, be of great importance in that region of thick darkness.

It is near midnight, and I must close.

May the blessing of God attend your labours, and may it be largely realised in the coming conference. Enclosed accept of the P.O. order for five pounds towards the testimonial fund for your long and valued services in defence of the blessed Gospel of the grace of God.—I am, yours fraternally,

JAMES LESSLIE.

Eglinton, Ontario, Canada.
19*th August* 1884.

P.S.—We are busy at present with our harvest. Grain is now not only cut by mechanical reapers, but the sheaves are formed, and by the mechanism tied with cord, ready to be put up in stacks. The celebrated Father Chiniquy, now a minister of the Presbyterian Church of Canada, was nearly murdered in the city, Quebec, in the early part of the month, when preaching the Gospel, and one of the leading public men suffered at the same time when aiding in Mr. Chiniquy's defence.

Since then our Christian brother Robertson, of Montreal, who was the editor of the *Investigator* (now defunct) was invited to deliver a course of lectures on the great truths of the Gospel at a place called Chateagay. While there he was invited by a friend in Huntingdon to preach to the people in that village. He consented, and advertisements were inserted in the papers. This led to an organised attempt to prevent the truth being declared on the part of the members of the Salvation Army and the Plymouth Brethren! and females were warned not to attend when the lecturer came to meet his engagements. He came fearless of their threats, had a good audience, many of whom were females, and a Major White was chairman. No sooner than the meeting was opened, a scene beggaring description took place—stones, eggs, and other dangerous missiles, were thrown through the windows; and one stone weighing 2lb. 13oz. came in at the door, and struck an elderly gentleman on the head, producing a bloody wound. After this, the assailants fearing consequences, fled, and the lecturer finished his discourse to what remained of the audience, many members of the Catholic and Protestant Churches expressed their sympathy to the lecturer.

The press (in the case of Chiniquy) justified the riot, and would have justified his death by violence.

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NOVEMBER, 1884.

Vol. XXI. No. 11.

THE

RAINBOW:

A Magazine of Christian Literature

WITH SPECIAL REFERENCE TO

THE REVEALED FUTURE OF THE CHURCH AND THE WORLD.

EDITED BY WILLIAM LEASK, D.D.

"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

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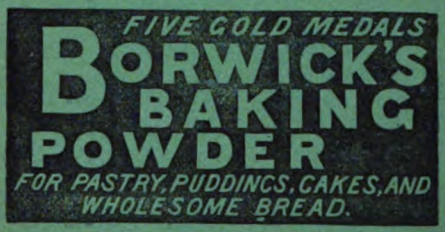

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THE RAINBOW:

A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

NOVEMBER, 1884.

MORAL GOVERNMENT.

A SERMON. BY THE EDITOR.

"Clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne."—Psa. xcvii. 2.

IN this verse the admission of a fact, to which the united testimony of all ages bears witness, is followed by a statement which seems to suggest that the fact should have been impossible. The word here rendered habitation means fixed place, platform foundation, and teaches that justice and judgment are the settled, immovable characteristics of the Divine throne. How then are these clouds and this darkness upon the scene? Whence come they? Could not the union of justice and judgment, mercy and truth, on the part of the Moral Governor, have made His government so luminous, that no cloud-speck could ever float on the horizon, and no shade of darkness dim the vision of any man? But in assuming this we assume too much, for there are two parties involved in the question, the Ruler and the ruled, the King and His subjects. His principles of government may be all that is just, kind, and even gracious; but what if those for whose welfare and safety this government was instituted do not see this? Some of them may be mentally blind, or morally corrupt, or strongly prejudiced against the Sovereign and His mode of government; if so, no degree of luminosity will make it bright to them. The law of the Lord may be "perfect," but to those of His subjects who are living in a state of chronic alienation, it will be mysterious, doubtful, severe. It exacts too much, interferes with liberty, and prescribes duties which poor human nature is unable to perform. And if this chronic alienation has brought forth its natural fruit of actual rebellion, then the law is harsh, stern, vindictive, and must be withstood at all risks as an unbearable tyranny.

The clouds and darkness thus raised around God, by men whose loyalty He sought as an essential condition of their own moral prosperity, will too surely conceal the beauty of the legislative

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arrangement by which justice and judgment, mercy and truth, combine to produce the delightful radiance of the rainbow round about the throne. To them, every call to obedience is a summons to slavery; every promise of gentle treatment, a honeyed phrase to get them under the yoke; every warning of inevitable danger, in the event of continued disloyalty, a harsh prelude of impending doom; and every gentle sunbeam flashed on their path to reveal its stumbling-blocks and pitfalls, only a glance of the thunderbolts shortly to be hurled from the fiery law. Add to this a fact which cannot be denied, and must not be concealed, that however strongly theology may denounce human depravity as the source of this deplorable blindness to the true character of the Divine rule, theology has been a chief offender in creating clouds and darkness where her text book had neither. The majority of our countrymen are led more by sermons than Scripture. Theology has for ages symbolized itself in catechism and creed, and by these symbols churches are ruled. They are the test and standard of sound doctrine, of the true faith, of popular orthodoxy. But what if some of these propositions are neither Christian, nor Jewish, but simply Pagan? What if the malaria of the positive marshes has left its poison on dogmas which we are taught to receive as the health-giving truth of God? All the doctrines of Rome are not contrary to Scripture, otherwise it could not have existed so long; for unmixed error having no central support, must speedily sink into decay by inherent corruption; but many of those doctrines, being such as neither Moses nor Paul teaches, we have unhappily allowed to cast their seeds into our fair Protestant garden, very much to the injury of the fruit we should have borne to righteousness and to God. We in these wonderfully favoured British Islands are Protestants, but our protestantism has not always been so keen-sighted as to detect the danger that lurks in pagan dogmas dressed in the Christian garb. And we all belong to the Church of the Reformation, a reformation for which we are doubly thankful, as it brought with it the double boon of our civil and religious liberty; but our revered ancestors, who fought that tremendous battle and won it, were not logical; they did not carry out the logic of the Reformation to its proper issue. They were glad of a compromise in those times of terrible trouble; and so they have left some work for us to do. Let us therefore manfully do it, as representatives of such a noble ancestry, and as loyal servants of the God of truth!

1. Whatever darkness may surround God, let us remember that He is light, and in Him is no darkness at all (1 John i. 5). It is immense gain to know this at starting. It puts us fairly on the road to right conclusions. It is a postulate of vast significance, and so the apostle obviously considered it from the peculiar earnestness with which it is introduced: "This then is the message which we have heard of Him, and declare unto you, that God is

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light, and in Him is no darkness at all." The Lord said that He would dwell in the thick darkness, and He accordingly appeared in the cloud, but it was upon the mercy seat. And however alarming the phenomena of Sinai to the myriads of Israel, when the mountain trembled to its roots, as if conscious that it was the throne of the Lord, it was becoming that the August-Monarch, when He came to declare His will as the moral Ruler of men, should be surrounded by the emblems of the mighty forces of creation. These, when in operation, strike terror into the hearts of men, and these convinced the tribes of the Exodus that their King had come to demand their loyalty; but these formed no symbols of anything in the Divine nature. That is pure light, perfectly holy, unchangeable; has been, is, and ever will be the same. No cloud has ever floated across the mind of God, disturbing His plans, or leading Him to do something which had been better done in unsullied light; and no dark spot ever touched His heart, issuing in vindictive action, or unjust punishment, or causing Him to forget for a moment that to be gracious is the chief glory of His throne. Clouds and darkness are also, as before intimated, appropriate symbols of the mental and moral chaos in which the majority of men drag out their lives; but this chaos is not of God's making; on the contrary, He wished its removal, and did a series of wonderful things to realise that wish; but, alas! the historian's words press unpleasantly on memory: "And the light shineth in the darkness, and the darkness comprehended it not," laid not hold of it; had no sympathy with it, manifested no eagerness to grasp it.

The fact is there is something in the nature of this chaos, or the nature of man, as such, which is not susceptible of the light which shines from the nature of God. They do not unite. They are not homogeneous. Is not this the secret of our manifold mistakes respecting the moral government of God? We look up to Him through the clouds of our foregone conclusions, prejudices, or erroneous systems, and fully expect to find Him agreeing with us. We are of course disappointed and vexed if it is not so; but instead of correcting our false assumptions in His light, we proceed to defend them by the commentary, the sermon, the Fathers, the venerable creed. If we do not agree with the Bible in its overt meaning, its plain lexical and textual teaching, then it must have a covert signification to be discovered by that system of spiritualizing which, according to its advocates, brings to view so many of the hidden beauties of the Word. If we cannot accord with the book, the book can easily be made to accord with us. If Moses, Isaiah, and Paul, unequivocally contradict us, we must lend them the spectacles of Origen, Swedenborg, and Whitly, so that our preconceptions may be confirmed, and that we may retain the pleasant label of orthodoxy, which is always an introduction to the best ecclesiastical society. How often is one compelled to go back to that fruitful story of the leprous Syrian hero! He went with

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much pomp, with his horses and chariot and grand oriental retinue, believing that he should make a deep impression on the mind of the prophet of Israel; but Elisha had seen a chariot and horses before that he can never forget, so he does not trouble himself to look upon captain Naaman's cavalcade, but sends a messenger to him, saying, "Go and wash in Jordan seven times." Surely this is a very simple thing, which the man might have enjoyed as a luxury after his long journey. But no; the gentleman has arranged the thing beforehand to his own entire satisfaction. The programme of procedure is altogether his. What has Elisha or Elisha's God to do with it? Nothing, of course. It is to be a case of animal magnetism. Frederic Anthony Mesmer was not yet born, or we should have called the thing Mesmerism, after that empiric. But now the point of the story: The General gets into a rage; why? Not because the rivers of Damascus are better than the Jordan. That may be true or it may be false, but it has nothing to do with this man's rage. "Behold, I THOUGHT." There you have it in all its vehement force. "Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." His scheme is not attended to. His sanitary policy never occurred to Elisha, and if it had, not the slightest notice would have been taken of it.

But is not this a lesson for all the moral lepers in the world, all the self-righteous who anticipate a future of wondrous felicity for themselves, whilst the publicans and sinners are handed over by Him, whom they call a God of justice, to all the inconceivable horrors of a mediæval hell? "I thought," is a great deceiver of mankind, an intolerable dogmatist, a pharisee, and very often a positive sceptic. In the last named case, of course the Scripture is rejected in the name of moral government. The sceptic is wiser than God. He would make much better laws, rule better, and avoid the inconsistencies and mysteries which, according to him, are so utterly unworthy of a Being whom His friends declare wise and merciful, whilst they call His laws holy, just and good. I can illustrate this, and easily account for it by a fact. I was in the house of a friend. The day was fine, but a strong breeze was bearing large masses of cloud along the heavens. I looked through the window: what a sight! The sky was on fire, fiercely red; awful! Vast billows of burning cloud heaved and tossed in fury. There was apparently no controlling law to check the fiery confusion, no strong power to preserve men from the threatened deluge of flame. What did this appalling vision mean? Nothing but this: I was looking through a piece of red glass. This is just it. We have our preconceptions about the clouds around the feet of God, and to add to our mental confusion, we look at them through coloured glass. Take the man who was the terror of the early Christians, who was exceedingly mad against them, sparing

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neither sex nor age, in his blind fury against the Nazarene and all who believed Him to be the Messiah. He "thought" he was doing God service. But what fired the breast of this merciless zealot? He shall tell us, and the information is of great value. "Beyond measure I persecuted the Church of God, and was destroying it, being exceedingly zealous for the traditions of my fathers." It was not the Bible, nor the claims of truth and righteousness, but the rubbish of rabbinical tradition, the piles of pernicious Jewish fables, that formed the coloured glass of the man of Tarsus. But when the worshipper of tradition becomes a Bible student, what does he say? "Having therefore obtained the help which is from God, I continue unto this day, witnessing both to small and great, saying nothing besides those things which the prophets and Moses did say should come: to wit, that Christ is to suffer, and be the first out of the resurrection from the dead to proclaim light unto the people, and to the Gentiles." The traditions of the fathers—blindness, persecution, religious frenzy; the prophets and Moses—light, liberty, nobility of character, and a joyful recognition of the wisdom and love of God in His government of the world. Preamble and sequel are in each case appropriate. Make much of your cloud-land of theological tradition, and especially be sure to look at it through coloured glass, and you will not work great deliverance in the earth: cast aside all opinions that stand in the way of the full acceptance of Moses and the prophets, Christ and the apostles, as the high and holy teachers of Divine truth respecting moral government and human redemption, and you will stand out radiant in the light which qualifies for testimony, and ennobles the character of the witness.

NESTLING IN PEACE.

AFTER a long battle rest is prized. After many years unceasing hostility to those pagan errors, which have rolled down through the dark ages, blackening and poisoning theology, we yearn for quietness by the green pastures and still waters of that charmingly pure gospel to which our successful conquest has led us. Our loving Master sometimes asks His wearied soldiers to come and rest for awhile. No one understands the conflict better than He, and I have a deep impression that He has given me the thought that our brotherhood in the RAINBOW has now the right to eat and drink abundantly, for we have got out of the horrid region of eternal torments, with which the great liar tries to ruin the inestimably beautiful character of the ever blessed God. What say you, Brother?

Frater. I leap with gladness. It is right, and duty, and a matter of joy that we should now examine the treasures given to

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us. Besides the very name of your heroic Magazine, the RAINBOW, tells a story of sublimest meaning. When the covenant-sign appears on the cloud the tempest is past. When you came therefore, it was to tell us of a new and better age—the mild glories of truth to scatter for ever the horrors of paganism. I remember distinctly at the time several persons wondering what significance you attached to the title of your Magazine. I did not know, but I felt that if it lived—

Editor. Aye! Something probably would depend upon that. A penniless editor is a sage person to deal with in the region of literary prophecy.

Frater. After the shock which disturbed the orthodoxy, some persons began to think that teaching that attracts rather than repels God is more likely to have its foundation in truth.

Editor. Precisely. Instinctively I felt that this would do its useful work, and that though it may be slow in its work in consequence of the firm gripe of prejudice, yet in due time the joy of deliverance from black paganism into the delightful liberty of gospel truth would be very great. I do not know the number of persons who spoke of the blessedness of the truth into which they had been introduced. "*I now love God with all my heart*" is the statement of a great number of individuals. Nothing more need be said about it. It is its own argument, and must tell in the same delightful direction in all hearts and in all lands wherever the truth is taught. The celebrated evidence is felt, and the believing child exults in God. But ye are not in the flesh but in the spirit, if so be that the spirit of God dwell in you.

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

For as many as are led by the Spirit of God, they are the sons of God.

The Spirit itself beareth witness with our spirit that we are the children of God.

Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

Our fellowship is with the Father, and with His Son Jesus Christ.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is.

Frater. I have for some time had a thought which, if carried into effect by the zealous co-operation of the readers of the RAINBOW, would be a blessing of uncommon spiritual value to tens of thousands. Why should the old misapprehension of God, say in the circle of family worship, cause a fear, a shrinking of half doubt whether He really delights in our songs and prayers of loving children on whom he looks with ineffable delight? The terrible God of the middle ages is not the God and Father of our Lord

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Jesus Christ; and every heart in the little loving circle glows with delight as it feels the inexpressible thought that He who created the heavens and the earth is their eternal Friend.

Editor. I have sometimes thought of this fact from the varieties of what is called the religious world. Here is the humble Christian parent, who is strongly attached to her child, and who believes the associations of her life in harmony with the Gospel, but who is often puzzled when she hears the opinions of her esteemed neighbours who walk in circles of life above hers, and is apt therefore to think that she is deficient in religious knowledge; her conception that the higher ideal of their piety suggests a God all the more likely to bless the family divisions that have nobler religious tuitions than hers. I have sometimes taken my illustration from the flowers of the field, the forests, the rich valleys, and transparent streams sparkling in all the sunshine of what we sometimes call heavenly melody. Does not all this assume a wrong idea of God? Does the wife of that poor peasant who asks the Lord of all to bless her child look for that which in the grandeur of this moral position is not to be expected, and is not all this, my friend, one of the manifold proofs and blunders of our pitiful ecclesiastical divisions, which never would have disturbed us had we not known that God is Love, and that His boundless compassion streams alike to the poor and rich, the peasant and the prince.

Frater. Thanks, my excellent friend. I like sermons which seem instinctively to take flowers, and fields, and rivers, and glorious hills, and the grand corn-fields, and fruitful harvests; which tell us distinctly, in language which we may all understand, that God is Love. There are, of course, persons who fail to realise in these things the tenderness of Jehovah, their idea falling short of this glorious Gospel in the Life and Person of Jesus Christ, who is Himself the living Exponent of His Father's glorious character. Again, it is obvious that persons who gather their theories from what are called Catechisms and Creeds, which have come down through a long period from comparatively dark ages, fail to enjoy the full light which may be had from an intelligent dispensation of the Gospel.

LIKE HIM.

THE moral character of a man is moulded by the nature of the hope which he cherishes. If it be that of great wealth, he will often scheme and plan how it is to be laid out when he comes into possession, so as best to minister to his earthly enjoyments. Insensibly, by dwelling upon it, he will form worldly likings and exaggerated conceptions of the power of gold. Riches will appear to him the true prize of being, and the months and years will

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seem extremely tedious that come between him and the time when the golden inheritance shall be placed in his hands. Already the mental process of anticipation has made him a worldly man, before the actual grasp of the gold enables him to be a man of the world.

If his hope be literary or political fame, the art of elegance in composition, or skill in debate, will engage much attention and practically influence the life.

And if it be the highest thing to which sanctified aspiration can soar—the sight of God, the love of holiness in heart and life will be the natural and necessary result.

John writes thus: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is." Very blessed; here is privilege truly Divine, the result of surpassing love—we are "called;" we now actually *are* "the sons of God;" and here is prospect truly glorious, not yet visible, but about to be realised when the Lord shall appear; then we shall be like Him, for we shall see Him as He is. But what follows? Something imposed as a necessary condition of visible similarity to Him with whom we are now in family union, as sons of God? Some high Christian duty, difficult of performance, but which must be discharged if the goal is to be reached, and the high prize honourably won? No. The words are just these, and they even excel in John-like simplicity and plainness: "And every man that hath this hope in Him purifieth himself, even as He is pure."

It is the inherent law of moral assimilation. The man has the hope of being like the Saviour he loves, when that beloved One shall return the second time, and he purifies himself accordingly. There is here no *external* law enforcing this. It is the natural and necessary result of the hope which the Holy Ghost has put in the heart. He "loves the *appearing*" of his Lord, and by mental sympathy stretches forward to meet Him, and the result is—growing purity.

When we are thus moulded by God's will, in relation to His Son, our will moves in harmony with His, is lost in His; and sin, or worldliness, or anything contrary to the Divine nature is loathed; whilst everything Christ-like, holy, and pure, is loved. Here is the scriptural effect of waiting and looking for the Lord. This can only be done by those who are "sons of God." It is the family privilege; it is the family characteristic. Those who are Christians merely in name, and who, consequently, have not the Spirit of Christ, cannot bear the doctrine of the Lord's advent, even when you have dilated forcibly on the splendid results of that advent. Is this strange? The strange thing would be if it were otherwise. The principle of holy affinity is not in them. That

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upon which the heart of the saint feeds—love, is not there. Consequently the doctrine of the Saviour's advent in glory calls up images not of attraction, but of repulsion; not of full-orbed joy, but of dark despair. The purifying process of the blessed hope cannot go on in a heart that has not the blessed hope.

And the world—if we really *can* make a distinction between the unrenewed professor and the world—hears of the Lord's coming with an incredulous shudder, the brief shudder attesting that it *may* be true, notwithstanding the avowed incredulity. Nor is this strange. It is, on the contrary, perfectly natural. It is simply the action of the man's actual state in the sight of God. There is nothing mysterious about it. It just illustrates things *as they are*; and, consequently, it proves by the very force of contrast, that to love the appearing of the Elder Brother, and to be thereby purified, you *must* be one of the family, one of the younger sons whom He is bringing to glory. When the coming of the Lord is a *hope*, it purifies; when a *fear*, it drives men to the contaminating world, or among the bewildering meshes of legality. Spiritual purification is not to be obtained in either of these regions. In the nature of things it cannot be, and the attempt to realise it is very vanity.

The utterances of Scripture on this subject, whether few or many, are sure to harmonize with each other; not merely because Scripture does not contradict itself, but because the essential law of the subject is found, as we have seen, in the remarkable words of the beloved disciple. Nevertheless, for practical purposes, we may look at a few other passages. "Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world." What is the key to this? A truth which no human being will deny, which does not depend upon its place in the Bible for its veracity, but which the Holy Ghost has graciously adapted from the experience of humanity, and consecrated to the holiest of all services. What is it? "There is no *fear in love*; but *perfect love casteth out fear*." Of course it does. How implicit and absolute the confidence between the husband and the wife where perfect love reigns! He has no fear of her entire and perfect fidelity; she, none of his manly and undivided attachment. He sees no human being to compare with her; she, none that equals him. They are *one!* This is "perfect love;" and there is neither room for, nor possibility of, fear where that reigns. Well; apply this law of "perfect love" to the saint and his Lord, and you will have no difficulty in perceiving how the former will have boldness—calm, joyous confidence—when the latter comes to judge the world in righteousness. Their mutual love is "perfect;" there is, therefore, not the shadow of fear. Is it possible that a man can be in *this* state in relation to his Redeemer, and not feel that purity is essential to his happiness? He loves the *Holy* One of God, can he avoid loving holiness? He hopes shortly to see the glorious Being whom he loves; can he

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avoid purifying himself even as his Divine Head—his life, his all—is pure? Clearly there is nothing of what the world calls theological mystery about all this. It is just heart answering to heart, the great law of affinity working out its proper results in this highest and holiest region of moral activity.

But whilst the beautiful law itself remains the same, the mode of presenting it to believers varies. Sometimes it takes the form of a precept, but a precept recognising, be it carefully noted, the state of mind of those to whom it is addressed. Example: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." The word is to those who have "obtained precious faith through the righteousness of our God and Saviour Jesus Christ." In apostolic days *every* believer looked for the return of the Lord from heaven before the promises of "restitution of all things" could possibly be fulfilled; and the fact that they thus looked is recognised and approved by the Holy Ghost, whilst he founds upon it an encouraging precept, which the saints would welcome with joy—"Be diligent, that ye may be found of Him in peace, without spot and blameless" (2 Pet. iii. 14).

"But they died before His coming." They did. Is this an objection to the doctrine? It is so employed frequently, but without either relevancy or force. For (1), it is not said that He would come before their death. The counsel is, that they would so live as to be "found of Him" in peace, without spot, and blameless. His coming was the object of their hope. With this strong hope in them, they fell asleep in Jesus. That shaped and fashioned their saintly character whilst they lived. And (2), when He comes to raise them, He will find them *exactly what they were when they fell asleep;* that is to say, they "will be found of Him without spot, and blameless." No change has either passed over their character, or affected their relation to Him since He put them to sleep. They will be awakened in the morning of the resurrection with boundless joy, to find that their hope of His coming was a Divine inspiration, and that they were not deceived in cherishing it.

Thus, also, to the Corinthians the Spirit speaks: "Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless *in the day* of our Lord Jesus Christ" (1 Cor. i. 7, 8). It was the coming of the Lord they waited for—confirmation *unto the end*, in that hope, was the thing promised—"blamelessness in the day of our Lord Jesus Christ" is the assured result. He will raise them up, when He comes, with the holy character they possessed when He put them to sleep, when they shall find that the Lord they looked for *has* come!

To the Philippians, accordingly, this word is sent: "Being confident of this very thing, that He who hath begun a good work in you, will perform it unto the day of Christ. . . . And this I

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pray that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ" (Phil. i. 6, 9, 10). Here, as before, the day of Christ was the goal upon which the eye was fixed—the return of the Lord Jesus, "the blessed hope" of the saints. Death might intervene, but that is always ignored as of no consequence. They fell asleep, "looking for the Lord;" they will arise when He comes, and *see* Him! They believed that everything was bound up in His return. They were right, and their faith will be amply justified. They did not look for the conversion of the world; the establishment of the kingdom; the universal reign of righteousness; the resurrection of the saints; or the deliverance of creation from its groanings, *until* the return of their Lord. That return, therefore, was the ennobling, animating, purifying hope of their hearts. What had falling asleep before the unrevealed hour when this hope should be realised, to do with it? *Absolutely nothing!* Neither their characters nor God's purposes would be changed whilst they slept. In the morning it will be as they believed—be as God designed it should. The hope of seeing the Lord was theirs, and it "purified" them. If that hope be ours, it will have the same effect. Holding the faith once delivered to the saints, we shall, by the operation of the Spirit, possess the saintly character; and, sleeping or waking, we shall be the Lord's, and shall not be ashamed before Him at His coming. When He comes, a period which every hour brings nearer, there will be some of His people alive in the flesh. These shall not die, or be put to sleep; for death to any of the saints when He who is their life has come, is clearly impossible; but they shall be changed in a moment after their sleeping brethren have been raised, and together the Church of the first-born ones shall ascend to the "presence" of Him they all loved and looked for. Let the practical holiness, which vouches for the power of our faith in the Lord's coming, be seen in our lives. For "*every man* that hath this hope in *Him*, purifieth himself, even as He is pure."

OUR SUN, AND THE SUN OF RIGHTEOUSNESS.

CONCERNING "the city of the Lord, the Zion of the Holy One of Israel," it is written: "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory" (Isa. lx. 19).

Concerning "that great city, the holy Jerusalem," which John in vision saw "descending out of heaven from God" upon the "new earth," it is written: "The city had no need of the sun,

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neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 23).

As it will supersede the sun, the "glory of God" here spoken of must be physical glory; and the thought has often occurred to me—God being Light, in a material as well as in a moral sense—what if our sun (of which nothing certain is known by man) instead of having light in himself, as philosophers imagine, should, after all, be but a reflector upon the earth of "the glory of God" which the above passages mention!

Of course this is only surmise; but how beautiful the analogy this surmise encourages between our sun and the far lovelier Sun of Righteousness: the one reflecting our Father's Light; the Other, His Love. The influences of Divine light and love are necessities of our condition; without them we should die. But for men as they are, light is too intense, love too holy. Which of us, meeting the fulness of either, could see God and live? Yet must the former be made to nourish our lives, the latter to invigorate our hopes. And how shall it be done? Our needs were foreseen; and these Divine problems were proposed and solved when as yet there was no man.

Betwixt us and the uncreated Glory have been placed two unspeakable gifts of God—His visible sun, and His Sun of Righteousness (Mal. iv. 2); and thus the ardent glances of light and love are radiated towards us by means of mercy-mediums, which alone could convey them beneficially to a world of sin-stained things, places, and peoples. God looks upon His sun in the material heavens, and lo, His consuming light is reflected at the angle of blessing upon the disturbed surface of our present; He looks upon His "Sun of Righteousness," and behold, the burning love, whose full gaze we durst not now encounter, glances from Him beneath that surface, penetrates the very graves; and, showing there the future resurrection of the children of men, speaks hopefully to all of life eternal in their Father's home.

The "Sun of Righteousness"—gladdening our hearts with the blessed rays of tenderness Divine—proclaims that "God is LOVE;" and we look, from the gracious reflection in the Redeemer's face, upward towards the ineffable Benignity in the Heaven of heavens.

The material sun, ripening our grain, and filling earth's veins with ecstasies of health, should similarly refer us away from himself to the higher Source of all his glory. Impressing upon us that "God is LIGHT," we shall never—thus made conscious of the very glory—be unprofitably detained admiring and be-praising the creature instead of the Creator. WALTER ROWTON.

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JOYFUL WORSHIP.

1 OUR glorious Father, God,
The Father of our Lord;
Who is in heaven at Thy right hand—
For ever be adored!

2 We bring to Thee our hearts,
Which Thou hast made Thine own;
The living temples of Thy grace,
Thy lowly human throne.

3 For Thou hast made us glad,
Through Thy beloved Son;
And we will worship Thee with joy,
For all that He has done.

4 Redeemed from sin and shame,
Endowed with life Divine;
In Jesus Christ our great High Priest,
We in His light would shine.

5 O, let our conduct prove,
That we are sons of light;
Reflecting in our daily walk,
Our Lord's example bright.

6 Thus shall we proof afford,
That faith in Christ inspires,
In all who come to God by Him,
The holiest desires.

THETA.

THE SEVENTY WEEKS OF DANIEL.*

THE subject of the Seventy weeks of Daniel is of such constantly growing importance in relation to the promised kingdom of God, that we are glad to quote the following paragraphs from Mr. Kelly:

"In the much canvassed prophecy (Dan. ix. 24-26) in which seventy weeks or *hebdomads* of years† are spoken of as being to issue

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* "The Apocalypse Interpreted in the Light of the Day of the Lord." by the Rev. James Kelly, Incumbent of St. George's, Liverpool. Elliot Stock, London.

† "It is necessary thus to vary the translation of the term in question, in order to meet the current tradition of a day in prophecy meaning a year, derived from the use of the word *week* in this passage, which word with us is certainly a numeral of seven days; but the numeral in Hebrew is not so limited in its import, being rather of the nature of an adjective, leaving the substantive whether of days or years to be understood. Moreover, it is worthy of remark, that within a few verses of the passage

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in the long promised blessedness of the Jewish people in their own land under Messiah, it would appear that seven of the number—forty-nine years, and sixty-two—four hundred and thirty-four years have already elapsed, bringing us up to the time of our blessed Lord's rejection by His own people, when He came to them as 'a minister of the circumcision, for the truth of God, to confirm the promises made unto the Fathers' (Rom. xv. 8). With this event, in like manner, as in all the prophecies which celebrate the advent and kingdom of Messiah,* a pause in the fulfilment of the Divine purpose towards the Jews and the nations, has ensued, which, at length, terminating in the removal of the *intercept* of this dispensation, the remaining week or hebdomad of the prophet will begin to run its course. What will then succeed is also recited by Daniel, namely, the career of the Antichrist, under the denomination of 'the prince that shall come.' And here, as in the Apocalypse, a division of the seven years occurs: 'he shall confirm the covenant with many for one week' (one hebdomad of years): '*and in the midst of the week* he shall cause the sacrifice and the oblation to cease' (ver. 27).

THE YEAR DAY THEORY.

"There is no authority for interpreting 'a day,' in the Scriptures, to signify a year. This is one of the traditions current among Protestants; but it does not bear a moment's examination. The examples of '*Prophetic dialect*,' as they are called, commonly adduced to support it from Num. xiv. 34, and Ezek. iv. 5, 6, serve not the purpose.

"In the first case, the only words that can be denominated *prophetical*, are these: 'your children shall wander in the wilderness *forty years*;' and we know Israel did wander in the wilderness for that exact period. The appointment, indeed, of such period for their probation, had a designed proportion to the number of the days in which the spies, with perverse minds, had been occupied in searching the land. But the forty days mean forty days, as truly as the forty years mean forty years. If it were said, 'your children shall wander in the wilderness forty days'—the *event* being that they wandered forty years—then the year-day theory would have a precedent. But there is no such statement; the simple record being, that God adjusted the punishment of Israel so as to give to

containing this term, where it is employed to denote periods of *days*, the word days is expressly added: 'I Daniel was mourning three full weeks' (literally, as in the margin, *weeks of days*.) (Dan. x. 2). This would rather imply that the term, without the adjunct, denotes periods of *years*; so that there is no occasion to take *days* as signified, and then to transmute them into years—such result being arrived at, at once, by understanding *years* to be denoted.

* "See Isaiah xi. 1-4, and Jeremiah xxiii. 5, 6.

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it a retributive aspect—forty years' experience of the wilderness, for forty days' harbouring of unbelief.

"In the other case, that of the prophet Ezekiel being instructed to lie upon his side so many days, because of the years of the iniquity of Israel and Judah:—the only *prophecy* here is of the duration of the threatened siege of Jerusalem; and unless it be maintained, that the prophet's recumbency for four hundred and thirty days, denotes four hundred and thirty years, during which the holy city has been or shall be continuously besieged!—this citation is equally irrelevant with the former. In fact, whatever of 'prophetic dialect' there is in this passage, in respect to *time*, rather proves the truth that days mean days. And in the other passage there is no 'prophetic dialect' at all, except what is found in the retributive form of words with which God pronounces judgment upon the sin of Israel. . . . But it appears a plausible argument has been advanced from Luke xiii. 31-33, upon which it may be well to bestow a passing notice.

"When our Lord was in Galilee—the district over which Herod presided—the Pharisees addressed to Him the intimidating taunt: 'Get thee out, and depart hence, for Herod will kill thee.' To this our Lord replied: 'Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.' Here it is affirmed,* that our Lord alludes to the period of His ministry, denominating each year a day. But, pausing for reflection, we at once perceive a discordance to this position, in the fact, that our Lord's ministry occupied not three years merely, but *three years and a half*. And again, according to the admission of all Harmonists, these words were uttered by our Lord, not at the beginning of His ministry, but after more than two years had transpired; so that if this were the subject contemplated, the reference to it would be chiefly in the *past* tense, whereas our Lord speaks only of the present and the future—*to-day*, *to-morrow*, and the *day following*. Indeed, the truth seems to be, judging from the context, that our Lord spoke *literally*; and accordingly that on the third day He entered Jerusalem, the place of His passion, where He was presently 'perfected.' For, continuing His reply to the Pharisees, He adds (ver. 33), 'Nevertheless, I must walk (i.e., journey) to-day, and to-morrow, and the day following: for *it cannot be that a prophet perish out of Jerusalem.*' To the appeal to His fear, 'Get Thee out' (i.e., from Galilee, the sphere of Herod's jurisdiction) 'for Herod will kill Thee,' our Lord had bid defiance, saying how long His immunity from violence was to last. But if His reply had closed there, it might imply that *Galilee* would continue to be the scene of His ministry for three days longer; therefore the qualifi-

* "Elements of Prophecy," by Rev. T. R. Birks. See also Fleming on the "Apocalypse."

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cation follows that, notwithstanding, He was and would be for the interval in question, quite safe from the machinations of Herod, yet for another reason He would have to pursue His journey onwards to Jerusalem. And what confirms this interpretation is, that the passage is immediately succeeded in the record of the Evangelist by the lamentation of our Lord over Jerusalem; which, according to Matthew, was uttered in the temple after the Lord had entered the city (Compare Luke xiii. 34, 35, with Matthew xxiii. 37-39).

"But on the other hand, let it be supposed for a moment, according to the theory in question, that years are denoted by days in this passage; and how perplexing it renders other parts of the sacred narrative! For example, when our Lord spoke of His being to be crucified and to rise again the third day, He ought to have been apprehended as referring to *three years* as the period of His sepulture! Such is the confusion which this notion would introduce into our apprehension of the plainest matters."

RESPONSE.

1. JESUS, full of all compassion,
Now a band of children see,
At Thy gracious invitation,
Glad to come and learn of Thee;
Teach us, lead us, teach us, lead us,
Set our minds from error free.

2. Well we know Thou'rt meek and lowly,
From all guilt and sin quite free;
Help *us* to be pure and holy,—
In our hearts and lives like *Thee.*
Aid us, bless us, aid us, bless us,
That our minds at rest may be.

3. Teach us to be watchful, prayerful,
Truthful, honest, gentle, kind;
Choosing good, resisting evil,
Unto every grace inclined.
Ever humble, ever humble,
Of a meek and lowly mind.

4. Like to faithful servants, watching,
May we *watch* and wait for Thee;
Long and pray for Thy returning,
Thee in power and glory see.
Then be with Thee, and be like Thee,
Live and reign eternally.

Hemel Hempstead. R. PAYNE.

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UNIVERSAL SALVATION.

PART II.—Viewed in its Antibiblical Aspect.

(*From the French of Dr. Petavel.*)

THE theory of native and inalienable immortality, already convicted of being nothing better than a *petitio principis* and consequently a philosophical absurdity, is next seen dashing itself against the most formal declarations of Scripture. The Bible asserts in so many words and in a hundred different ways that immortality, not being inherent in man, can alone be fetched from the Tree of Life, access to which is guarded by the Cherubims' flaming swords:—that man is invited to *become* a partaker of the divine nature, but that God only possesses immortality. On the other hand, the sacred writers have absolutely exhausted their vocabulary in asserting the final extinction of evil men; the unavoidable conclusion of all which has been recognised by two men occupying the opposing extremities of Christian thought, M. Thomas-Henri Martin on the one side, whose work on *The Future Life* has received the approbation of Pope Pius IX., and on the other side, M. Ernest Renan.

"We willingly admit," says M. Martin, "that the individuality and immortality of the soul find no place in Scripture;" while M. Renan thus paraphrases Paul's expression of "everlasting destruction" (2 Thess. i. 9):—"A mighty wrath, a terrible catastrophe already at the doors will strike all those whom Jesus has not delivered. Unbelievers will be the prey of fire, their punishment an eternal death; driven from the face of Jesus, and sinking in destruction's abyss. A desolating fire, in short, will consume the world and all those who have rejected His gospel." No trace here of purifying fires, of the *ignis sapiens*, or other fantasies of Origen and the school of the allegorists! "*Olethron aionion*," the Apostle's expression aforesaid is in fact the term expressly employed by Plato to designate annihilation, in various places in the Phedon.

Renan again and again reverts to the fact that the early Christians were, as he expresses it, "a thousand leagues away from the immortality-notions of Grecian philosophy, the New Testament scheme representing all men as fated to die once, but evil men twice, for after resurrection and the judgment they will be plunged into a condition of non-existence."

When it is added that parallel testimony had already been rendered by M. Bouteville in 1866 (*Church Morality and Natural Morality*), and more recently by the learned Olshausen, by Professor Nicholas of Montauban, by Professor Vuilleumier of Lausanne, by Pastor Bonnet of Frankfort, of the Evangelical Orthodox School, and (in 1852) by the cautious M. Reuss, of moderate liberalism, it will be no matter of surprise that the assault directed against

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the popular delusion by Professor Sabatier, in October, 1883, before the Theological Society of Paris, encountered not a single objector.

Shall we call this a truth won for all future time? shall we not rather call it a recovered truth?

The Jews glorified themselves as being the children of Abraham; the disciples of Plato, far more audacious, claim to share the essence of Deity, and to be the resistless co-proprietors of His eternity. Children of the dust! supposing themselves to be as indispensable as God Himself!

And what if, as Schelling puts it, these inflated demigods should some day rise against their Father, and cast in His face the immortality with which He has invested them! "Sons of a full age," they may say, "we claim the right of self-government, and now we break the yoke which weighs so heavily upon us." Should the Eternal smite them, they will but curse Him; should He smile upon them, they will regard His gifts as nothing more than their legitimate inheritance.

Man has been made too much of. To all his empty pretensions the Scripture simply opposes these words, "Return, ye children of men. Go back to the slime from which your bodies sprang—to the non-existence out of which Divine munificence drew you."

Exegesis then regarding *à priori* the doctrines of innate immortality and consequently Universalism as anti-biblical, let us next examine the worth of the arguments by which we are met *à posteriori*.

There are undoubtedly sundry passages which look like a declaration of universal salvation. But mark the change of subject. These passages point to an epoch when, the warfare being accomplished, peace shall bless the survivors. The only peace, alas, which can visit the victims of the second death is the peace of the grave, of that slaughter-house of souls which the Bible calls Gehenna. The Apostle Paul in his sublime resurrection chapter passes this latter class by in absolute silence, the fact of their brief survival falling altogether outside the range of a treatise which contemplates only the imperishable life."*

Let us examine some other passages which are supposed to

* In respect of the statement in verse 22, "For as in Adam all die, even so in Christ shall all be made alive," some Universalists are weak enough to suppose that it favours their position. To others, who go not so far as the Universalists, it still conveys the idea that Paul is here preaching the resurrection of all who have ever lived. The slight variation in the English rendering of the passage, supported by Allan B. Magruder, William Glen-Moncrieff, and doubtless by many others, dissipates both these conjectures; and while it places the statement in harmony with the Apostle's entire argument, makes it stand out in illustrious vindication of the doctrine prominently advocated in these pages—"For, as all that are in the Adam die, even so all that are in the Christ shall be made alive."—TRANSLATOR.

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favour most strongly our opponents' views—"And I, if I be uplifted out of the earth, will draw all unto myself;" "Since by the fault of one the condemnation has extended to all men, so the righteousness of one shall extend to all, unto a righteous acquittal to life"—"God hath shut up all together in rebellion in order that he might have mercy upon all"—"Jesus Christ the righteous is a propitiation for our sins, and not for ours only but also for those of the whole world."

Behold here the bright and joyous aspect of the Gospel, a scheme of mercy embracing the world with all its sinfulness; but that aspect, as M. Reuss formulates it, is one of grace offered, not of a blessedness inevitably resultant; for that man may contravene the work of God as regards himself is logically implied in the Saviour's lament. "How often would I have gathered thee as a hen gathereth her chickens, but ye would not." Here was a love which would fain attract all men; but the numbers that resist it, who can tell?

"Yes, it is the influence of attraction and not that of force which is brought to bear. Human freedom has its privileges; it has also its perils. A free soul must have the right and the power to cast itself away. Might we but indulge the hope that none will avail themselves of this freedom; but actual experience no less than various biblical declarations render such hope difficult."

[This last paragraph is from P. Vallotton, on *The Bible, Its Authority, &c.* The next is from De Felice's *Warning to the Reformed Churches of France against Universalism.*]

"All are free to be saved in Christ," such is the Apostolic teaching; but are they so really? No, certes. The gift of justification is bestowed only on certain conditions; and if St. Paul does not recite them in the verse now under consideration, it is because he has done so in twenty others, notably in the opening of this chapter, "Being justified by faith we have peace with God."

The word "all" in Scripture is often hyperbolic; for instance, when Paul declares that the Gospel has been preached with a living voice to every creature. Nor let us mis-use another of his statements, that the gifts and calling of God are irrevocable. It simply tells that God is faithful; but if we deny Him, He also will deny us. The parable of the pitiless servant stands as an attestation that the release is, after all, conditional. The covenant of life is reciprocal. Invited but not forced, we shall not be saved against our own consent. Without doubt the divine patience is eternal; but while pursuing the death-track, fitful creatures as we are, ah, let us not run the risk of getting beyond the reach of that patience. If it be true that we are made in the image of divinity, it is also true that many images become evanescent and fugitive.

How great the contrast between Scripture and Universalism! The Apostle Peter speaks of the salvation of a righteous man being accomplished only by unsparing effort, and Paul's exhortation is to

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work it out with fear and trembling. The universalist system, on the contrary, makes eternal life inevitable; none can escape it. It would therefore seem that the proclamations of the Bible are simply designed to soothe the impenitent, for that God gave His Son to the world in order that whosoever should *not* believe on Him might be saved.

Paul weeps over those who are making a god of their belly, who must, he says, be eventually destroyed. The universalist recommends Paul to spare his tears. Perverted disciples were not necessarily lost, for their [so-called] destruction would be the renovation of their being. To destroy and to give life thus become synonymous terms, and "the wrath of the Lamb" is but the expression of His profuse tenderness towards rebels.

Jesus would have us strive to enter by the narrow gate, for the wide gate, says He, leads to destruction. "No," responds the universalist, "the wide gate leads also to life. The road may be longer, but it is pleasanter than the narrow way, and it conducts to the same end. The menace which Jesus presents is that of a fire capable of destroying soul and body in Gehenna; but let no one be alarmed, the menace is simply illusory, for the imperishable soul is irrevocably destined for blessedness." "Doomed to Salvation" is Miss Cobbe's phrase. According to the universalist's gospel, the putrid fish of the parable recovers life, the chaff we had cast into the fire is there converted into corn, the dead dissevered branch blossoms afresh amid the flames. The sinner is not the scorched and half consumed brand plucked from the burning; he is rather the incorruptible diamond which having fallen into the mire will one day emerge thereout undiminished in value. What explanation meanwhile will such reasoners give to the sentence respecting Judas, that it had been better for that man never to be born, should his punishment, how protracted soever, be at last succeeded by a happy eternity?

No one will deny that there are such things in Scripture as irrevocable judgments, irreparable ruin, a sin against the Holy Spirit, sins which will be pardoned neither in this life nor in the next, mortal sins for which prayer is unavailing, a divine severity extending even to the cutting off of natural branches. None may trifle with Diety. Anguish, despair, and a sweeping desolation await the impenitent. The God of the Joyful Message is also a consuming fire which will devour the adversaries—devour not their sins only, but their very persons.

Pushed home, the universalists abandon to us the letter of Scripture and claim its spirit, which, say they, is against us. Misapplying the apostolic axiom "the letter killeth but the spirit giveth life," they make it an excuse for adopting a sense hostile to every thing that the letter suggests. But as E. Pressensé has observed, "While it may not be permissible for the letter to kill the spirit, neither may the spirit be employed to extinguish the

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letter. When high-flying exegesis soars out of sight of the solid ground of the biblical text, she ceases to be its commentary."

"To die" will never signify "to live." Even though passed in torment, life would still be the existence of active and intelligent beings, and death the cessation of life, unless we can suppose that, the forfeit being exacted, such cessation of life is merely apparent, partial, proleptic, or virtual. Now, in Scripture, the final death which menaces the obstinate sinner is death without any qualification, consequently complete and definitive. To save a soul is to snatch it from imminent destruction. The tree of life grows not on the borders of the lake of fire and brimstone. We read of a "second death;" but we are no where told of a "third life." To imagine such a condition is to be more sagacious than the Scriptures, more Christian than Jesus Christ himself.

A universalist at heart, the pious Tholuck nevertheless candidly admitted the exegetic failure of his scheme. M. Reuss pronounces it absolutely anti-biblical; "neither Paul," says he, "nor any members of the primitive church ever dreamt of such a system." Professor F. Godet follows suit, in asserting, that Paul's language, so far from teaching it, authoritatively condemns it. Listen finally to the testimony of Professor Ménégoz, "The apostle did not teach the final salvation of all men. God would have pity upon all; there are nevertheless some who will be condemned." However our honourable opponents may wince at this triple verdict, they will hardly disannul its authority.

Waging a sorry warfare with metaphysical weapons, and driven from the ground of Scripture, universalism takes up a position in the domain of sentiment, and invokes in its behalf the fatherhood of God and the brotherhood of man. But it is necessary to remark here, that these two notions are emanations, not from natural theology, but from Holy Scripture, the heathen estimate of them hardly rising above zero. Scripture therefore must determine their value.

We recognise, to begin with, that traditional theology eliminates from the divine character that element of tenderness and compassion that a good father displays even in his chastisements. In place of the all-powerful despot, the only conception of Deity to which ancient orthodoxy could rise, it is our privilege to contemplate a Father such as Jesus Christ reveals and represents.

Yet, let it not be supposed that the paternity there set forth is a charter for soft indulgence. On the contrary, the living God demands at all cost the advance of His creature. The Spartan mother said to her son, when quitting his home for the battle-field, "Either bring home your shield victorious, or be carried on it." The divine law of moral progress utters the like warning, when it cries, "Advance or perish." "He that soweth to the flesh," says the apostle, "shall reap corruption; he that soweth to the Spirit shall reap life eternal." If through the Spirit you

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quench the uprising of the flesh, you shall live; if on the contrary you live according to the flesh, you will speedily be dead." As action must be either forward or backward, to stand still becomes impossible. The man who seeks to make the flesh his abiding place, falls straightway under the empire of those inexorable laws which decree death to whatever stagnates.

Such is the action of the divine paternity, whether in nature or in grace. When resolving to chastise, its aspect becomes severe, and even terrific, as in certain avenging maladies for example. A land-proprietor, let us suppose, engages the services of a body of men destitute of other resources; and while pointing out that their occupation will be the cultivation of his vineyards, he thus addresses them: "With each of you I entrust a hundred francs as earnest-money that on the successful gathering of the vintage you shall receive an additional thousand." If among the servants thus engaged some shall be found who in place of working have spent their time in self-indulgence, will any one blame the proprietor for refusing to give them the conditional thousand francs? Will not his liberality rather be admired, which had risked and lost the first advance? Let our parable be thus applied: The earnest-money is the present life, the golden promise is the inheritance of a future life; the refusal to give it to the disobedient points to the catastrophe of the second death.

We are accustomed to find our ideal of a good father in the parable of the prodigal son; yet be it observed that this father kept his elder son at home, nor did he commission any one of his numerous domestics to go in search of the wanderer. But the divine Father pushed His compassion to the utmost limits when He delivered up His well-beloved Son to death. Whosoever, after the display of this beneficence, tramples on the sacrificial blood, braves a fire that shall destroy the adversaries. Vain is it for universalists to pretend the impossibility of any human soul perishing; as vain as it was for the Jews to confide in the indestructibility of their temple. The temple was precious, and souls are precious: but the claims of Divine justice are more precious still.

Universalists would be generous at the expense of justice and liberty; and, fortified by the levelling tendencies of the age, seem prepared to assert the equality of merit by virtue of a similarity of pretension.

Let us leave to the Supreme Governor the liberty of confiding five talents to one of his creatures, two to another, and a single one to a third. We will leave also to Him the liberty of withdrawing the one talent from the man who fails to make a good use of it. Do we not here even detect a menace of annihilation in the fate of the unhappy one from whom shall be taken away even that which he hath; for what is a man beyond what he possesses?

Meanwhile, let the hillock, in place of envying the mountain,

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rejoice that it is not reduced to the dimension of a grain of sand; and let the grain of sand give thanks for the very boon of existence. This sentiment finds naïve expression in the Liturgy of the Hebrews, in which the men are made to thank Heaven that they have not been created women. The women on their part, present their thanksgivings that God has formed them according to His own good pleasure.

But the important point to be kept in view is that prerogative, attribute, and personal privilege will constitute the exact measure of ultimate responsibility,—that both capital and interest will be inflexibly demanded by the Great Lender,—and that the joy of approval, or the agony of loss, will be proportionate to previous opportunity. Thus, a divine equilibrium will assert itself in the fulfilment of a rigorous adjustment and recognition of the infinite varieties of character and destiny involved in the revealed scheme of conditional immortality.

Another appeal made by universalists to our humanitarian sentiments has been thus formulated by M. Alger: "We have children, brethren, parents, friends, dear to us as our own lives. Would it be possible to realise a perfect joy with the consciousness that we had parted with them for ever? Would not a father be agonised by the reflection that his well-beloved son, the object of so much solicitude, is condemned to a death from which there is no awaking?" We answer, that this difficulty attaches itself to universalism also, in part at least. M. Alger admits the theory of pains and penalties after death. Will not these pains and penalties, so long as they last, disturb the peace of redeemed friends? But we would further ask M. Alger, What is it we esteem in our fellow-creatures? Is it their good qualities or their bad? Undoubtedly their good qualities. If, then, these have not totally disappeared, there is hope that from such a soil a new life may yet germinate and expand. "For thus saith the Eternal, If one, finding juice in a cluster, a single healthy grape containing new wine, should say, Destroy it not, for a blessing is in it; shall not I in like manner abstain from totally destroying?" Ten righteous men would have saved Sodom; and doubtless the same rule is applicable to individuals. But in cases where the better nature is utterly degraded and the moral ruin complete, compassionate pity must of necessity give place to horror. The analogy of nature (which we are never weary of invoking), sustains the like moral, when it reminds us that the fairest form and the object of idolatrous admiration is no sooner reduced to the condition of a corpse than it becomes an object of repugnance and a melancholy souvenir that we are glad to dismiss. Melancholy souvenirs there will be, even in Heaven, and the primary one will be that of our own shortcomings; but God will wipe away all tears from our eyes. "Who is my mother," said Jesus, "and who are my brethren? Whosoever doth the will of my Father, the same is my brother and

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sister and mother." When we can get to be like Jesus Christ, we shall love no longer according to the flesh. The affections of Christ will be our affections.

Part III., showing the immoral and perilous tendencies of Universalism, will complete this essay.

SEVEN NUTS TO BE CRACKED BY THOSE WHO HOLD GREEK TO HAVE BEEN UNIVERSAL IN THE TIME OF THE APOSTLES.

I. THE gift of tongues, is a refutation of the claim for the Universality of Greek in Apostolic Times.

Our Lord when about to ascend to heaven, said to the eleven apostles, according to the Peshito: "But when shall come upon you the Holy Ghost, ye shall receive power, *hhyla* not *shaltona* or right, but might. And ye shall be for me witnesses in Jerusalem, and in all Judea, and also in Samaria, and to the ends of the land of Canaan, or of the earth." What power which they had not yet had, is here promised?

They had received power to cast out devils, and to heal all manner of sickness, and all manner of disease: Matt. x. 1; so verse 8: Heal the sick, cleanse the lepers, raise the dead, cast out devils! Mark iii. 15, also vi. 7, 14. Luke ix. 1, 2.

The clause, raise the dead, is bracketted in the Bible Society's Edition of the Peshito in Matt. x. 8, and Valpy marks it with a double dagger in his Greek.

Leaving this out, did the apostles lose the power given when their mission was over? If they had done, why should they feel surprised when once they failed in a very hard case? Matthew xvii. 19, 21.

What power they already had could not have been this which He said they would receive at Pentecost. If they had it, why was it promised? But the power foreshown, was to help them to witness to their risen Lord. What did they receive? Power to speak of Jesus and the resurrection, in a way that arrested universal attention, first by the correctness of their address.

The devout Jews out of every nation who were dwelling at Jerusalem, were men in great circumstances, who could bear the cost of long journeys to the centre of Judaism, and the expense of living there when charges would be costly. Such men would be well spoken at home, and good critics of the attempts of strangers to speak their native dialects.

Now, what struck these men from distant lands, was to hear each his own language, to which he had been used from birth. And by whom was it spoken? Not by members of the high schools of rich Jews at Jerusalem; but by men from the rudest

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and least educated people of Canaan. "Behold, are not all these which speak Galileans?" The power for witness, then given, suggests that the Galileans did not possess it before.

Now we might select at least seven or eight groups enumerated by Luke, who were born where some form or variety of Greek was spoken. 1st. Men from Cappadocia. 2nd. Those from Pontus. 3rd. Men of Asia. 4th. Those from Phrygia. 5th. Those Jews who lived in Egypt. 6th. Those from Libya. 7th. Jews from Crete. Then there were seven other groups who were used to the different forms of the tongue of Shem's children. Assyrian, Chaldean, Hebrew, Arabic, Ethiopic, and even Latin were mingled in the Babel of the crowd, but distinctly spoken by these men of Galilee. Now such a miracle never had been shown before, and never was repeated on so grand a scale. For it to have continued, daily, like the rising of the sun, would have defeated its purpose as a sign to outsiders, and have become a nuisance in the Church, as it did at Corinth.

But the fact that the apostles must wait for such an endowment proves that without it they could not preach to the great crowd in the Greek or other foreign tongues.

II. So we soon find that when the number of the disciples was multiplied by thousands, there arose murmuring of the Jews, whose native tongue was Greek, against the Hebrew distributors of the churches' bounty, because the widows who knew only Greek were neglected in the daily distribution.

III. Then this was corrected by appointing seven good men; every one of whom has a Greek name.

The promptness of the church in applying this remedy, shows that the murmuring was not caused by partiality for one class of widows over another, and yet there is no doubt but when those Hebrew distributors were first converted, and received the Holy Ghost, they too had spoken with tongues. But on Paul's rule, 1 Cor. xiv. 22: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not," the gift would not extend to the eternal administration of the affairs of the Church.

So if men of Jerusalem who did not know the Greek stepped in to serve tables, they could not listen to the tale of want told in the Greek tongue. But Stephen and his colleagues knew both Syriac and Greek, and soon hushed the murmuring of one section of the church without raising another among the larger one.

IV. Then as to the Galilean apostles, the gift of tongues does not appear to have been available for their daily ministry at Jerusalem.

Stephen, Saul, and Barnabas do service which the twelve should have done, but for want of language to enable them to accomplish it. Though Jerusalem contained more than four hundred synagogues in the time of the apostles, where natives of the Holy Land could worship in the vernacular, there needed and existed one or more for foreign Jews.

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These were the fiercest opponents of the new faith, of any party in Jerusalem. Now the apostles were earnestly engaged in the ministry of the word when these foreign Jews combined to crush the new sect. They began with argument, and when defeated in debate, they resorted to murder. Who encountered these men, who knew and used Greek? It was Stephen, who knew Greek well, and who so defeated these clever adversaries, that he paid the penalty with his life. Why did Peter, James, and John, and the other nine allow themselves to be put into the shade by this hero of the Lord, whom they judged suitable to serve tables, but Christ called first to Himself?

The very mystery of Greek which soon hushed the murmuring in the church, enabled him to confound the synagogue to which Saul of Tarsus belonged, a synagogue who felt themselves the ablest champions of orthodox Judaism.

I have heard Eustace Carey, who had been a missionary, tell the story of his first trial to speak to a congregation of Hindoos. Before him sat a learned Brahmin gazing upon him with a keen eye, and now and then called out, "How do you prove that," as the young preacher made a statement. Carey said, "it was too bad when one had barely enough words to use in a plain address, to have to enter into debate with a learned Hindoo." And so it would have been with Peter, or any other of the twelve, if they did not know Greek, therefore it were best to let Stephen come to turn the tide of battle, as did David, when he had gone to serve tables; but having done that, did other service for the King which gave victory to Israel.

V. The position assigned to Saul after his admission into the church of Jerusalem, implies the same want of ability on the part of the Galilean apostles to defend Christianity against the synagogue of foreign Jews, as does its championship by Stephen.

It pleased the Lord Jesus to go into the very school of men who had compassed the death of Stephen, and lay hold of its most zealous scholar, Saul of Tarsus, and convert him into a noble defender of the faith which he once sought to destroy. The story of his conversion and bold preaching at Damascus need not be recited here, but when he went to Jerusalem he could not at first get received into the Church.

When, however, the highly honoured Barnabas took him and introduced him to the apostles, then he was accepted as a fellow-worshipper.

Now, observe how soon he is engaged in special work. Acts ix. 29, says: "He spake boldly in the name of the Lord Jesus, and disputed with the Grecians; but they went about to slay him." The Syriac says: "He disputed with Jews who knew the Greek tongue." These are the same class of men whom Stephen confounded in debate, and who resorted to persecution unto death in order to effectually silence him.

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Saul knew them well, for he had been of their number. But why did the apostles retire from the front of battle and leave one so young in the Christian cause to meet its onset alone? He knew how to wield the Grecian sword, the language used by these foreign Jews, as they did not, and so, like Stephen before him, he proved the fittest instrument to do the work of the Spirit in this quarter of the capital. And though the apostles were in the city, as when Stephen did his work, they do not interfere with Saul's brief but effective service.

Now if these Galilean apostles had been qualified in point of language to deal with these Jews who worshipped and disputed in the Greek language, there were strong reasons why they should have done the work of the Lord which Stephen and Saul did. Even Barnabas who did know Greek, could not have so effectually done what Saul did, for he was but an inferior public speaker of the language, and the men who opposed the Christians were educated and critical in no small degree.

We again ask if Greek was well known to the apostles, why was the *novice* Saul allowed to stand where Peter or James or John or any apostle would have more becomingly filled the place as defender of the faith against its fiercest foes?

VI. The choice of Barnabas to go to Antioch when news of the good work going on in the capital of Syria reached the church at Jerusalem, argues the same want of fitness in the apostles to deal with Greek speaking converts.

Mark the difference between the action taken when news of Philip's great work in Samaria reached the apostles, and this taken about Antioch.

Peter and John, two foremost apostles, were sent to Samaria, where their own native tongue was spoken, but a well educated Levite of Cyprus, who knew both Syriac and Greek, even Barnabas, was sent to Antioch.

We nowhere read that he was able to impart the gift of the Holy Ghost as Peter and John did at Samaria, and in this respect the choice was not so good as if an apostle had been sent. But if he knew the language or languages, Greek and Syriac, in use at Antioch—and the apostles knew only one of them—we see good ground for his being sent, and not one of them. Follow him to Antioch, and there we read of his gratification at what he saw, and of his exhortation to them that with purpose of heart they would cleave unto the Lord, but not a word of His giving the Holy Ghost.

VII. The course taken by Barnabas when much people was added unto the Lord, and more ministerial help was needed, points in the same direction.

This eminent Christian man stood high among the apostles and held them in great esteem. He finds himself in similar circumstances to those in which Philip had been in Samaria, and knows

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what was then done, where will he look for help? Surely to the apostles at Jerusalem first of all. No, he does not think of aid from that source. He goes to Tarsus to seek for Saul, and when he found him he brought him to Antioch.

There they two for a whole year assembled with the Church and taught much people. Was this a slight cast upon the apostles in favour of Saul? Certainly not. But Barnabas knew whom he chose for helper, and that he had some qualification which the Galilean apostles had not. He knew Saul was master of the languages used by the mixed population at Antioch, and he also knew that the twelve had no man among them who could do what Saul of Tarsus could.

Now gather into one view these seven points, and see if they are not against the notion that the Greek tongue was universally known in the time of the apostles.

I. If Greek had been universal, what need of the gift of tongues to bring the Gospel before the very mixed assembly at Pentecost?

II. Why the murmuring in the Church when it grew very numerous, that widows who spake Greek were overlooked in the daily ministration?

III. How came this evil to be so promptly remedied, when honourable brethren who all have Greek names were chosen and authorised to attend to the matter?

IV. Why is Stephen found foremost in defence of Christianity against fierce opponents of the Greek-speaking schools at Jerusalem, if the apostles were as well qualified as he?

V. How came Saul of Tarsus with difficulty obtaining a footing in the Church at Jerusalem, to step into the place from which Stephen had been removed by stoning?

VI. Why was no one of the apostles sent to Antioch when the extraordinary gifts of the Holy Spirit might have thus been imparted to the disciples, whereas no such gift attended the mission of Barnabas, if the apostles had known the Greek as well as the Syriac spoken in the capital of Syria?

VII. When help was urgent because of the growing work, why did Barnabas fetch Saul from Tarsus instead of one or more of the apostles from Jerusalem?

Give up the notion that the Greek was so very universal, and recognise the principle that the Holy Spirit used the men who were fittest for the work to be done, and all will become intelligible. On the other hand, hold on to the mistaken notion of the Greek being so well known even by the Galilean apostles, and our seven nuts will be hard to crack. Should our Editor please to send them forth after the twelve nuts to crack which he inserted in the RAINBOW of September, 1881, which no Grecian has yet cracked, these too may lie over as those have done. We shall see.

J. HOLDING.

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SONNET.

"I am the Way, the Truth, and the Life" (John xiv. 6).

THE weary pilgrim who hath journeyed far,
Delights to meet the sign-post on his way;
So doth Thy cross afford a cheering ray
To hardened sinners as a guiding star.
Truth like the glorious orb that rules the day,
Though clouds obscure, and notes of discord jar,
When firmly grasped, its beauties none shall mar,
Nor shall opposing force its progress stay,
Oh, life Divine! oh, life supremely blest,
That finds a dwelling-place in lowly hearts,
Wherein the Sacred Dove hath made the nest,
And sevenfold gifts so graciously imparts.
Sweet Trinity of Love! how great art Thou;
And thus a triple crown adorns thy brow.

L. L. WADESON.

UNSCIENCE'S CRUTCHES.

THE theoretical Astronomy in vogue being antagonistic to the revealed word of God—how comes it in vogue here—in Christendom?

By bare-faced robbery.

In effect, it has robbed the Scriptures of their back-bone: and they have been forced, in the general estimation, to bow before it. Out of Scripture oppositions, modern Astronomy has made for itself negative supports.

One is—"The Scriptures were not intended to teach science." This, or the equivalent thereof, you will find in almost every unscience book that ever circulated where the Bible is venerated as Divine.

Wherefore the incessant repetitions of this stale, but still mischievous, phrase?

If the Scriptures were not intended to teach science—they *don't* teach science; and there is no more occasion for astronomers going out of their way to proclaim what they *don't* teach and were never intended to teach, than there is for an officious pointing out that butchers' shops do not and were never intended to supply fireworks.

It is just because the Scriptures *do* teach science and *were*, therefore, intended to teach it, that astronomers—in the interests of their own opposition unscience—are, and ever have been, so eager to misinform.

Not teach science!—why the Almighty Himself gave the chief of their lessons! "Heaven above—earth beneath—waters beneath the earth"—were words written with the finger of God upon tables of stone (Deut. v. 8; ix. 10)!

Not *intended* to teach science!—it might as reasonably be said, the sun was not intended to give light!

Unscience's pretences are very specious—or they would not have

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been so successful; but they are hollow, contemptible, false. Let us see if it is not so.

Some say, God and His scribes *did* speak and write popularly, in spite of indignant disclaimers that popular, *i.e.*, incorrect, language, ever was Divinely used or sanctioned.

And the proof alleged is, the frequent use by God and by the writers He inspired of such words and phrases as "sun-*rise*"—"sun-*set*"—"the sun *went down*."

The reply to this objection is—

(1) The language in question was employed by men who believed that the earth was "dry land" (Gen. i. 10), spread forth and motionless under heaven, that the waters were under it, and that heaven was over it: and who knew, either in the first instance from Elohim (with whom men walked, and who certainly was Adam's instructor), or subsequently from Jehovah, that their beliefs accorded with the facts.

(2) These expressions—properly valued—are not inaccurate.

If reference be made to a good dictionary, it will be found that the word "rise" has twenty-seven different shades of meaning: the word "set" more than fifty. One of the meanings of "rise" is—"to appear in view." One of the meanings of "set" is—"to disappear, to be received out of sight." Believers in a fixed earth, with its sun always above it, in heaven, could not have intended by "rise" and "set" any other significations than these.

Concerning the phrase—"the sun *went down*:" those who connected "down" and "up" with an object always, as they knew, circling overhead, simply meant—"to and fro." Consider the following case in point, and this will be seen at a glance:—"There shall meet thee three men going up to God." But "going up to God" being ruled by the next words—"to Bethel," at once it becomes apparent that here was not intended an act of ascension to heaven, but merely a going forward from one earthly place to another: as in the parallel case of Festus, described as having "ascended from Cæsarea to Jerusalem." And so in the instance of the sun; whose "going forth," or forward, is frequently spoken of by the inspired penmen. Knowing he went forward, they did not give "up" and "down" the meanings objectors suppose. We ourselves speak, with perfect exactness, in the same way, as "down into the country"—"up to London." A river goes down—from its source to its mouth; and (so says the dictionary) "going down"—as well as signifying "going below"—is the equivalent also of "going out of sight." So then, the meanings of all these phrases—immediately determinable by the connections in which they stand—are clear as crystal: and of neither can it be said that the phrase is a popular inaccuracy.

A second objection is: Popular blunders certainly *are* present in the Scriptures, for here is an instance—"the sun waxed hot."

Yes: and here are two more instances—"Peter saw the wind boisterous"—"all the people saw the thunderings and the noise of the trumpet."

I by no means wish to blink this point; on the contrary, I desire to face and examine it, with the object of showing that neither directly nor indirectly does it affect what the Bible in plain language affirms, but

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what clearly is called in question, viz., that the Scriptures throughout are Divinely inspired.

Obviously enough, the words above quoted are man's—not God's. "God's word is truth;" so wrote Moses (Deut. viii. 3), so wrote David (Psalm cxix. 140, 160), so said Christ (John xvii. 17.)

But words such as these in question, although conveying the truths, the whole truths, and nothing but the truths intended by the Holy Spirit, yet convey what it was meant they should express—what, in effect, they do express—so faultily, that, *in themselves*, they are *not* true.

He, however, must be very inveterate against the Scriptures who parades, as utterly subversive of their alleged Divine authorship, these and similar inaccuracies,—of no more account for invalidating the inspiration claimed, than would be two or three scarecrows for overthrowing the power of Great Britain.

Inaccuracies as undoubtedly these are, nevertheless, the full truth is seen through each, as clearly as are the words just written through my spectacles. They neither obscure nor distort; under what they say, we see what they mean. No one is, or could be, misled by them; for they are not deceptions, nor condescensions to human ignorance, nor examples of human ignorance. The merest inadvertencies—what they convey, viz., the right values in the wrong vehicles, is instantly apprehended—even by a child.

Yet, for all that, the fact is as it was: thoughts, however correct in themselves, incorrectly expressed, cannot be reckoned perfect enough to class with God's own immaculate communications.

But—there they are; few, indeed, and trivial: nevertheless, parts of the volume commonly regarded by Christians as all Divine;—and what are we to think concerning them: and concerning the Scriptures associated with them? Are we to judge of the Scriptures as a whole, by the company they keep?

The reply is easy; but it cannot, I fear, be given in brief.

The Bible from first to last is a God-inspired Book—God alone is responsible for it: and—excepting the occasional errors of copyists (little specks upon its perfection, offending but not infracting it)—He is responsible for it all. He is not responsible for men's always faulty translations of it—though these He may so far have controlled as to restrain the leaven in them from working irreparable mischief;—He is only responsible for what originally came from Him—"once for all."

If some are thinking this a statement in need of being substantiated—here are two good witnesses, Peter and Paul: and here is their testimony—"No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit" (2 Pet. i. 21)—"All Scripture is given by inspiration of God" (2 Tim. iii. 16.)

Does some one say these words refer but to the Old Testament?

Quite true; but there are other words from the first of these witnesses, whose effect is to include with the Old Testament also the New:—"Paul, according to the wisdom given unto him, hath written unto you; . . . in all his epistles . . . are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also *the other Scriptures* (2 Pet. iii. 15, 16)—so that, according to the Holy Spirit speaking through Peter, Paul's writings are Scriptures.

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And from this basis alone, even were it the only one, might the whole of the New Testament Scriptures be demonstrated as God-inspired.

In the Bible are, God's thoughts—man's thoughts: and God is responsible for the *records* of both; which records, as just shown, were written "for our learning"—not owing to such a purpose upon man's part, but because it was God's pleasure that so they should be. Men spake from God: God dictated what men uttered.

Not that God is responsible for all the *sentiments* the Bible contains. God is no more responsible for man's sentiments, than is man for God's. The human element is there—the Divine element is there: and the latter is the test for proving the worth, or worthlessness, of the former. Of sentiments human, sentiments Divine are either the endorsers or the refuters—"to the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

It is not wise to quote Scriptures—"alas, what numbers do!"—indiscriminately; as if, because Scriptures, they needs must be of one all round value. Christians should keep in mind the extreme importance of "handling *aright* the word of truth." The Bible reports Abram's dissimulation, Jacob's lies, David's contrition (Psalm li.), Moses's unadvisedly spoken words, Paul's distress of mind over the sin dwelling in him, Peter's impetuous speeches, the atheistic utterances of bad men, the mistaken notions of good men; but because these and similar things are faithfully recorded in the Bible—for the end of truly showing to man, himself,—is God responsible for them? No more than He is responsible for the devil's persuasion of Eve, or Hananiah's diabolical sooth-sayings in the name of the Lord.

It may be said that the most of the foregoing are glaring instances, in respect of which, few are likely to ascribe to God the sentiments so evidently of men.

True; but I have given them in order to impress that there are others less glaring—in fact, so unobtrusive, so calmly confident, so reverent, and so transparently sincere, as to demand the exercise of our keenest acumen and most earnest reliance upon the only Enlightener, lest they should be mistaken for the very truth of God. Of this class are those passages in the Old Testament referring with more or less assurance to subjects not "brought to light" until the Gospel openly showed them (2 Tim. i. 10):—Job's were no uncertain words, when his discourses pictured the land on the other side the grave,—but should *we* quote them? and as if Job's sentiments were Divinely inspired? Thousands do so: but when next you, reader, feel tempted so to do—pause and reflect; for these very words, God rebuked Job—"Have the gates of death been opened unto *thee?* or hast *thou* seen the doors of the shadow of death? Who is this that darkeneth counsel by words without knowledge" (Job xxxviii. 17, 2)? And poor Job had humbly to confess, "I have uttered that I understood not; things too wonderful for me, which I knew not" (Job xlii. 3.)

From this appears, that lovers of the Bible are expected to "search the Scriptures," to become familiar with their various values, to put it to themselves, before staying on particular texts, such questions as—Who said these? To what do they refer? Under what circumstances were they uttered? Are they literal, or figurative, or prophetic, or

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historical? Are they addressed to Israel according to the flesh, or have they a church—or a wider—application? In short, all who venerate the Scriptures are called upon to read them *intelligently*, comparing words whose authority, or otherwise, is "hard to be understood" with God's words; and accepting or rejecting their teachings according as, without doubt, is found parallelism or divergence.

As a rule, God's words are not difficult of finding. Officially given, very often commended to us with "Thus said the Lord"—or something tantamount,—every one as pure and priceless as every other,—at once, excepting a few, they are easily recognizable.

Man's words also, in most cases, are as manifestly man's, as God's are God's. By the very sentiments within them, their earthly origin stands openly confessed.

Speaking generally, if I were to liken God's words to a piece of clear and slightly clouded amber, and man's words to flies in it, I should be giving a just illustration of the perfect ease with which any one may distinguish between the Divine and the human—always of course supposing the willing heart, the receptive mind, the honest purpose, prejudices discarded, ordinary intelligence used, proper pains taken, and surrender whole and sole to the guidance of the only capable revealer, God's Holy Spirit.

But it may be said, this is all very well in its way, but none of it meets the point. There are no recorded words of God by which we *can* thus test, or with which we *can* thus compare—"the sun waxed hot"—"Peter saw the wind"—"the people saw the thunderings and the noise."

Exactly so; and this at once brings out, with all the clearness I wished it to have, that these inaccuracies (of expression merely, not of meaning) are exceptional; and extraneous not indigenous.

They are such conspicuous absurdities, such contradictory exhibitions by means of mis-statements of the exact facts intended to be shown, that the trouble of instituting comparisons, for proving that God had nothing to do with more than the truths *within* these whimsical presentations, is saved us.

It will be at once conceded by all candid reasoners that these exceptional inaccuracies, flecking, but in nowise injuring, the complexion of truth—although quite many enough to indicate the presence of the human, and possibly the devilish, element in the Scriptures—are not many enough, nor important enough, to upset the apostolic statement by command that, the writers of the Holy Scriptures were men who "spake from God, moved by the Holy Spirit."

But it may be further objected, if God is responsible—as Peter and Paul aver—for the *writing* of the Scriptures, how then came therein even these few ridiculous inaccuracies? two (of those specified) through Moses, and one through Matthew: both men who "spake from God, moved by the Holy Spirit."

I can only suppose that the Scriptures—entirely attributable to God—were not in every instance dictated sentence by sentence, word by word: that where exactness of expression was unimportant—as in the cases cited—the *matter* was communicated, but not the phraseology. In things essential however—such as the faith, and the knowledge of

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God's works which was given for it to spring from—not anything was left to the scribe. As man was to live by "every word" of God, care *must* have been taken that every thought of God for human apprehensions, pure in itself, should come home pure to men's perceptions of it.

This view does not propose that some Scriptures are important, and others unimportant; nor does it aim at investing men with power as judges between these things. Handled aright, all the Scriptures are important, some for one purpose, some for another: even those which record men's short-comings, sins, errors and follies—even those which, whilst their matter is unexceptionable, in manner are open to objection.

Upon the method here supposed, men themselves proceed; having something important to communicate, they dictate word by word: but some trifling circumstance calling for mention, they dictate its substance, and leave the rest to their amanuensis. If the amanuensis bungles in expression, yet faithfully conveys the sentiment,—there is no essential error, but simply one's sense of propriety offended; and the blame for this is visited, without shadow of hesitation—where the recipient of such communication knows that he from whom it comes is incapable of the blundering it contains—upon him who alone deserves it. So far as the communication *as a whole* is concerned, it gives—*somehow*—exactly what was intended should be given, and (errors of expression excepted) the inspirer, therefore, is responsible for every sentiment it contains.

Charles Dickens once wrote—"What we want is facts;" and one of his critics, remarking thereupon, wrote—"What *we* want are grammar." Would you have held that Dickens and his critic were *not* responsible for the meanings within these sentences, because neither sentence was at one with the laws of language? On the contrary, you would have held that they *were* responsible—bad grammar notwithstanding:—judge then, in those Divine cases, as you would have judged in these human ones.

Suppose—with the object of bringing this matter a little closer home—I treat one of these Divine cases as if it were but a human one. It will not, I think, be irreverent to do so: at all events, no irreverence is meant.

I will imagine that, for your children's benefit, you wish to have recorded with the utmost minuteness particulars of an unprecedented and most wonderful event—let us say, a dew from heaven, which came laden with food for a starving multitude. Well; you instruct a trusty servant to write, from your dictation, when this remarkable event happened and why it happened—what laws were given for preventing God's bread from heaven being wasted—how some of the food was stored in a sacred receptacle—how it fell regularly day by day for a number of years—and how it did not fall on the Sabbath. All this precisely written from your word of mouth, and to your full satisfaction: you say to your servant—"In fairly transcribing this, be sure you include that every day, as soon as it grew hot, the manna melted." And presently, this—the only detail left for the scribe to word—was so supplied as that, whilst the sense was conveyed intact, there was just enough about the recorded circumstance to betray that the narrator of

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it was the Master—the repeater of it, the man. The man knew perfectly well that his words—"when the sun waxed hot it melted"—were not, in point of fact, strictly accurate: nevertheless, without reflection, he wrote them. But as everybody who, in course of time, read what was written, knew intuitively what was meant—no real harm was done—even to the propriety that was shocked by misadventure.

So you see, concerning these curious Scriptures in question,—their matter is gold: their manner is dross; the exact meanings intended—being fully perceived—are fully shown: and God, therefore, is responsible for them.

Christians need not be alarmed by the explanation just offered, for its principle cannot apply but in cases such as the three before us, *i.e.*, cases proving themselves exceptional by being paradoxical.

Deprived of the crutches upon which all along it has depended—what now is the position of modern astronomy?

There it stands before God, a tottering blasphemous incarnation of the spirit of contradiction.

Let me sketch for you its portrait, and so conclude this paper:—

Because God pictures the earth as a plane:

Therefore, modern astronomers say it is a globe.

Because God tells us that the earth is fixed:

Therefore, modern astronomers say—"It moves."

Because God calls "the dry land earth:"

Therefore, modern astronomers say the earth is water and land.

Because God affirms that the lights of the firmament were called into being on the fourth day:

Therefore, modern astronomers say that these lights were in being before the first day.

Because God says that the sun moves:

Therefore, modern astronomers say that the sun stands still.

Because God refers to heaven as "higher than the earth:"

Therefore, modern astronomers say that the larger part of heaven is either on a level with, or lower than the earth.

Because God says that the earth is *under* heaven:

Therefore, modern astronomers say that the earth is *in* heaven.

Because God says that the waters are "beneath the earth:"

Therefore, modern astronomers say that the earth—excepting the small portion of it upon which we live—is, fused or unfused, beneath the waters.

Because God says that the earth is "founded upon the seas:"

Therefore, modern astronomers say that the earth is not founded at all—that, floating in space, it is kept in position by the attraction of gravitation.

Because God represents the stars (Rev. vi. 13; Is. xxxiv. 4) to be of trifling size, and not far off:

Therefore, modern astronomers protest that their enormous sizes, weights and distances, are far beyond the mightiest of their calculations to convey even an idea of.

Because God speaks of the earth as the principal thing:

Therefore, modern astronomers declare that the stars are first in importance.

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Because God says that the lights in the firmament were put there to serve the earth :

Therefore, modern astronomers say that this is *not* their duty—which is rather to rule—each star-sun—the "other worlds than ours" which whirl around it.

Because God says that there is but one earth—"*the* earth" (Gen. i. 1) :

Therefore, modern astronomers say that "*more* worlds than one" is "the creed of the philosopher and the hope of the Christian."

Because God says He made "two great lights :"

Therefore, modern astronomers say that the great lights are innumerable ; and also that the "two," by comparison, are small.

Because God says "There is one glory of the sun, and another glory of the moon, and another glory of the stars"—three glories :

Therefore, modern astronomers say the moon but reflects the sun's glory—which reduces the number of glories to two ; and the sun is a star—which reduces the number of glories to one.

Fine examples, these fifteen—which, but for limited space, I might as easily have made five times fifteen—of the beautiful harmony said to exist between the Scriptures and modern astronomy.

Reader, when next any one says to you—"The Scriptures were not intended to teach science," just reply—it was for the Author of them to have said that—but, as he has *not* said that, *your* saying so betrays that you have some interest to serve of which the Scriptures disapprove.

When astronomers proclaim, as if from God, what God has not authorized any man to state—in order that their own foolish conceits may gain acceptance : let the effect of their impertinence be this—that you toss the quack physics they offer in their faces, and go straight forward for the genuine science to the God these shabby oppositionists have striven to lower in your estimation.

WALTER ROWTON.

MADE FREE BY THE SON.

A Protest Against Putting Human Systems into the New Testament.

"CHRIST and Other Masters" is the title of a book which it has not fallen to my lot to read, and of which therefore I am incompetent to form an opinion. But the title is extremely suggestive. Others besides Christ claim dominion over men's consciences ; and some have a lordship, rivalling Christ's, thrust upon them, which they never desired to claim. Owing to various causes, it may be feared that of very many professed Christians the description would only be too accurate, to say of them : their religious life is governed by "Christ and Other Masters."

It is worthy of very serious reflection that our Lord utterly refuses to share with "Other Masters" our allegiance. "Neither be ye called masters ; for one is your Master, even Christ." Such are His words : blessed words to those who know how easy is His yoke, and who duly consider how much the directness of service to Him contributes to its

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sweetness; but searching words, nevertheless, which should make Christians very careful not to allow the most honoured fellow-servants to stand betwixt them and their "One Lord." If our fellow-servants can help us to understand the word of our Master, well and good; but they must not *overlay* His words with their own. Moreover, it should be observed that to attempt such a thing is so manifestly presumptuous as to make it far more likely that it will be done unwittingly and unobservedly, than it will be consciously and avowedly accomplished.

In the course of some years' observation and thought, it has forced itself on the writer's mind that a very serious loss of rightful freedom in Christ may arise from the currency of an incorrect representation of what the New Testament as a book really is. The representation alluded to is based on the assumption that the facts and truths of the Apostolic writings are set forth with such completeness and connectedness as to constitute *a system*, which accordingly is called the "Christian System." It is not merely assumed that Christian truth forms a perfect system in the Divine mind; if that were all, the position would be unassailable. Nor is it merely said that a measure of system is discoverable in the unfolding of truth in the New Testament: to that also an unreserved assent might safely be given. But it is held that the whole system is there on the sacred page—there in all its parts—there in the manifested harmony of part with part, each part standing in visible relation with the whole. "The Christian System" thus understood—thus assumed to be present on the face of the New Testament—absorbs everything. It is equivalent to "The Faith" or embraces it. Christ Himself appears as a part of the system, if not even subordinate thereto. The system must be "contended for" with all the earnestness with which the first Christians were charged to contend for "the faith." The system must be preserved intact. If any part of it be disordered, dislocated, misunderstood, disregarded, even unwittingly, you cannot tell to what extent the whole system may not be made useless. The system being there in its completeness, and being there as a sacred trust, must be guarded entire. So runs this line of thought.

Is it correct? I believe not. Is it harmless? I am persuaded it is not.

Of course "The Faith" *is* to be contended for, might and main. Of course also every truth and every duty growing out of the "The Faith" is to be regarded with a sacred concern proportioned (as far as may be) to the place held by each particular. But before what is called "The Christian System" is identified with "The Faith" it should at least be shown that such a *system* has really been delivered to the Saints. It is of course for those who affirm that there has, to prove the affirmation; not for those who fail to discover one, to prove a negative.

For my own part I am persuaded that the assumption which I have endeavoured to describe is not only an error, but a mischievous error; that while it is unsustained by fact, its tendency is to foist human systematising into the Divine Word. Assume the system to be there, revealed; and the next thing is to *make it out*. Quite unconsciously but no less really, a species of strained interpretation is resorted to: more is read into the documents than they contain, to make the system

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good; and so many of the materials are Divine, yet much of the filling in and joining is human—the system *as such* is human. But being assumed to be Divine, the maintenance of it has an obvious tendency to become—to say the least—rather overbearing.

My purpose can be well answered by a simple appeal to the facts; and though a negative cannot be proved, yet a respectful denial may be pressed far enough to show that those who affirm are not very likely to substantiate what they affirm.

We ask then: Has the truth as it is in Jesus been systematised for us by those who first delivered it? It can do no harm to urge this question by means of a few specifications.

First: Has the EARTHLY LIFE of our Lord been systematised for us? Confessedly it has not. The Christ exhibited is one, but the histories that set him forth are four. That each of the four pursues a method is most true; but there are as many methods as there are "Gospels," and the result accruing from that and other causes is, that each of the four stories differs from all the rest. Nor can any human skill absolutely harmonise them. Such men as Alford and Farrar declare that to be impossible; and, so far as I can judge, they are right. Personally I would not have it otherwise. "Harmonies" of the Gospel I cannot away with. I prefer the four-fold view; standing for a while with Matthew at his point of vision; then with Mark or either of the others—with each of them in turn. By this means one obtains a kind of living, sympathetic aid from each of the four which can be had only by following one at a time, entering the while into some appreciation of his peculiar shade of design—his literary gift—his command of the facts—his principle of grouping. It appears to me that in this way the one Jesus stands forth with a clearness and glory which no single "Gospel" enables us to behold, and which all human "Harmonies of the Gospel" positively obscure. Just because the four accounts do not make four Christs, but one, therefore they make the oneness more impressive than a single narrative could have done: something in the same way as the picture seen in the stereoscope stands out with greater prominence and brilliancy than can be seen separately in either of the two copies which are under the lenses—only that in this case there are four copies instead of two contributing to the combined effect. You recognise that you do not possess a perfectly connected or systematised narrative; but this does not perplex you—in fact you are not anxious about nicely dovetailing this particular with that. Any gain to be had in that way you feel would be but as the small dust in the balance compared with the immense advantage of the unity in diversity which is disclosed to your appreciate mind. Four writers—four minds—four methods—four standpoints have done for you what an apparently more single narrative could not have accomplished. So far, then, we have not moved far towards a Christian system.

Second: Has the PERSON of Christ been systematised? Jesus, we believe, is the Messiah. Well, has the Messiahship been methodically expounded for us *in Scripture* as from childhood we have heard uninspired men expound it—as containing the functions of first, prophet, second, priest, third, king? It has not. Jesus, again, is the Son of the living God. Glorious truth! Yes; but the glory of it blazes on the

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living eyes of the Apostles: it never once occurs to them to pass the light of that glory through a theological prism in order to divide and examine its rays. They seem to gaze on the Divine Sonship of their Lord only for a moment at a time—then to flash on us a reflection of what they have seen—and straightway they address themselves to some practical exhortation they have in view. How utterly unlike are their passing notices of the grand truth to the elaboration of the Athanasian Creed: "God of God, Light of Light, Very God of Very God, begotten not made," &c. These systematising divines have not the grace to alter in the presence of uncreated light: quite with a business-like explicitness of phraseology they proceed to analyse the Godhead. Many good people, indeed, may think the result very glorious—a very tower of strength for the defence of the true faith; and it is probable that some mighty excuses might be urged in extenuation of the daring of those ancient creed-making divines. Nevertheless, my own sense of recoil from what they have done is so keen as to make it hard to speak in measured terms of their handiwork. If I could trust myself to speak freely, simply from the impression made on my mind by those creeds viewed on their own merits, it is probable that the word "daring" would be followed by such further terms as "profanity," "remorselessness, "instrument of torture," "stumbling-block to humble minds for coming ages," &c., &c. And yet my brethren never heard me trifle with the Divine Sonship of my Lord. How then are we getting on in our search after a "Christian System?" It appears that at any rate we cannot obtain from the Apostles a systematised Christ; and a Christian system with no Christ in it, or in which Christ is practically subordinate to the system is manifestly inadmissible.

Third: Have the COMMANDS of our Lord been systematised? This inquiry seems peculiarly in place, seeing that His commands concern us so very nearly. They were given to be obeyed, and must needs therefore be remembered. Have they then been thrown into methodised groups for the helping of our memories? Besides, more than our memories are concerned in them; our judgments also have a very important duty to perform; for we cannot escape the exercise of our judgments about the meaning and application of our Master's commands. Indeed there are several important questions which have to be asked and answered about our Lord's injunctions before we can intelligently obey them. Some of them were meant for the Twelve or the Seventy alone; others were intended for all His disciples. Some again were meant chiefly for the disciples of the first age; others necessarily bind all who to the end of time presume to call themselves His disciples. No thoughtful man who has looked into the subject will deny that it would have been convenient—I might say extremely convenient—had our Master's commands been virtually *scheduled* for us, so as to permit of decision at a glance whether a particular injunction be still in force for all. What then is the fact? This: that no such assortment has been made. Certainly our *Lord* did not make one: in setting forth His will, He generally passed without notice from the Twelve to all, and from all to the Twelve; from the temporary to the permanent, and again from the permanent to the temporary. And certainly *the writers of the Gospels*—although they wrote their histories after the Spirit of know-

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ledge and wisdom had come upon them to qualify them for their work—never in any way that we know of supplied the lack, if lack after all it may be called. They have passed on to us the Master's commands, simply charging us to keep them: they have brought us face to face with the gracious Lawgiver, and there they have left us. He, for His part, has scattered His numerous injunctions broadcast, and there left them. Generally speaking, we are to observe whatsoever our Lord commanded His Apostles; of limitations and exceptions every disciple is left to judge for himself. Jesus is our only Master—that we know: to his own master every servant stands or falls—of that also we are sure. And herein lies our freedom. We are not in bondage to many masters. We have but one Master; and *He* is infinitely wise, infinitely gracious, infinitely considerate. We know that if we rebelliously excuse ourselves from keeping any one of His commands, it is at our peril. But we know also how supremely He looks at the heart. Moreover, we perceive by the very way in which He has committed His commands to us that He seeks in us discreet, trustworthy, confidential, as well as scrupulously dutiful servants. He is our Master, but He is also our Friend; our Commander, but our Leader too. He has given us not commands alone, but work and the spirit of work as well. Above all He has made us love Him. It is in this way that His yoke is easy and His burden light. It is not His method to make us feel that we are in the chains of a great many commandments which we are likely to forget, or remembering must feel to be irksome. We could not grieve Him more than by regarding Him as an "austere" master. The more thoroughly therefore that He displays His generous confidence in us the more loyally and heartily He makes us wish to serve Him. This is the key to the keeping of His commands; and thus viewed, those commands do not require much systematising. Indeed, we may well believe them to be unspeakably more spirit-moving as they are—*unsystematised.*

Fourth: Has the ORDER of the FIRST CHURCHES been systematised? Has it been methodically set forth, so that we can instantly turn to chapter and verse for everything? And if we cannot point to any orderly series of primitive church rules and regulations, can we at least discover one model church in which we can see how everything was done, and from which we can simply take pattern in all things? Is this—is either of these—the way in which church order comes before us in the apostolic writings? Or is it rather by means of a fact here and an injunction there, and a general principle yonder, amounting in the aggregate to a little fruitful guidance, sufficient for free men in simply constituted assemblies; but quite insufficient for the formation of a complex ecclesiastical corporation, or even for the ensuring of precise congregational uniformity? It is respectfully submitted that the latter, not the former, correctly represents what the New Testament really contains. It is to no purpose to take refuge in general affirmations; let us come to particulars. Does the New Testament present either a model church or a code of church law? Let us see!

If it sets before us a model church, which is it? That in Jerusalem, or that in Corinth, or which other? That in Jerusalem leaves us unsupplied with many important particulars. We know absolutely

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nothing of its assembling in one place after the first converts were added to its number; it is long before we find elders exercising oversight in it, and then we are left quite in the dark as to their appointment or their method of shepherding the flock. Does the church in Corinth come before us as a model? Anything but that! We discover no elders watching over it, no ministers serving it; but we do find in it a superabundance of gifts demanding collective arrangements to match, and positively unfitting it to be a model to assemblies less richly endowed. In fact, there is no model church to be found in the New Testament. If there is one it will be easy to name it.

Then with respect to a code of church laws, the remark will be anticipated—that the few laws for the regulation of church action which the New Testament does contain are not codified—are not methodically arranged. The truth of this statement can easily be put to the test. Suppose you wish to determine the means by which *the teaching* of a church is to be provided for, how would you bring New Testament guidance to bear upon the point? You would be compelled to pick up a hint here and a hint there, lacking formal instructions. Or suppose again, that dealing with offenders be the topic of inquiry: you are shut up to the same method of research. In many cases, direct and positive law bearing precisely upon the point in hand cannot be found; yet something must be done, for general principles are violated, and the name of Christ is being brought into reproach. Or once more: you wish to obtain overseers for the shepherding of the flock; but if every step is to be taken by formal law or exact precedent, no two independent men will be found to agree upon the details of the procedure. Some singularly pertinent illustrations of this might be given; but, speaking as to prudent men, we forbear. Our denial, however, cannot be gainsaid; there is not a code of church law in the New Testament.

Of course the great principles of church action inculcated in the apostolic writings are to be sacredly maintained; but that is a very different thing.

Of course the hands of overseers are to be loyally upheld; but that, too, is a very different thing from the assumption that they, with us, have been placed under a complete Divine system of rules and regulations.

Of course all things are to be done to upbuilding; but that is not the same as settling how and by whom the edification is to be secured; and it is not all the same thing as saying that a certain round of things have to be gone through, whether the things involved upbuild or whether they distract and destroy.

Of course, also, "all things" are to "be done decently and in order" (1 Cor. xiv. 40). That, however, does not determine what the all things are; far less does it affirm that they must everywhere and always be done in one *particular* method or series. And besides, it would be passing strange if even a particular ordering of supernatural gifts could be suited to cultivated gifts and premeditated service. Varying kinds of life demand varying outward forms. Life first and form afterwards. The life creates the form.

Are we reminded that the Apostle Paul had "his ways" as he taught "everywhere in every church?" (1 Cor. iv. 17.) True; and

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in like manner, no doubt, Peter had his "ways," and John his, and James his. But what were the apostle's "ways" which he deemed of such importance as to teach them everywhere? As he himself does not specify them, but merely says that Timothy would bring them to the Corinthians' remembrance, the context is our first and most authoritative guide to the nature of the "ways" intended. Now the context (verses 9 to 16) determines that these Pauline "ways" were "ways" of unselfish devotion, of patient toil, of joyful suffering, of generous forgiveness. These were the things in respect of which the apostle felt that his "ways" might be followed; and, in fact, that he could wish for nothing better than that his beloved Corinthian "sons" should copy him, not in childish mimicry but in manly imitation.

But perhaps we are reminded that the Thessalonians became "imitators" of the churches in Judea (1 Thess. ii. 14). Well, yes; they became imitators of those churches; but in what? Here again the context gives the answer: the very next words are these, "For ye also have suffered the like things of your countrymen, even as they have of the Jews." *That* is the imitation meant, and not ecclesiastical mimicry.

In neither of these passages, therefore, do we discover the faintest whisper of any *Apostolic Act of Ecclesiastical Uniformity* binding for all time. And meanwhile the primitive code is no more forthcoming than the primitive model.

Still less can any primitive ritual of worship be produced. Few probably suppose that it can; though Acts ii. 42 has occasionally been thought to furnish a sort of programme for the ordering of the observances of disciples in public meeting assembled. An evident mistake. The order of a sentence has been taken as the order of a ritual. Steadfast continuance has been misapprehended as a serial observance. But the ritualistic view of this verse will not bear scrutiny; for the very good reason that the things named in the sentence *cannot, without violence, be reduced to a series.* "The teaching of the Apostles" accompanied and enlivened everything else. "The fellowship" was a continuous flow of giving and receiving all the day long and all the week round. The "breaking of the loaf," yes, of the thanksgiving loaf, more probably was of daily than of less frequent occurrence; and it is to offer no singular opinion to say so. "The prayers" were doubtless quite as free and overflowing, quite as informal and non-ritualistic as any of the other exercises named, except perhaps in so far as they embraced the prayers twice a day offered in the daily temple service, in which respect they could not be a precise model for other places and times.

But be it so, that the New Testament contains neither ritual of worship nor model church, *what it really does contain* is left untouched; and who will venture to deny the *sufficiency* of what is plainly there, for the guidance of free men in simply constituted assemblies?

The less will this be denied if the remarkable fact be duly considered, that whereas the New Testament gives but little prominence to church rules and regulations, on the contrary, it gives great prominence to the qualifications needed by the "overseers" and their helpers, the "ministers" of the assembly. On this point it probably says more than on all other ecclesiastical matters put together. And the reason is obvious. The assemblies of the Christ were meant to be under

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guidance more than under dictation, to be directed by example rather than by precept. Hence the Divine call for model men to take the lead. An official may enforce laws; but it takes a good man to set a bright example. Trusty men can be trusted. The New Testament, demanding such men, then leaves them greatly free. Free guides of free men, forming together free assemblies, controlled by the spirit and example of the Master, and mainly intent—not on posing or imposing, but—on doing the Master's work and honouring the Master's name; this is the New Testament ideal. No wonder, then, that anything like an elaborated church order should be conspicuous by its absence.

The mischief of trying to bind what Christ has not bound is incalculable. There is no end to it. The spirit that attempts it is exacting, contentious, inexorable. It turns less noble men into tyrants and persecutors, and men more noble into disputants about trifles. Everything according to its demands must be definitely settled; even small doubts *must* for consistency's sake, be set at rest. Let us beware of this spirit. Let us remember our Lord's scathing denunciation of the hypocrisy that tithes the mint, the anise, and the cummin, and neglects the weightier matters of the law—the justice, the mercy, and the faith. Where our Master has not bound us we are free.

Free in action, we are also free in thought and in speech. We are free to ponder and appropriate the truth, each one for himself as best he may. Human harmonies and standards must go for what they are worth. They have no Divine authority.

The New Testament is no more a book of systematic theology than it is a book of codified church law. It is not a system—anything but that. It is a book of Divine fragment; of marvellous memories—of creative actions—of free and impassioned letters—of blinding glimpses. It does not contain a system—only parts of one: parts which *we* cannot perfectly piece together; parts of a whole whose fulness and perfection exists only in the Divine Mind. We have the best warrant for saying this: "For in part we are getting to know and in part we are prophesying. . . . . For we are beholding, as yet, in a mirror obscurely; but then face to face, as yet I am beginning to know in part, but then shall I fully know, according as I was fully known" (1 Cor. xiii. 9-12). So speaks the richly-endowed Apostle Paul. The manner of beholding has not changed even yet; and therefore the perfect has not come to us any more than it had to our Apostle. We too are only getting to know, and that at the most in part. We have not the system—the materials essential for it are not in our hands. Could the whole Christian system be written, the world itself could not contain the books. The philosophy of the Christian facts baffles the heavenly messengers, for "into these things they are craving to obtain a nearer view." The New Testament is simply the documentary beginning of a new creation destined to fill the universe and to last through all ages. Hence its freshness, its endless suggestiveness, its heart searching, and thought-kindling power. If the book bounded a system, the system would be small and the book would be dead. Hands off! then. We are not in love with your systems. Keep them at a distance. Least of all presume to read them into the Book. We know our freedom, and we prize it; for we have been MADE FREE BY THE SON!

JOSEPH B. ROTHERHAM.

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THE SPIRIT.

1. BREATHE out Thy Spirit, Lord,
   A wave of living strength;
   That we may run the holy race
   That gives the prize at length.

2. Send out Thy Spirit, Lord,
   A ray of holy flame;
   That we with hearts of glowing love,
   May glorify Thy name.

3. Pour out Thy Spirit, Lord,
   An unction from its source;
   That we, baptized afresh, may feel
   Its renovating force.

4. Shed forth Thy Spirit, Lord,
   The Pentecostal might;
   Which made thy servants strong of old,
   As children of the light.

5. So shall we make it clear,
   That we belong to Thee;
   And are the witnesses of Christ,
   His glory soon to see.

THETA.

HOPE.

THE sweetest friend that ever kept a distressed soul company is hope. It beguiles the tediousness of the way through all the weary hours of our pilgrimage. Our God, is the God of hope, and we as Christians should hope in Him. We should hope in God confidently, because He has promised; prayerfully, because He loves to hear us; obediently, for His precepts are to be observed by us, and constantly, for He is always the same. We have much to hope for: we hope for help in distress; for strength in weakness, for joy even in sorrow, and for life in death. We may hope for all we need, and for all God has promised; and in God alone through Christ Jesus. If we have the assurance of hope through faith, we cannot hope in vain; because the foundation of our hope is laid in the blood of Jesus and in the oath of God. Hope is *expectation*, and a confident persuasion of obtaining some future good; and we may expect, because God has promised, and His promises are all yea, and Amen, in Christ Jesus; and never were forfeited yet. His Gospel warrants us to hope in Him at all times; therefore, come what may, we have no cause to be disconsolate—we have no cause to fear, our God is our hope, and if we hope to the end for the grace that is to be brought unto us at the appearing of the Lord Jesus, He will be our portion for ever. Hope is *confidence*. The Lord shall be thy confidence. Our happiness consists in knowing God and believing Him; if we believe His Word, we enjoy peace, and sacred satisfaction; we may be confident in God, for He has power, love and faithfulness.

Trust in the Lord, for ever trust,
And banish all your fears;
Strength in the Lord Jehovah dwells,
Eternal as His years.

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They that trust in the Lord shall be as Mount Zion, that shall not be removed, but abideth for ever. Let us then hold fast the confidence which we had at the beginning, stedfast unto the end, rejoicing in hope of the glory of God. In this hope the believer can always rejoice; because he looks for eternal life, for the redemption of the body, and the preservation of the soul unto life eternal, for the appearing of our glorious Redeemer, and complete salvation through Him. The hope which is laid up in heaven, the weight of glory, the crown of righteousness, and an eternal inheritance, are in reserve for all those who endure unto the end. In hope of these we may well rejoice; these are set before us to excite our desire, produce courage, prevent despondency, and fill us with joy. They are freely given, plainly promised; therefore we shall never be ashamed of our hope when it is realised. Let us then lift up our heads, rejoicing that we shall soon be made partakers of our hope. Let hope be the anchor of the soul: he that hopeth in God shall never be disappointed. Here our time is short, therefore our opportunity to glorify God will be short. Let us then seize and improve, all the occasions we can. If our time here be short, then the triumphing of the wicked over us will be short, and the contradiction of sinners against us will soon be ended; let us therefore be patient, diligent and prayerful here, while treading the thorny mazes of an entangling world. We are often beset on every hand, so that the good we would we do not; and the evil that we would not, that we do, but there, in the paradise of our God, we shall dwell at perfect ease, and be at rest. There we shall for ever enjoy uninterrupted bliss. Oh! when we contemplate the vastness and the matchless splendour of our eternal inheritance, with no one to dispute the amazing possession, does it not fill our hearts with wonder, love and praise?

Then let your souls march boldly on,
Press forward to the heavenly gate;
There peace and joy eternal reign,
And glittering robes for conquerors wait.
There shall we wear a starry crown,
And triumph in Almighty grace;
While all the armies of the skies,
Join in our Glorious Leader's praise.

EMMA.

CORRESPONDENCE.

"THE UNSPEAKABLE GIFT."

DEAR SIR,—I thank you for your kind notice of my book in the RAINBOW. My friends are speaking very kindly of it, and even my opposers commend it very highly—as beautiful in style, forcible, kind in spirit, and very plausible.

I sent a copy to one of our leading Congregational Ministers. He wrote a very kind reply, and stated the old traditional view, to which he adheres, so clearly, that I thought I would answer him. I intended my reply for the RAINBOW, as I have been wanting to send you something for a long time. Just as I had finished it, and was about sending the manuscript to you, I was notified to prepare for the second edition of my book—in less than two months from its first issue. As I had intended putting this into the second edition, after it had appeared

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in the RAINBOW, I was obliged to give the publishers my manuscript first, and they have set it up; but I hope that will not prevent you from printing it—as it will be some weeks before the edition is published, and still later before it will be seen in England—if at all.

I think it the best argument I have written,—and you will find it, *multum in parvo*.

I am much interested in your article in September number, on "The Future of Israel."

Yours in love,

J. H. PETTINGELL.

Philadelphia.

[The correspondence referred to in Dr. Pettingell's letter, crowded out this month, shall appear in next number.]

LITERATURE.

The Laws and Limits of Responsibility; being the Merchants' Lecture for June, 1884. By EDWARD WHITE, Author of "Life in Christ," &c. Elliot Stock, 62, Paternoster Row. 1s.

THE object of the essay is to show, first of all, that no logical or actual refuge from responsibility can ever be reached by the favourite scheme of "Limited Liability," that is, by dividing the onus with several partners; but that the axiom formulated by the text, Exod. xxii. 6, applies to all the affairs of life when it decrees that the destructive consequences of any conflagration, whether caused by incendiarism or carelessness, are to be remedied and compensated by the liability of the whole estate of him who kindled the flame. This necessarily leads on, in the second place, to a consideration of the terrible consequences, remote or personal, attendant on wrong doing, even in the case of forgiven men, set forth and illustrated in a highly suggestive chapter, entitled "Pardon not Impunity." The final section appropriately pictures "A good man an eternal blessing to the creation." It will not surprise those to whom Mr. White's views are known, that among the damaging influences, from complicity in which we have to wash our hands, there should be included the suppression of the doctrine of Life. The blind perverseness which recently put a stopper on Mr. Dening's mission to Japan, receives in consequence its just condemnation; for the possible results of such conduct are simply beyond the reach of calculation. Again; who can measure the amount of responsibility which a man draws on himself by silence in the presence of moral incendiarism or tyranny,—in view for instance, of the unscrupulous and cruel working of political partisanship, of the contagious influence of commercial hard-fistedness, of the pantomimic action of ecclesiastical organizations, or of the suffocating influences of church rulers and ignorant capitalists in suppressing the search after Divine truth. To escape complicity in these and a hundred other malarious plagues, our part, when we cannot control, must be to protest, and in this way to emulate the conduct of such men as Nicodemus and Joseph of Arimathea, who declared by word and deed that they would "*not consent to the counsel and deed of them.*"

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DECEMBER, 1884.

Vol. XXI. No. 12.

THE

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WITH SPECIAL REFERENCE TO

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"The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—HAB. ii. 14.

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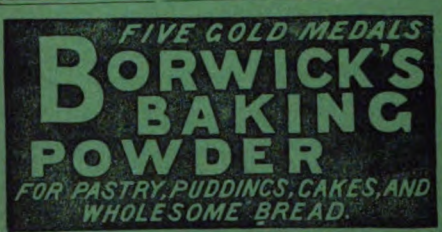

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A Magazine of Christian Literature, with Special Reference to the Revealed Future of the Church and the World.

DECEMBER, 1884.

THE RAINBOW AND ITS LATE EDITOR.

ON the 6th of November of this year Dr. Leask, for many years minister of Maberly Chapel and Editor of the RAINBOW, passed away from amongst us. I have been asked to say a few words, in the Magazine he loved so well, of the part he took in one of the great controversies of our day, and also to tell those who have hitherto, through evil report and good report, supported the RAINBOW, that it is fully intended that this journal shall not die with him who so long and so ably conducted it through its varying fortunes. I very willingly do so for many reasons. Since I came to know Dr. Leask I have valued him as my personal friend. I have recognised in him many qualities which ennoble our human nature. In his earnest search for truth, in his bold standing up for it, when to do so was to incur the frown of the many, he has set an example to us all. And those who knew him, knew how genial and how kindly he always was. I have often heard him speak of various persons but, while he felt himself unable in every respect to approve their conduct or their sentiments, a harsh or an uncharitable word I never heard him say. He was not one of those upon whom life has showered its prosperities; but surely in his walk and his conversation he honoured God and Christ, and was one of those who in death is precious in the sight of the Lord. The sentiments I feel myself and seek to express, will be, and are, fully shared by many. The members of his church, to whom he ministered so long and so faithfully, have felt their great loss. And wherever this month's number of the RAINBOW circulates, those who first learn from it that he will edit it no more, will feel that a good man and a true has passed away from the earth. With the close of the year we have also in him the close of a

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valuable life. I lament him as a friend lost for a while, and willingly pay this my little tribute to his worth.

It is now, say in round numbers, about twenty years since a great question came to occupy a good deal of the attention of Christian minds. It related to the future of the wicked, to the condition in the hereafter of those who left this life unsaved. It is very commonly known as the doctrine of *Life in Christ only, or Conditional Immortality.* With this agitation of the question we chiefly associate the names of Dobney and Barlow and Ker, of Litton and Davis and Maude and Leask, of Minton and of Constable. But years before this, one who has recently enriched our theological literature on this question by his great work, "Life in Christ," had stirred up inquiry by a work which exposed him for very many years of his ministerial life to obloquy and suspicion. I refer to the Rev. Edward White, with whom I would associate in the earlier agitation of the subject the name of an Irish clergyman, the Rev. William Burgh. These and others called the attention of Christian men, of this generation and the past, to great truths, stigmatised by their opponents as "The Deadly Errors and dangerous Delusions of the Day."

But the views thus stigmatised were not views first propounded in this nineteenth century of Christ. We fully believe that we have for them an apostolical succession of a very real kind. We have no doubt they can be traced backwards through the centuries until we touch hands with that first-called apostle who said to his Master, "Thou hast the words of eternal life;" or with that beloved disciple who records the words spoken in sorrow by Jesus to His persistent rejecters, "Ye will not come unto Me that ye might have life." We go much farther back. We doubt not that eternal life in the Redeemer, and immortality dependent man's coming to God through Him, was a doctrine taught by all God's holy prophets since the world began.

But this great truth was often covered over, and often almost lost to sight. So it has happened to other truths of primary importance. Some error, dear to the human heart and fostered by mistaken or crafty men, has often shadowed over the truth taught by God. It was so in the case before us now. The doctrine of the immortality of the soul was Satan's ready instrument to hide the truth of life in Christ only. There was here, as in all delusions, a mixture of truth to set off deadly error. Man, though mortal by reason of sin, had been created for immortality. When cut off from his inheritance by sin, there still remained in his mind the

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idea of it, and in the noblest minds the hope of it. Hence grew up in different periods of the world, and in various countries, the doctrine of the immortality of all souls, whatever were their characters. Early received into the Christian Church, it led of necessity to that doctrine of everlasting evil and misery which has covered the character of God with the reproach of injustice, and made thousands upon thousands of thoughtful men reject that Word of God which was supposed by them, though most erroneously, to teach it.

From time to time this doctrine has been doubted, questioned, rejected by men who honoured God and believed in His Word, and sought to relieve His character of what they felt and knew to be a foul slander. Hence arose of necessity the inquiry, which lies at the root of this whole question: Are all men, on account of the constitution with which God has endowed them, immortal beings such as Christ describes the unfallen angels to be?

When this question was prominently brought before the Christian public of England some twenty years ago, great was the cry of indignation and horror which was raised from one end of the land to the other. Just as St. Paul was charged with heresy for teaching what was written in the law and in the prophets; just as the reformers were similarly reproached for bringing forward truth long hidden from view, so were we charged because we dared to present as truth what was written in every page of the Bible that, so far from all men being immortal beings, the soul that continued in sin would most certainly die.

What was the conduct of Dr. Leask when this question came prominently before the public? He was Editor of a journal, most of whose readers and supporters were, we believe, at this period believers in the popular view of the immortality of every soul. This journal was dear to his heart. Its interest he valued beyond any earthly thing. But he had about this time become himself convinced that the popular view was opposed alike to the teaching of Scripture and the character of God; and so he determined that, let it cost what it would, he would, in his loved journal, himself advocate what he felt to be the truth, and open its pages to other writers who felt as he. He did so. Many of us remember the sensation which was felt when, in the RAINBOW for March, 1869, the paper on "Immortality" appeared from the pen of Mr. Maude. "Is Man by Nature an Immortal Being?" was its opening question. And thenceforward appeared in the RAINBOW article after article, some from the daring Editor, and others from those

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who shared in his opinions, advocating the unpopular truth, that out of Christ man was like to the beasts that perish. We are told that the immediate consequence of this avowal of truth was the falling off of some five hundred subscribers from his journal, threatening it with destruction. We know of writers who were once proud to appear in its pages, who henceforth thought it derogatory to their good fame and Christian character to have their names among its staff of writers. We have heard godly persons who could not at this period pronounce the name of the obnoxious "RAINBOW" without a thrill of horror. But "the Editor" continued his even course. Sometimes fearing that his loved journal would perish in the storm, sometimes hoping that it would continue to ride upon the waves, he went on undeterred by opposition; and he was not disappointed. The RAINBOW has lasted for his lifetime at least. In his house in Sandringham Road, on that death-bed where he felt the weakness of his mortal nature, while he had at the same time strong within him the hope full of immortality, he brought his labours as Editor to a conclusion in preparing and sending for publication this December number, in which this little testimony to his worth appears.

But it is not intended that the RAINBOW should die with Dr. Leask. Much as it must of necessity lose by his ceasing to manage it, it is hoped that it may yet continue for many years to advocate the principles which it has so ably maintained. It will be conducted on behalf of the widow of its late Editor by a committee of those friends who have shared with Dr. Leask the conduct of the Magazine for so long. HENRY CONSTABLE.

IN MEMORIAM.

WILLIAM LEASK, D.D.

"WELL done, good and faithful servant,"
Thou at last art laid to rest,
Till the Resurrection morning
To awake among the blest.

"Well done, good and faithful servant,"
Thou hast borne thy Master's Cross,
And for fealty in His service
Wert content to suffer loss.

"Well done, good and faithful servant,"
Tho' the world on thee did frown;
How that world will gaze with wonder
When thou tak'st the martyr's crown.

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"Well done, good and faithful servant,"
When these words will greet thine ear,
Him whose Word thou erst did cherish,
Then in glory will appear.

"Well done, good and faithful servant,"
Tho' the mantle from thee fall;
May we see a twofold spirit
On some true Elisha fall.

Then farewell! tho' time may sever,
One in Christ, are one for ever.

L. L. WADESON.

DOES THE SOUL SLEEP IN THE INTERMEDIATE STATE?

I RETURN to this question with special reference to Mr. Strang's letter of September 14, and its remarks on my short article on the subject in the September RAINBOW.

There are still a good many Christians who believe that they are each body and soul—not to say body, soul, and spirit—in one, and that at the first death the body alone is killed, while the soul survives. It was of course for them especially that I wrote propounding the question at the head of this paper—a question which could have little or no meaning except for them. At the same time I have no objection—quite the contrary—to my question, and what I wrote as touching it, being read and criticised by those who do not believe so much of what I hold to be very plainly revealed. Indeed, I expressed my expectation that I would have them on my side on the question I raised.

"Mr. Freer's Dissipationists," I remarked, "will readily agree with me in what I am saying, inasmuch as they seem to think that no soul survives at the first death, in sleep, or any other phase of existence—that, in fact, men kill the soul when they kill the body."

I confess I was doubly disappointed when I found, on the one hand, no one with whom I differed on the point in question coming forward to discuss it with me—being an Irishman, I expect someone to tread on the tail of my coat when I trail it after me; but perhaps I will be gratified in this even yet; and, on the other hand, one with whom I had no real difference on the point in question, and whom I feared I was rather helping where I consider him in the wrong, coming forward, I will not say to attack me, but to criticise me rather sharply in a way that I shall presently notice.

Of course I owe Mr. Strang an apology for mistaking his meaning in the words of his that I quoted, and the passage of his paper to which I alluded. I might, I think, urge much in extenuation, if

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not in justification, of my mistake; but I see no object in disputing on such a point. I find now that he is an out and out "Dissipationist," whereas I had taken him for a sound "sleepist," if I may use such a word to describe those who hold the third of the three opinions mentioned by Mr. Freer. I hope he will accept my apology, which I hereby tender him, for having thought him not quite so far wrong as I find he is. [I may say that I use the word "sound" above in reference to the soundness of the sleep in which I supposed he held the soul to be sunk during the intermediate state, not with any reference to the comparative soundness of that opinion.]

But is not Mr. Strang rather hypercritical when, after agreeing with me that "death is never spoken of as sleep in Holy Scripture or in Scriptural language, in reference to the soul," he asks for my authority for adding, "but always in reference to the body?" He maintains that it is always in reference to the person, the man. But is he not one of those who maintain that the body is the man—the living body the living man, and the dead body the dead man? If so, where is the difference between us? and why should he take exception to my words, "but always in reference to the body?" He asks, "Where is the Scriptural language which speaks of the body sleeping?" I answer that my whole paper was written to show that such was the sense of Scripture. I think, and others that I know of think also, that there was some force in my argument; but it would have been quite superfluous if I had been, to quote a plain Scripture, stating that it is the body not the soul that is said to sleep in death. I adduced, however, one passage of Scripture (Ps. lxxv. 5, 6) where the expression in question is used of what had body alone, and no soul at all, even in Mr. Strang's sense. I argued from the chariot to the horse, and from the horse to the stout-hearted men, and from them to men in general, whether stout-hearted or not. All these, the chariot, the horse, and the stout-hearted are said to sleep, owing to the destruction that came upon them all. The chariot, at any rate, had only a body, which was once active enough. It was "cast into a dead sleep" as well as the horse that drew it, and the stout-hearted man that drove it. I infer from this that "sleep" in that passage, at any rate, has reference to the body alone.

As to Mr. Strang's notion that death is spoken of as sleep, because of the awakening from it to be hoped for, I believe, for the reasons which I gave in my paper, and which Mr. Strang does not notice, that it is quite untenable. All that he urges in support of it amounts to no more than my admission that the idea of an awakening in resurrection from the sleep of death was very naturally and very beautifully linked on by Christ and by Christians to the idea previously, and contemporaneously, entertained without it of the person having fallen into a state which so much resembled sleep as to be very generally called sleep. Does Mr. Strang really

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think that there is to be an awakening for the chariot that fell into that dead sleep, or even for the horse? Is he not aware that death was called sleep by those who did not believe in a resurrection long before they ever heard of such an awakening from it?

Mr. Strang's exegesis of Matt. x. 28, is one that few, I think, will be able to accept. Our Lord said, "Fear not them which kill the body but are not able to kill the soul," plainly teaching thereby that the soul is not killed when the body is killed or dies in the first death. Mr. Strang seems to me—unless I mistake him again, as is quite possible, for he is not very clear, and I am not very clever—to teach that when men kill the body they do kill the soul also, only not irremediably, because there will be a resurrection; but I submit that the very same might be said of their killing the body, for it is not killed irremediably either, even to the hairs of its head, as Mr. Strang argues a little further on. He makes killing the soul mean taking away the life, but that is identical with killing the body—*i.e.*, he identifies two things which our Lord expressly distinguishes and contrasts. Again, making "the soul," in the verse, mean simply "the life," he makes killing the soul mean taking away the life from the life, depriving the life of its life, which does not seem to me very intelligible. To kill a man means to deprive him of life, but can we speak of depriving the life of its life? I am glad to find "Gershom," another "Dissipationist," in "*Holokleria*," p. 17, gives this explanation of the word "kill," that it "signifies simply 'to deprive of life,' 'to render inanimate,'" even though I am shocked to read lower down on the same page that "man can render the soul equally with the rest of the body (*sic*) inanimate;" and this in reference to—some would say in contradiction of—our Lord's teaching that men kill the body but are not able to kill the soul.

I pass by Mr. Strang's remarks on Luke xxi. 16-18, in which I think he misses the proverbial sense of ver. 18, and I observe that I think most of your readers will consider with me that he has made a strange mistake in his exposition of Acts xx. 9, 10. He asserts that when St. Paul said of Eutychus, "His life is in him," "the young man was lying there lifeless or soulless." Well, I believe St. Paul, even when Mr. Strang differs with him, and I continue to hold that he was not lifeless or soulless when the apostle spake those words, but that his life was in him. The resurrection miracle evidently took place when Paul embraced the lad. Is Mr. Strang misled by the sound or the look of the words that occur in the sequel, "They brought the young man alive," &c., as if they meant "They brought the young man to life?" It seems so, for he makes that the point of time at which the life was restored as if, after St. Paul's deeds and words on the occasion, the lad, nevertheless, lay dead all the time of the breaking of bread, and the long discourse that followed, until the meeting broke up

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and the people were departing, and as if "they," not Paul, had wrought the resurrection miracle.

To allude to another matter which is not of much importance, and to which I only referred in a mere passing parenthesis, I still ask, and Mr. Strang has not answered me, at least at all satisfactorily, how does he know that when men are sound asleep they are unconscious—*i.e.*, do not dream? for this is what I supposed and still suppose he meant—otherwise, why make the distinction between a profound sleep and one that is not so deep? To show him what may be urged on the other side I quote from the commencement of a chapter "Of Dream" in "What am I?" by the late Serjeant Cox: "Although it is asserted by some persons that they never dream, it may be reasonably questioned whether this supposition is not due rather to inability to recall the dream on waking than to a total absence of dream." It is quite possible, and not improbable that, as many physiologists think, dreaming goes on all through sleep, though it is only in the case of more or less troubled sleep that the dream is recalled, and only the dream that is dreamt at the moment of waking that is ever remembered.

To return to the question at the head of this paper, I think considerable light is thrown on it, and considerable support given to my position in reply to it, in that in the Revised Version, and rightly, we have nearly always—*e.g.*, in 1 Thess. iv. 13, 14, 15, "Them that fall asleep," instead of "them that are asleep," "them that are fallen asleep," instead of "them which sleep," or "are asleep," &c. It points to something that happened when the person died, as that is alluded to in the phrase, not to any condition in which the dead now are. And even when, as in 1 Cor. xv. 20, we have in the Revised Version "them that are asleep," instead of "them that slept;" in the original it is "κεκοιμημένων" the perfect participle, meaning exactly "them that have fallen asleep," the revisers evidently taking it to mean "them that have fallen, and therefore, are asleep."

W. T. Hobson.

St. Barnabas' Parsonage, Douglas.
October 9, 1884.

THE METROPOLIS OF THE WORLD.

"At that time shall they call Jerusalem the throne of the Lord."—Jer. iii. 17.

OUR last chapter was concluded with a reference to the time when the symbol of the Redeemer's presence on Mount Zion shall attract the attention of the world, so that men shall eagerly desire to go up to Jerusalem to adore and worship. There will be still some proud hearts unsubdued by Divine influence, even in the

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Millennium, some secret lovers of iniquity, who will give evidence that sin is in its nature so fearfully evil, that it will dare to show itself in a world where the Holy One holds His throne; but there will not be, and cannot be, either atheism or open infidelity. The sight of that supernatural glory on the mountain of the Lord, covering the hill of Zion and the holy city with its pure brilliance, whilst other cities and other nations still require the light of the sun and the moon, will convince all of the presence of the King of kings. Doubtless the worshippers within the circle of that light will say, as did Peter on the mount of transfiguration, "It is good for us to be here." But, on the one hand, we are so unable by reason of our darkness to realise the wonders of that day, and, on the other, the subject is so intensely holy, that instead of speculating, we should put off our shoes from our feet, and worship with profound reverence that adorable Lord respecting whom both prophets and apostles speak under the infallible direction of the Holy Spirit. "Behold," says Ezekiel, "the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory. . . . And He said unto me, Son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever" (Chap. xliii. 2, 7). Now, surely such a prophecy as this—previously quoted for another purpose—involves a great deal more than personal religion in the hearts of the people, and the beauty of piety in the streets of Jerusalem. The angel of God said of the child Jesus, "He shall be great, and shall be called the Son of the Highest," truths which eighteen centuries have demonstrated. He is great, inconceivably great, in His work, character, fame, and position, and from apostolic days to the present time He has been called the Son of the Highest, the Son of God; but the angel added: "And the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."

Now, these latter sentences are to be understood just as literally as the former. If we are to take the first part of the angel's prophecy literally, which of course we must, and that, too, with thankful hearts, rejoicing that our Redeemer is great, and that He is the Son of God most high, we cannot understand the remainder of the prediction figuratively without presumptuous trifling with God's Word. To say that by this is meant that He will reign in the hearts of the spiritual Israel, is to make the angelic speaker utter something which he did not mean. The throne of David is not the human heart, but the seat of royal authority over the literal people of the Jews; and Jesus is not on that throne now, for no one will pretend that David has a throne in heaven; nay, Jesus has never been on David's throne; it is vacant, it is cast down to the ground, Jerusalem is trodden down of the Gentiles,

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and the prophecy of Hosea is fulfilled, which says, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim" (Chap. iii. 4). In the language of the same prophet they now say, "We have no king, because we feared not the Lord." But the decree of Jehovah is, "I have set My King upon My holy hill of Zion." That decree must be fulfilled. Jesus is the King of the Jews by royal descent, by ordination, by purpose, by prophecy, and that people will never have a king until His return and their re-establishment in the land of promise.

He is at present invisible, but the time is coming when they shall see Him, and exclaim, "Blessed is He that cometh in the name of the Lord." Of these great outlines and essential truths we are certain; and these, together with many facts already brought before the reader, seem to constitute nearly all that we need say on the subject. There is one remarkable Scripture, however, which has not hitherto been quoted, and which I think is about as clear an exposition of the vision of the Lord which will be afforded during the latter day glory as we have. It is this: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory" (Isa. vi. 1-3). This appears to me to describe the heavenly reign of the Lord over the holy hill of Zion in the latter day, and to point to the time and scenes of which our Lord speaks when He says, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John i. 51).

But Jerusalem, the holy city, the city of the great King, now requires our attention as the capital of Judea, the place of the Lord's throne, the burden of many a prophecy, the scene of many wonders, the future centre of religious influence to all the nations, the type of the new Jerusalem which is to descend on the new earth, and the predestined metropolis of the world. "Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth" (Isa. lxii. 6, 7). "His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God" (Psa. lxxxvii. 1-3). "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isa. lxvi. 12). "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem" (Jer.

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iii. 17). "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing" (Zeph. iii. 14-17).

One cannot study these and similar prophecies without the deep conviction that the ancient city of the Lord, so famous in all history, is yet designed to reach a pre-eminence, and to be encircled with a splendour, which will far surpass all the glories of the past, and leave Oriental fables as mere dreams of the night. And why should it not be so? Does not the fact furnish a strong evidence of the divinity of our holy faith? The scene of the Redeemer's unexampled humiliation and sufferings should be the scene of illustrious manifestations of Divine benignity and power. Where rulers and priests conspired to kill the Heir of all things, there principalities and powers should unite to do Him homage. Where the traitor sold his Master, there should the loyal of all nations congregate to celebrate His name. Where the sun was darkened at the time of His crucifixion, there should a brighter light shine than the sun in his meridian splendour. Where Jesus wept over the infatuation of the people, there should He rejoice over the consummated purposes of His mercy. Where the graves were opened during the agonies of redeeming love, there should the children of the resurrection shout for joy. And where martyrs sealed their testimony with their blood, there should they reign, judging the twelve tribes of Israel. And so, indeed, will it all be. Cities once great and powerful—the Ninevehs, the Babylons, the Tyres—are gone: but of Zion the Lord says; "Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me" (Isa. xlix. 16). The giant despotisms of ancient idolatry have vanished like a troubled dream; but the city of David shall never be forgotten. Of Nineveh, the powerful, the Lord said by the prophet Nahum: "I will make thy grave; for thou art vile" (Nahum i. 14). And after two thousand five hundred years an Englishman finds some of its buried palaces beneath the tumuli of the Assyrian desert; thus verifying the truth of the Hebrew prophets to the very letter. But by the same infallible seers He hath said of Zion: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old" (Amos ix. 11); and, "When the Lord shall build up Zion, He shall appear in His glory" (Psa. cii. 16). The truth of His promises shall be vindicated literally, as well as the truth of His holy threatenings. Indeed He has more pleasure in the

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former than in the latter. Judgment is His strange work; but mercy is His delight. And Jesus our Lord, in whom all the promises centre, as the beams centre in and radiate from the sun, most richly merits all that is promised to be done to make His name illustrious in the earth, from the rising to the setting of the sun, and in the heavens, among all its principalities, and among the many mansions in the house of the Father. For His sake, who was put to shame for us, and from whom we hid our faces, all shall be done. His name shall be great in the earth, and His law shall go forth from Zion to the farthest regions. And who that knows anything of His inestimable love and glorious character, can fail to rejoice that such an ample reward is decreed for Him? In His honour we are honoured; His renown we share; and in His glory we are exalted. Both worlds are subjected to Him; and with Him we shall reign, in the high places destined for us, over the redeemed earth. The mystery of God shall be finished, and we shall rejoice with joy unspeakable and full of glory.

We have no intention to enter further into details. The day will declare the rest. The time draweth near; signs of the coming era are clustering thick around us. The times of the Gentiles are fast running out; Israel is on the wing to the loved climate of Judea; the nations are hurrying to the foreshown crisis. Yet they know it not; and the prophets of God, who sound the alarm, are treated as of old—as mere fanatical dreamers, who deserve only the cold sneer of contempt. Well, be it so. But as surely as to-morrow's sun will rise, and as surely as we are all hastening to see our Saviour face to face, the leaves of the great Book of His decrees are being turned over slowly but surely—nay, now rapidly and surely—and the hour is about to strike which will thunder through the vault of heaven, and arouse the holy dead, and startle with terror the godless living of all nations.

That hour is coming; it is near; and it will show whether the scoffers of these last days, who ask, Where is the promise of His coming? or the serious, who cry, The Lord is at hand! were nearest the truth, and knew most of the mind of the Spirit. And if we have erred in the interpretation of all the grand prophecies that have passed under review, still we are on the safe side; for we have foregone no essential doctrine; we have weakened the authority of no precept; we have darkened no star of Divine truth in the galaxy of revelation; and we have displaced no cheering promise from its Divine position in the written Word. All is safe, all is certain as before. We preach Christ still: Christ only as Saviour; the Holy Spirit only as Sanctifier; the Word only as the rule of faith and practice; God only as our Father; a new heaven and a new earth as the glorified creation. If we have read literally what should have been interpreted in a spiritual or symbolic sense, the unintentional fault will be forgiven for the sake of Him whose spiritual truths we have not lessened in number, nor deteriorated

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THE

EVANGELICAL MAGAZINE

FOR 1885.

THE Managers have much pleasure in submitting the Editor's programme for the New Year, and in doing so they would thank the subscribers to the Magazine for their cordial and hearty support during the past year. The circulation has now attained a position of genuine and healthy regularity in its monthly issues, and has maintained the advance which the New and Improved Series was successful in securing. At the same time the Managers feel that the improved literary character of the Magazine—the fidelity to the Evangelical doctrine and spirit which is its *raison d'être*—and the devotion of its profits to the great philanthropic end, of providing grants to the Widows of Ministers, all alike call for a greatly advanced interest in its wider circulation.

They make earnest appeal, therefore, at the commencement of a new year, to Ministers and Churches, for kindly aid in the arduous work of lifting the *Evangelical* to a much higher position as a Magazine for the Church, the family, and the home. The sceptical spirit of the age, the sanctity of the home life, the preservation of interest in missionary enterprise alike demand an interest in its circulation. The *Evangelical Magazine* lays fair claim to minister through its varied articles to the mental and spiritual life of a much larger circle of readers. The Publisher will be happy to receive renewed subscriptions for its supply to poor Ministers, and will forward any number of copies post free for sixpence each, to any part of the Kingdom. Deacons, too, are requested to take note of the suggestion recently made, that some small grant from their Sacramental Fund might be made to supply poor and aged members with copies. If only two or three hundred of our Churches would do this, we should at once secure a large advance in our circulation.

The various booksellers belonging to our Churches are solicited to place a copy in some public position in their shops, and to interest themselves as Congregationalists in the increase of its circulation; and in rural places it may be well to remind

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our friends that they can secure a copy direct from the office on the day of publication by forwarding a Six-Shilling P.O. Order to the Publisher.

The following are the subjects of some of the articles which will appear in early numbers of the Magazine :—

Rev. E. PAXTON HOOD..... **Grotesque Aspects of Olden Pulpit Power.**

„ R. BRUCE, M.A., D.D. ..... **Yorkshire Memories.**

„ W. S. HOUGHTON, Cambridge.. **Occasional Papers.**

„ JOSEPH PARKER, D.D. ..... **Pulpit Notes.**

„ JOSIAH VINEY ..... **Valleys of the Holy Land.**

„ E. R. CONDER, M.A., D.D. ..... **Homiletic Contributions.**

„ W. S. GOODALL..... **Finished Ministries.**

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„ FREDERIC HASTINGS ..... **Lacunæ in Christ's Life.**

„ JENKIN JONES ..... **Welsh Worthies.**

„ H. S. ROBJOHNS, B.A..... **Aspects of Life in Australia.**

„ E. STORROW ..... **Missionary Studies.**

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„ Principal REYNOLDS, M.A., D.D. **Further Extracts from the Correspondence and Remains of the late Rev. Apollus Howard, M.A.**

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WITH

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ART CRITICISMS by SYDNEY ROBJOHNS.

SERMONS by the late **REV. ALEXANDER RALEIGH, D.D.**; and **Homilies** and **Practical Counsels** from the **Editor.**

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in quality. The Gospel of our salvation, in its Divine fulness, freeness, and purity, is still before us. The cross, the discipline, and the crown, remain just where they were—as the starting-point-the race, and the goal. And, now, therefore, I bring this labour of love to a close by a few general remarks.

Remark, first, the faithfulness of God to all His purposes. These refer to and range over the earth, seed-time and harvest, winter and summer, the localities of nations, Abraham and his seed, redemption by Jesus Christ, the Church, the resurrection, the kingdom of righteousness upon the earth, the ages to come, the creation of new heavens and a new earth, and the eternal state. As He worketh all things after the counsel of His own will, which is far above the reach of human control or human discovery, nothing has occurred or can occur among His creatures to neutralise His plans, or to prevent their execution. Thousands of events have transpired upon the earth which appeared to run counter to certain promises and predictions given by His inspired servants. This apparent hostility was the result of man's free agency, that free agent being at the same time a depraved intelligence proudly supposing himself to be the sovereign of the earth; although the fact of his moral perversion had caused the sceptre of sovereignty to fall from his hand. Yet the supreme Ruler, still working after the counsel of His own will, and possessing infinite intelligence, knowing and seeing all the future as if it were the present, has overruled the seeming evil, and compelled it to render unconscious and involuntary service to His ultimate designs. Thus, whilst He has never lost sight of His eternal purpose respecting any of the persons or things to which we have alluded, He has justly punished the responsible agents who have preferred the dictates of their own corrupt will to the authority of His binding law. The whole history of the past, from the apostasy of Adam to the present hour, has demonstrated two things: first, that "there is no wisdom nor understanding nor counsel against the Lord" (Prov. xxi. 30); and, secondly, that "the counsel of the Lord standeth for ever, the thoughts of His heart to all generations" (Psa. xxxiii. 11).

Notwithstanding the numberless anomalies and endless confusions which present themselves to our limited vision in the government of Providence, these two propositions have been so wonderfully illustrated by the past, that we cannot hesitate to apply them to the future with unwavering confidence. For six thousand years men have been warring against heaven, either designedly, through the agency of cruel governments and false religious systems; or practically, through the sinful hearts and lives of individual transgressors; yet the world remains, the human race continues, the Saviour has appeared—has taught, suffered, died, risen, ascended, and hidden Himself from mortal view; the

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Church exists, numbers many adherents, exercises much influence on the world, and fears no future; the descendants of Abraham are yet a distinct people, and the land of promise rests without a human owner, waiting their arrival on its hills and valleys; and the characteristics of the present hour, in almost every part of the habitable earth, have taken most men by surprise, as being directly opposed to what are considered the best interests of the world—opposed to the true policy of nations, peace, international brotherhood, profitable commerce, the acquisition of gold, the diffusion of civilisation, and the triumph of liberty. How is all this? The politician, the merchant, the man of science, the philanthropist, as such, are all baffled. They cannot answer. But let us listen; and we shall hear a voice from heaven which explains all the past and the present, and pours its strong light on all the future in relation to the unchanging purposes of the Lord our God: "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Isa. lv. 8, 9). This should be enough for "all who profess and call themselves Christians." It is the Divine key which has been put into our hands to unlock the intricate wards of every mystery. With it in our possession, we look on the marvels, battles, commotions, and turmoils of the past, and say in reference to the slowly evolved purposes of Jehovah, as they rise sublimely to the surface over all, "What hath God wrought!" And with it in our possession, we gaze on the gathering clouds of the present, and say, "All is well!" and, looking forward to the time when the surging billows of a world in revolution shall subside at the command of our returned Lord, we behold, with emotions of adoring wonder and praise, "the bridal of the earth and sky."

Notice, secondly, the priceless value of inspired prophecy. We may shut our eyes against the entrance of its Divine light. Nothing is easier than that. We may make our own understanding the rule of judgment, our own political creed the catholicon for the world's woes, and international diplomacy the final resource when the storm bursts which shall sweep away every refuge of lies; but in so doing, perhaps, superior intelligences may say respecting us, "Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Rom. iii. 3, 4). Our wiser course, therefore, would be to take these true sayings of God, and acquaint ourselves with Him through them, and so we shall obtain peace. That is all we want—PEACE.

Now, this prophetic revelation, which is just the history of the future graciously anticipated for our instruction and comfort, is found to be of inestimable value to all who have tried it. By it we

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become companions of the prophets, see what they saw, and are endowed with the superhuman faculty of looking upon scenes which, but for prophecy, no being but God Himself could possibly have seen. We are utterly ignorant of the future, and yet most deeply interested in it; and at the conjunction of these two points prophecy asks our hand, and leads us up to the holy mount where we may see visions of God; and there through the clear telescope of faith, we look on our earth and behold war, despotism, storm, pestilence, death, and every other huge form of calamity, driven before the all-conquering power of man's omnipotent Friend, and their place supplied by peace, liberty, joy, health, love, and righteousness; we behold the nations at rest under the hallowed dominion of the Prince of Peace, whose supremacy is gladly acknowledged by all, and whose authority is cheerfully obeyed by peoples and tribes of every continent and isle on the face of the earth; we behold China, India, Africa, Europe, the new communities of the far South, and the utmost limits of the West and the North, all Christian; we behold Palestine the glory of all lands, and its miraculously illuminated capital the metropolis of the world. On the hill of Zion no mosque of Omar stands; the Crescent has waned before the Cross, and will rise no more in impious rivalry of the only true Prophet of prophets; Rome has not become a second time mistress of the world, for its days are numbered, its place unknown, its history closed; the beast and the false prophet are no longer known upon the earth: idolatry is only remembered in the pages of ancient history, the perusal of which makes the nations wonder at the folly and blindness of their ancestors; and infidelity and atheism have sunk down to an abyss of eternal death; and on every land, and on every ocean, we hear songs of gladness wafted on the healthful breeze; for the earth is the Lord's, and the abundance of the sea has been converted to Him; and humanity, erect at last in the image of the Creator, enjoys the long and joyful years of its promised emancipation. Ye Davids, Isaiahs, Ezekiels, Daniels, and Johns, we thank you for the noble service ye have rendered us! We shall not forget the Divinely-illumined panorama ye have made to pass before our eyes.

Observe, lastly, the grandeur and breadth of the Christian system. Prophecy will be to us a dead letter if we are not ourselves Christians. If prophecy declares God's purposes, and assures us of their stability, whatever men and nations may do, we shall not realise its value, nor even understand its general significance, if we are not first personally reconciled to God by Jesus Christ. Acquaintance with the prophets requires, first, knowledge of the evangelists, and love to the Lord of both. He who would ascend the mount of vision to descry things not seen as yet, must first have the films removed from his eye by the blood of the Cross. Nay, this is absolutely essential, and the reason is not difficult to discern. Love to Christ must precede those animating discoveries

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of His will which He has graciously and condescendingly made. In the very centre of Christianity stands a sign, around which cluster first pardoned and saved men, then the Churches composed of such, then the resurrection, the Millennium, and the heavenly reign; and outside them again the new heavens and earth, the ages to come, and the eternal state. Circle widens after circle, until the mighty mystery of God shall be finished, and the sum of His infinitely wise and comprehensive purposes shall be made up, and reach its glorious aggregate. What is that sign? It is the Cross—the Cross of Jesus Christ, with the atoning Lamb extended thereon, putting away sin by the sacrifice of Himself. There, that is the very inner point, the glorious shekinah, the eternal proof of victory, and the eternal result of DIVINE LOVE.

THOUGHTS ON THE UNSEARCHABLE RICHES OF CHRIST.

(Ephesians iii. 1.)

SMALL the text but great the subject, a subject, indeed, the more considered, the more it grows. We lately considered it as the fulness of the Godhead bodily. Could words express a greater fulness! Were all created worlds amassed in one that one would be but a creature in the hands of its Creator. The unsearchable riches of Christ, as "the fulness of the Godhead bodily," expresses more than finite minds can grasp. High as heaven, what can we do? deeper than hell, what can we know? the measure thereof is longer than the earth, and broader than the sea (Job xi. 8, 9).

But since Job's day the greatness of God has become revealed in the unsearchable riches of Christ, and although unsearchable to perfection, they invite our search and research, that we may find out so much as God has been pleased to reveal in the person of His Christ. So much then as we may be able to grasp, let us consider these riches in another sevenfold fulness. First, as Light. God is Light, and Christ declared Himself "The Light of the World." When God dealt first with the earth, He said Light be! and, what was this but manifesting forth His Christ, His Anointed One, as the beginning, the firstborn of creation? And His first work upon human hearts is to let light into them; "God who commanded the light to shine out of darkness, hath shined in our hearts." What then happens? In God's light, man sees his own ruin. And what then? a cry is heard, "What must I do to be saved!" Paul did not attempt the conversion of those who scourged him, or the conversion of the jailer who thrust him together with Silas into the inner prison and made their feet fast in the stocks. Can we suppose his earnest soul did not yearn over them, as some-

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thing within him seemed to say, "Ye know not what ye do." Why then did he not warn them to flee from the wrath to come? He waited for God to begin with them, and when the earthquake shook the prison walls, a mightier earthquake shook the jailer's soul, which let light into him, and hence his cry, "Sirs, what must I do to be saved?"

And so we come to consider the riches of Christ,

Secondly, as Life, for surely where the true Light comes, true Life comes, and in power to *see* becomes manifested power to *live*. Long ago it was the song of the Psalmist, "With Thee is the fountain of Life, and in Thy light shall we see light" (Ps. xxxvi. 9), and when that fountain of light and life opened through incarnation, we find it written, "In Him was life, and the life was the light of men." Two questions then arise, or should arise out of this reflection. First: Have we light enough to lament our darkness? Second: Have we life enough to lament our lack of liveliness? We talk not to the dead about life. We talk not to the blind about colours. When light comes it reveals our darkness, and we cry for light. When life comes, it reveals our destitution, and we cry for salvation; and where light and life exist in degree, it is certain we have passed from death to life, and we wait to be set at full liberty. All the while Lazarus was in his grave, he realised not his death; but when he came forth, although bound hand and foot, he realised that he had been dead, and only waited another word from the lips Divine, "Loose him and let him go," that he might realise full liberty. Are any in this stage waiting that *other* word? Let such know that it is the same power that gives life that gives liberty, and He does not His work by halves. If Lazarus lives, it is that Lazarus may go free; Lazarus was as truly alive when bound as when free. But the quickened soul thus brought forth into newness of life wants to realise its full and free forgiveness, and hence we shall consider the riches of Christ,

Thirdly, as Peace, for "He is our peace who hath reconciled us to God by His blood," inasmuch as "He bare our sins in His own body on the tree." In the light of life we discover that we are enemies to God by wicked works, and so need the propitiation for sin, which the Gospel reveals as the remedy God has provided to meet that need. For if God says, "I have found a ransom" (Job xxxiii. 24), it is equal to saying "I have *provided* a ransom," which in effect is to say, "I am reconciled to you, be ye reconciled to Me," and hence the ministers of the Gospel come to us, saying, "We are ambassadors for Christ, as though God did beseech you by us, we in Christ's stead pray you, be ye reconciled to God." When thus Light and Life and Peace become combined in the experience of the believer, he finds what he never found before, however long or however far he may have gone in quest of it, and so we come to consider these riches of Christ,

Fourthly, as *Rest*, and He who best knew, not by experience,

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but by observation, our *unrest*, said, "Come unto Me all ye that are weary and heavy laden, and I will give you rest." He who formed the soul formed it for Himself, and so framed it that it should be restless, until it found its rest in Him. This rest, like all God's grace, is a *given* rest; given to all who ask, and found of all who seek it, enjoyed by all who obey the invitation. "Come, take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye *shall* find rest unto your souls." It sounds strange to the ear of carnal reason to promise rest under a yoke, inviting men to take it that they may find rest; but when we come to learn that Christ's yoke was His Father's will, and with meek and lowly heart bend *our* neck to take that yoke, we become possessed of His Spirit, and learn to say with Him, "I delight to do Thy will, O God; yea, Thy law is within my heart." Thus His yoke becomes easy, and the burden borne for Him becomes indeed light. And this brings us to consider these riches of Christ,

Fifthly, as Joy; and what a joy that is which comes with sense of reconciliation through blood, even the forgiveness of sins! Have we known what it is to feel and fear God in His justice as an enemy, our enemy; a righteous God rightly angry with our unrighteousness, and no Saviour in sight? And then, after a while, it may be only hours or days—but with some it has been months and years—to see Jesus a Mediator, an Advocate, a Reconciler, a Propitiation for our sin, declaring Himself a new and living way into Divine favour. This is to know the riches of Christ as joy unspeakable, the joy and peace that comes through believing. Concerning this, Jesus said, "Ask and ye shall receive, that your joy may be full." God would make us rich in joy; joyful means joy abounding. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be *full*;" other joy than His never remains, His joy should remain, and so *fill* us; joy that remains is a growing joy, a perennial spring filling to overflowing, ever adding, and so enriching; which brings us to consider these riches of Christ,

Sixthly, as Riches indeed; durable riches, enriching us now and for ever. The ambition of the human heart is to increase riches. Let us not crush but rather correct it! It is a heaven-born, Divinely-implanted ambition, we will not crush it, but acquaint it with the *true* riches, and provoke the covetousness that covets with all earnestness this best of gifts. When the law comes saying, "Thou shalt not covet," it speaks to fallen men with fallen appetites, and tells them in detail *what* they shall not covet. But when grace comes to a renewed man, it says, "Covet earnestly the best," and long ago Wisdom came crying to the sons of men, meeting this very ambition to grow rich, planted in the human heart by its Maker, and saying, "Riches and honour are with Me, yea, durable riches and righteousness," and through the Gospel we learn that, "He who was rich for our sakes became poor, that we through

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His poverty might become rich." But if we covet the mammon of unrighteousness for selfish ends and purposes, indulging in the pelf and pleasure of sin, all the while indifferent to these true riches, we shall remain strangers to them, as we have to consider them,

Seventhly, and lastly, as Full Redemption. The Gospel reveals redemption from the power of sin by promise to all under grace, in that it says, "Sin shall not have dominion over you." But it is important to distinguish between the possession of sin and the power of sin. Where light, life, peace, and joy, bring us into that rest where we find true riches, sin no longer reigns, but is cast down as Dagon before the ark. Sin as a principle, long outlives its dominion, and as long struggles for the mastery; but our consistent and persistent denial of its claims, reduces its kingdom to great straits.

Full redemption, moreover, includes the final deliverance of the body from corruption, either in resurrection or that change at His coming, which shall make them like His own. This is the salvation ready to be revealed in the last time "the grace that is *being brought* (see 1 Pet. i. 13, new version) unto us at the revelation of Jesus Christ," the joy set before Him and us, at the manifestation of the sons of God. Full and final deliverance from sin, self, sorrow, and Satan, will be salvation *indeed*, redemption *indeed*.

"For when home our souls are brought,
We shall love Him as we ought."

NATHANIEL STARKEY.

Hackney, London, E.

HUMAN IMMORTALITY.

The Traditional Belief stated by one of its most estimable and able Defenders, in a Friendly Letter to the Author of the Unspeakable Gift, with the Author's Reply.

PRESIDENT'S ROOM, —— COLLEGE,
August 14th, 1884.

MY DEAR MR. PETTINGELL, ... The book came duly to hand, and I have used some of my vacation leisure to give it a full and careful reading. Its style seems to me quite admirable, clear, strong, and often beautiful. The treatment of the theme shows the fruit of long and devoted study, in one line, bending everything to the support of a peculiar doctrine, and it makes out quite a plausible case: yet it does not seem to me sound reasoning. You speak of the bias of prejudice in favour of long-cherished opinions. As I read, I think I see the bias of a fondly-cherished *hobby*.

I cannot undertake to review the book or to go into the discussion

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of the question. Enough to say now that we are agreed in regarding Eternal Life as the gift of God through Jesus Christ. But what is Eternal Life? As I read my Bible, it is simply the restoration of a soul lost, already dead in sin through the subjection of the spiritual and immortal part of our nature to the material, sensual and mortal part. Human consciousness and the Bible everywhere recognise the distinction between the physical and spiritual man, and assume as a fact that the soul inbreathed as an emanation from the eternal and infinite Spirit can never die. The great question of our probation here turns upon restoring the Spirit to its due ascendancy over the conduct of the life here. The Eternal Life with them who are Christ's is begun here, in the quickening of all gracious spiritual affections, and our appeal to men is to open their souls to the Life-giving influences of the Gospel, and the terrors of the world to come are brought in to enforce that appeal.

Your view does not, to my mind, relieve at all the dark, mysterious problem of evil and suffering in a world created and administered by a benevolent God. The mystery I cannot fathom. The Gospel shows the heart of God set for its relief and this is its glory. May we both know, now and hereafter, the fulness of its power.

Most sincerely yours,

——— ——— ———

PHILADELPHIA, PA., Aug. 20, 1884.

REV. DR. ——, President of —— College.

MY DEAR CHRISTIAN BROTHER,—I thank you for your favour of the 14th inst., and highly appreciate the kind spirit which characterises it. I am thankful that you have taken the trouble to give my book "a full and careful reading," especially as it is not in harmony with your own views of truth. What you say of its style as "quite admirable, clear, strong and often beautiful," and of my treatment of the theme as showing "the fruit of long and devoted study in one line," etc., I am quite willing to accept as sincerely said, and as an evidence of your good judgment, which I have never had occasion to doubt; for this seems to be the unanimous opinion of others, as I am happy to know, who have written me in regard to it. I could only wish you had also agreed with them in considering the argument as not merely "very plausible," but as actually sound and conclusive. But this was more than I had dared to hope. For I can readily see how difficult, yea almost impossible it is for any man of your religious training from infancy, and of your habits of thought, and of your high standing in the religious and literary world, and especially, at your time of life, to admit or even to perceive the full force of any argument, however clear and strong it may be, that is levelled against his own "long-

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cherished opinions" and life-long teaching. The "bias" that comes from early religious education, thoroughly established mental processes, and public committal as a theological teacher—to say nothing of the insidious power of the great deceiver against which the Scriptures so often warn us—is altogether too strong for poor human nature to resist and overcome without Divine aid. I verily believe—as one of my correspondents writes—that nothing but the power of God's Holy Spirit can avail to break the spell which Satan has wrought upon the minds of men, and to open their eyes to the truth in respect to the mortal nature of sinful man, and the necessity of a second birth from above, and a resurrection from the dead through Jesus Christ, in order to Eternal Life. The popular philosophy of both the heathen and the Christian world, the pride of man, and the traditions of the so-called Christian Church, from the third century till now, are more directly opposed to the teaching of God's Word on this point than to any other doctrine of the Scriptures. But there is no one doctrine more positively, emphatically, clearly and uniformly taught throughout the whole Bible, and especially by Christ and His immediate followers, than this one cardinal truth, that *death*, *actual* DEATH and DESTRUCTION is the final end of sin, and that Eternal Life is given only through Jesus Christ, by a new, supernatural birth and a resurrection from the dead.

I will not deny that I am under a "bias" toward this doctrine, but you must allow that it is in spite of the influence of early religious training, professional education, habits of thought, and of opinions once fondly cherished, and the public advocacy of them. It is a new "bias" that has come from a diligent, patient, prayerful study of God's Word—under the guidance of His gracious Spirit, as I trust, with a single desire to know what it really teaches on this question, and with a determination to accept of it however contrary it may be found to be to the popular philosophy of the schools, or the traditions of a corrupt church, or my early prejudices or the suggestions of selfish interest. If it be a "hobby fondly cherished," it is such a hobby as the Apostle Paul confessed to when he said, "I determined not to know anything among you, save Jesus Christ and Him Crucified"—Christ the only hope of Eternal Life for dying men.

Of course, you could not, as you say, go into any formal discussion of this question in your brief and friendly note; but I could very much wish that you, or some one of the many Christian scholars who hold with you, could be persuaded to take the trouble to discuss it, and to give us your reasons for rejecting the oft-repeated declarations of Scripture, that death is the penalty of sin, and that Eternal Life is given only through Jesus Christ the Saviour, and for your acceptance of the opposite philosophy of the heathen world, which denies all this, and asserts that immortality is the natural and inalienable inheritance of all men, whether sinful

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or holy, and that all the children of Adam are destined to an Eternal Life of blessedness or of misery. For I have never yet seen any argument to establish this doctrine, apart from the authority of this Anti-Christian philosophy and the traditions of a sophisticated Church, that had the merit of being even "plausible."

Still I thank you for so kindly giving me, in brief, your view of the case. You cannot but agree with me, you say, "in regarding Eternal Life as the gift of God through Jesus Christ." Of course you must, for this cardinal truth is too conspicuously displayed everywhere on the surface of the Scriptures to admit of any direct denial by any one who pretends to receive them as the Word of God. But you do not agree with me in believing that "Eternal Life" *means* Eternal Life; for this would completely upset your philosophy as regards the deathless nature of man; and so you accept of a new, ethical, so-called religious sense, which this philosophy has taught you to put upon these plain crucial words, which acknowledges them to the ear but denies them to the understanding. And this you have agreed to call without any authority whatever, either from the Great Teacher Himself or from the common classical usage of His day, the *Biblical-sense* of these words.

"What is Eternal Life?" you ask. In truth, what is it but *Eternal Life?*—a life without end, the life which Christ claims as His own peculiar life, and which He promises to all who become united to God through Himself; a new life, ingenerated by the Holy Spirit, the *zoe aionios*, the endless life, in contradistinction from the *psuche* life that is perishable and hastening to its end; an immortal life of blessedness and joy in His everlasting kingdom. Why should our Lord and His inspired disciples make such repeated and constant use of this most emphatic expression "Eternal Life" if nothing more were meant than a change of character, or condition, or circumstance in a life which is eternal in itself whatever its character, condition or circumstance? Why should you or any other Christian man consent to eliminate from this most clear and definite expression, ETERNAL LIFE of Scripture, its main vital element, and accept of nothing but the shell, as the sum of this precious, glorious promise of your Saviour? What authority have you but that of the great deceiver himself, and of the heathen philosopher who came so early into the Christian Church to corrupt its simplicity, and the tradition of the Church so corrupted, for robbing Christ of His chief crown of glory as the Prince of Life and the Giver of Eternal Life to His peculiar people by redemption, and for placing it upon your own head as a child of Adam and upon the heads of all his sinful posterity?

"Beware," says the Apostle Paul, referring as I believe to this very matter, "lest any man spoil (make spoil of) you through

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philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." "I fear, lest by any means, as the serpent beguiled Eve, through his subtility, so your minds should be corrupted from the simplicity that is in Christ."

Were you born to an estate that had been mortgaged to its fullest value and beyond, or to one that had been utterly squandered by your own folly, and were your house and home about to be sold over your head; and were some kind friend, at his own expense, to pay all your indebtedness and redeem it for you; and besides all this, were he to rebuild and refurnish the old homestead in greater beauty and permanence than before, and freely give it all back to you, it would be but a poor and meagre acknowledgment of your obligations to thank him *only for the improvements* he had made on the property, but as for the homestead itself, to insist that it rightfully belonged to you by natural inheritance and had never been forfeited. Yet this is all the meed of honour you would ascribe to that infinite Friend, who, by the sacrifice of Himself, has redeemed your life from destruction, and now offers you in its stead a new, better, purer, more blessed life, a deathless life, like His own, as a gift of free grace. You cheerfully, gratefully acknowledge your obligations for the improvements He has made in your life and its surroundings; but as for the life itself, it had never been forfeited; it was your own by the indefeasible right of inheritance.

That cunning, crafty old enemy of God and man would fain have us believe that we are not in any true sense whatever redeemed from death by the blood of Christ; that no atoning Saviour was needed; but only a holy example; and that we save ourselves or rather make ourselves eternally blessed by walking in His footsteps. And this is all the indebtedness which many who call themselves Christians are willing to acknowledge. But failing in this, he would reduce our sense of obligation to its minimum, or substitute for the real Gospel "another Gospel which is not another," which construes His declarations, "I am the Resurrection and the Life," "I give unto them eternal Life," as meaning, not what they express, but only that He saves men from eternal sin and misery,—a great salvation indeed, but not *the great salvation* of the Gospel. By this adroit change he prepares the way for the scepticism and infidelity that follow close in the track of such an emasculated Gospel. For thinking men will not believe,—they ought not to believe, that a just and holy God will perpetuate the lives of the unsaved, in a state of hopeless, helpless sin and wretchedness without end. Revolting in horror from the infinite cruelty which the advocates of this pseudo gospel charge upon their Heavenly Father and assert is threatened in the Scriptures, they will either question the sincerity and trustworthiness of His Word, or else, believing that the Scriptures really teach what its professed

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expounders declare, they will reject both the Bible and the God of the Bible as unworthy of their confidence and love; or else they will endeavour to relieve their burdened hearts and encourage their waning faith by some fanciful scheme of a *post mortem* probation, or of purgatorial atonement that will recover all sinners at last from so dreadful a doom. In any case, "the Word of God is made of none effect through their tradition," and the glorious Gospel of the blessed God which is "the wisdom of God and the power of God to every one that believeth," becomes as "an idle tale," with little or no power to awaken either the fears or the hopes of perishing men.

I could agree with you in what you say of "the restoration of a lost soul, already dead in [through] sin," if you really meant what the words express; for the Scriptures describe sinners as "lost" and judicially "dead" through sin, and as hastening down to actual death and destruction. But by "death" you no more mean *Death* than by "life" you mean actual *Life*. The philosophy of the deathless nature of man that required you to change the meaning of the one term, requires the same of its correlative. You can give no more reason or authority for the change in the one case than in the other. The exigencies of your false position require you to use these two simple, obvious terms, when predicated of man— or the soul of man, which is the same thing—in a sense quite different from what they have when predicated of anything else that has life. You mean by it a state of sin and alienation from God, for you go on to say that it is "the immortal part of our nature" and that "*it can never die.*"

Here, without seeming to be aware of it, you employ the words "dead" and "die" in two opposite senses, in reference to the very same thing. You say the soul is "dead" and then again "it can never die." In the first instance you employ it in what you are pleased to regard as its religious or Biblical sense: in the latter, in its ordinary and natural sense. What then, let me ask you, do you understand by the *Second death*, the penal death that is to be inflicted upon the impenitent after the first death and their resurrection to judgment? What do the prophets and apostles mean when, warning sinners of this death, they say "why *will* ye die?" "If ye live after the flesh ye *shall* die."—"Sin when it is *finished* bringeth forth death," etc. They cannot mean the first or the Adamic death, for no one can escape this. They cannot mean that state of sin and alienation from God which is the *present* state of all natural men which you call death, for they refer to something yet to come; and beside this, it is to be inflicted upon them hereafter as a penalty for sin, and God surely does not inflict sin and alienation upon men. He cannot mean, according to your view, actual death, for you say "the soul can never die." Hence, in order to maintain an apparent agreement with the Scriptures, your scholastic theology has been obliged to invent still another meaning

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to this word death; and so there are three so-called Biblical or religious senses in which we must understand it; Thus, "(1) Death signifies the separation of the soul from the body: This is *temporal* death. (2) A separation of soul and body from God's favour in this life, which is the state of all unrenewed persons who are without the light of knowledge and the quickening power of grace: This is *Spiritual* death. (3) The perpetual separation of the whole man from God's heavenly presence and glory, to be tormented forever with the devil and his angels: This is the *Second* or *Eternal* death." (*Cruden's Concordance.*) Here we have differentiated for us three distinct meanings of the Scriptural word "death," not one of which includes its actual meaning, to enable us to circumvent the plain, positive, teaching of Scripture, "*The soul that sinneth it shall die.*" No wonder the common people of the present day have come to feel their need of notes, commentaries and expositions of learned theologians to tell them what even the plainest language of Scripture means, and what it does not mean, in any given case. So the Jews in the time of Christ, depending more upon the Talmudic Targums, the explanations and explications of their Scriptures prepared for them by their Rabbins and learned doctors, whose minds had already been corrupted by this same Platonic philosophy, than upon the plain, literal sense of the Word, were persuaded to reject the Saviour as their only hope of Eternal Life, and to claim it as their natural inheritance. But our Lord said to them as he does to the present generation of deluded religionists, "Search the Scriptures, for in them ye think ye have Eternal Life (assured to you) but they are they that testify of ME,"—of me as its only true Source,—and "ye will not come unto ME that ye might have Life." "This people honoureth me with their lips, but their heart is far from me; In vain do they worship me, teaching for their doctrines the precepts of men."

You say that "Human consciousness and the Bible—assume as a fact—that the soul can never die." Here you employ the word "die" in still another—a fourth sense—its only true and natural sense, and now I can understand what you mean; but I cannot agree with you. By "human consciousness" you intended to say, no doubt, or should have said, human desire or human hope; for I need not tell an acute dialectician like yourself that consciousness does not know anything about the future. It cannot tell us either what is yet to be, or what is not to be. But I agree with you in holding that there is a natural sentiment in man—implanted by God for wise purposes—that makes him shrink at the thought of extinction, and long for the perpetuity of life. But it is not because this perpetuity is already assured to him, but is an evidence rather to the contrary. But it is an evidence of God's gracious purposes concerning man, of His willingness to give him the immortality he desires if he can only be fitted to possess and enjoy it, that it may

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be attained if he only knew how to secure it. It is this that makes the Gospel a message of "good tidings" to men who are perishing through sin. It tells them how they may escape from its power and its penalty, which is death, and attain to the Eternal Life which they desire. But when you tell sinners that their immortality is already assured, and that they are going down—not to certain death and destruction, but to an Eternal Life of wretchedness and woe inconceivable, you may bring in your factitious, human-contrived "terrors of the world to come" to enforce your appeal, they will quite readily accept your assurance of immortality, for this agrees with their desires and hopes, and the suggestions of Satan, who was a liar from the beginning, but as for "the terrors of the world to come," you have made them too revolting, too fiendish, too incredible, to be believed in by intelligent, thinking men who have any true conception of a just God, and they will reject both the appeal and the Gospel you are trying to enforce.

Righteous men grieve over the wide-spreading indifferentism, scepticism and infidelity of the present day—and are anxiously inquiring after the cause, as well they may. But, the cause is not far to seek—For, says the prophet of the Lord, "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked that he should not return from his wicked way *by promising him life*."

"Human consciousness *and* the Bible," you say, "assume that the soul can never die." How dare you say this, when the Bible from beginning to end asserts just the contrary doctrine, if you would only allow it to speak for itself! How do you know the Bible assumes any such doctrine? Who authorises you to say so? Surely not Jehovah Himself; for He said in the beginning, "Thou SHALT surely die." THOU—not thy body—but thou thyself—which must mean—the conscious sinning man himself, if it mean anything: Not Moses, for he said to the sinning Israelites, "Ye shall utterly perish:" Not Job, for he says, "The candle of the wicked shall be put out:" Not David, for he says, "For yet a little while and the wicked *shall not be*:" Not Solomon, for he says, "He that being often reproved, hardeneth his neck, shall suddenly be *destroyed*, and *that without remedy*:" Not one of the prophets, for they all agree in saying, "The soul that sinneth, it shall die;" "The day cometh that shall burn them up, that it shall leave neither root nor branch;" "They shall be as though they had not been;" etc., etc.: Not John Baptist, for he says the wicked are as the chaff which "shall be *burned up* with unquenchable fire:" Not Christ Himself, for He says, "I give unto them Eternal Life;" "If ye believe not that I am He, ye shall die in your sins:" Nor Peter, for he says that the wicked, "As natural brute beasts shall perish in their own corruption:" Not Paul, for he says, "Their *end is destruction*:" Not James, for he says, "Sin when it is *finished*, bringeth forth *death*:" Not John, for he says, "He that

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believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son: and this is the record, that God hath given to us Eternal Life, and this life is in His Son. He that hath the Son hath the Life, and he that hath not the Son hath not the Life." Nowhere in all these Divine Oracles can you find any such record, but in the recorded words of the Great Deceiver. He boldly declares, "Ye shall *not* surely die." The heathen philosophers took up this saying, and called it the dictate of reason, and the so-called Church of Christ in the days of her waning purity adopted it into her creed, and endeavoured to construe the Scriptures into agreement with it, and it has been handed down through ages of darkness and corruption till now, as one of the fundamental truths of God's Word that "the soul can never die."

It is too bad, too bad that the appointed heralds of the Gospel should take their message from such a source, and ascribe it to the Divine Master Himself, saying, "Thus saith the Lord"—"the soul can never die," when it is not the Lord, but the Great Adversary, who says so. "How long shall this be in the heart of the prophets that prophesy lies? Yea, they are prophets of the deceit of their own heart." "Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith." "He that hath a dream"—and this is nothing but a dream, a delusion—"let him tell a dream," and tell it as a dream, "and he that hath my word, let him speak my word faithfully." "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at *my* mouth and give them warning from me. When I say unto the wicked, *Thou shalt surely die*, and thou givest them not warning, nor speakest to warn the wicked from his wicked way, to save his life—[not to save his soul from eternal misery—but his Life], the same wicked man *shall die*—[not is dead—but shall die—not be miserable for ever—but] *shall die* in his iniquity. But his blood will I require at thine hand." Beware lest you incur this fearful malediction upon false teachers. I know you think you are uttering the truth and are doing God service when you teach this specious, delusive, popular philosophy. But it is only because you have been so thoroughly educated into it from your infancy that it has become a part of your mental furniture. I know the difficulty of breaking loose from such bonds. But no intelligent man at the present day who is capable of studying God's Word and of thinking for himself is excusable for clinging any longer to this fiction of the deceiver, this assumption of a heathen philosophy, this tradition of a corrupt Church, which is doing more to perplex the minds of sincere believers, to obscure the glory of Christ, to hinder the progress of the Gospel, and to asperse the character of our Heavenly Father, and to aid and abet sceptics, infidels and opposers of every sort, in their opposition to the Bible, which is supposed to teach it, and to God

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the Author of the Bible, than all other errors combined. It is full time that our religious teachers, who have the interests of Christ's kingdom really at heart, as I know that you have, were willing to search the Scriptures on this vital question, and to take their instructions from the Master Himself.

I notice that you fail to make any real distinction between soul and spirit. You use these words as almost, if not quite synonymous. This is true of all who belong to your school generally. Our popular dictionaries define soul and spirit in nearly the same terms. But "as I read my Bible," they are quite distinct and are never used interchangeably.

I am sorry not to be able to return the compliment you pay me of "showing the fruit of long and devoted study in one line," etc. Your scholarship in other lines is indeed conspicuous. But if you had given a larger share of your attention—not to the teachings of the Scriptures in accordance with the popular systems of philosophy and metaphysics,—but to the Scriptures themselves, in the original languages on this question, you would certainly have agreed with me in perceiving that the terms *nephesh* and *ruach*, in the Hebrew signifying soul and spirit, and their synonyms *psuche* and *pneuma* in the Greek, are quite distinct from each other, and are no more to be confounded or to be taken for each other than the effect is for the cause. It was not the soul that was "inbreathed," as you say, "into man," but the spirit, and as a consequence or the effect of this inbreathing man "*became* a living soul:" and when this life-giving spirit is taken away, man becomes "a dead soul." So say the Scriptures. "Thou sendest forth thy spirit (*ruach*); they are created; thou takest away their breath (the same word) *ruach*); they die and return to the dust." Ps. civ.

This word *nephesh* (Heb.) or *psuche* (Greek), signifying soul, is very capriciously rendered in our common English version of the Scriptures. It is very often translated "life," and less frequently into other terms. But however translated it always stands for that which is perishable and transitory. It is never spoken of as permanent and indestructible: no adjective signifying permanence is ever joined with it. Another word, *zoe*, is employed to designate the life that is *everlasting*, and the adjective *aionios* is coupled with it, and this in scores of instances. But the *psuche* life, the soul-life is never in one single instance characterised as *aionios* or eternal. The same is true of *nephesh* in the Hebrew Scriptures, but as Life and immortality are more clearly brought to light in the Gospel, we direct our special attention to the Greek words. The *psuche* life is the natural life of man: but the *zoe* life is the life that is given in the new birth. It is the Divine Life that is given from above, and is the peculiar life of God Himself and of His people. It is imparted to them by a special act of His grace. I do not say that this word *zoe* may not be used in a lower sense; indeed it is so used sometimes, though rarely in the Scriptures,

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but I do say that whenever the higher life, which is the gift of God through Jesus Christ is spoken of, the life that is declared in so many instances to be Eternal, the word *psuche* is never used, but the word *zoe* always. Hence these two kinds of life are constantly brought to our notice in the Scriptures, the *psuche* or soul-life, which we all receive in our first or natural birth, and which is always and everywhere declared to be perishable and transient, and the *zoe* life that we receive in our second or super-natural birth, which is always and everywhere declared to be imperishable and eternal. This would be apparent to the commonest reader were it not for the fact that the old translators have dealt so capriciously with this word *psuche*, sometimes rendering it "soul" and sometimes "life," and then making no distinction between the *psuche* life and the *zoe* life. But a Greek scholar like yourself, and a teacher of theology, cannot be excused for ignoring or confounding this vital distinction.

For example: the Scriptures say, "Take no thought for your *life*." "He that loveth his *life* shall lose it." "The good shepherd giveth his *life* for the sheep." "Neither count I my *life* dear unto myself," etc. In all these and a multitude of other cases the word *psuche* is used, and the natural life or the soul-life that is referred to.

Again they say, "What shall it profit a man if he gains the whole world and lose his own *soul*, or what shall a man give in exchange for his *soul*?" "Thou fool, this night thy *soul* shall be required of thee." "He that converteth a sinner from the error of his way shall save a *soul* from death." Here, too, precisely the same word *psuche* is used in the original, and the reference is to the natural soul-life.

But again we read, "Strait is the gate and narrow is the way that leadeth to *life*, and few there be that find it." "I am the resurrection and the *life*." "Ye will not come unto me that ye might have *life*." "He that believeth not the Son shall not see *life*." "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting *life*, and shall not come into condemnation, but is passed from death unto *life*." Here it is the higher life—an entirely different kind of life, that is spoken of; it is not the *psuche* life, but the *zoe* life that is meant, and the word *zoe* and not *psuche* is used. I might cite one hundred and fifty passages of similar import, and in more than sixty of these instances the adjective *aionios*, eternal or everlasting, is coupled with it.

This capricious vacillating, rendering of the word *psuche* as sometimes "soul" and sometimes "life," and the rendering of this other word *zoe* as "life" also, with nothing to distinguish these two sorts of life from each other, as they are distinguished in the Latin by the words *anima* and *vita*, and in other languages, has tended greatly to confuse the unlettered English reader, and to perpetuate

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this false notion that the psuchical and spiritual lives of men are alike indestructible and eternal. The old translaters, no doubt, believed this themselves, and they have done much, alas, in this and in other ways, to fasten it upon the Scriptures. Our revisers have, indeed, corrected some of these grosser renderings, and done something, for which we are duly thankful, but not what they might have done, nor ought to have done, and probably would have done had it not been for their ultra conservatism, to bring out clearly the true doctrine of the Scriptures on this question.

But a Greek scholar and a master in Israel, like yourself, has no good excuse for overlooking these radical distinctions—much less for ignoring them when noticed.

It will not do to say, as some do, that this phrase *aionios zoe* is an ethical expression meaning simply eternal happiness; for while the term *zoe* is always used when a life of eternal happiness is spoken of, yet it may be, and sometimes is, used in the Scriptures to designate the lower life, a life without any regard to its character and conditions, and needs a qualifying adjective to characterise it, and it is often found in such connections that it would make nonsense to translate it as merely an ethical word meaning purity or happiness. Christ is called the "Prince of Life," "The Way, the Truth and the Life;" "In Him was Life and the Life was the Light of men;" "Except ye eat the flesh of the Son of man and drink His blood, ye have no Life in you;" "Being reconciled we shall be saved by His Life;" "Even so, we also should walk in newness of life," etc. In all these passages, and in numerous others, the word *zoe* is used, and it would be folly to understand it as meaning simply purity or *happiness*.

Still further, it is used antithetically with *thanatos*, death, and this very often in the Scriptures. You can hardly have failed to observe, that the Apostle Paul, whenever he speaks of the *aionios zoe*, the Life Everlasting, almost invariably puts it in contrast with *thanatos*, death. The contrast is not death and happiness, but Death and Life—Life Eternal. A life of purity and blessedness, it is true; for no other life is fit to be perpetuated or can endure for ever.

Here let me call your special attention to the fact that neither the word *aionios* nor any other word signifying eternal is ever joined with *thanatos* in the Scriptures. The phrase "eternal death," which is so common in the religious literature of the present day, and which our theologians so constantly put in opposition with the eternal life of the Scriptures, is entirely unknown to the Word of God; for the good reason that death is a finality of itself, and not a state of existence like life. Had not the whole mortal race of Adam been redeemed from the Adamic death, by Christ, this death would have been the final end of all men, but because of this redemption, there is a second death for all who do not accept of the salvation to Eternal Life

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which He offers—from which there is no recovery. This is *the* death which is everywhere put in opposition with the Life Everlasting of the Gospel. Now this phrase, "eternal death," has been invented by the philosophers of your school to match the Scriptural phrase, "Eternal Life," to help out your theory that both the death and the life of the Scriptures are states of existence; the one a state of unending misery, and the other a state of unending happiness. And this is the reason why you would have both of these words taken in an ethical and unreal sense. But you have no authority for this in the Word of God. Dr. Bartlett has given this as the title of his well-known book, "Life and Death Eternal." But the phrase is as misleading and anti-scriptural as is his doctrine and his argument. If the death of the Scriptures were a state of existence like the life, with this difference only, that the one is a state of Eternal misery, and the other of Eternal blessedness, no reason whatever can be given why the adjective *aionios*, signifying eternal, should not be joined to it as well as to life; but as it is not a state of being, but the final end of being, it would be mere tautology to apply this epithet to it. Let me ask your special attention to this usage of Scripture, for to me it is quite conclusive of my position, that there is no life of any kind, no existence whatever to the unsaved beyond the Second death.

I am sorry that you should have to say as you do, "Your view does not to my mind relieve at all the dark, mysterious problem of evil and suffering in a world created and administered by a benevolent God;" for it does relieve it greatly to my mind, and this is the uniform experience, as I know, of large numbers who have embraced it. I think you cannot have duly considered it. Not a few even of those who are not yet prepared to give up the so-called "orthodox" doctrine of unending sin and misery, have confessed to me that my view would greatly relieve their minds. I have before me now a letter, just received from one of the leading ministers of our Church, who, after speaking very kindly of my book, as you have done, says: "It has disturbed me more than I care to be, because the past has a very strong hold upon me, and rooted beliefs, if they die at all, die slowly. . . . . Your book furnishes the means of a great relief, if I can but accept its interpretation of God's Word. The philosophy of man is vain. God's Word standeth sure."

No wonder you are compelled to confess that this problem of evil and suffering, as you conceive of it, is a "mystery" you "cannot fathom." Educated in the same theological school as yourself, and taught to believe that many, many, how many it is impossible to tell, of our fellow creatures will be doomed to an existence of hopeless, unutterable misery and torment to which there will come no relief or mitigation, or end whatever; that we are all exposed to this doom by the sin of our first parents, and

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that a large portion of the race come into being under such circumstances as to forbid even the hope that they will escape this awful doom—indeed that no one does escape but through the special grace of God, which is accorded not to all but to the elect only; it did seem to me a mysterious, dreadful doctrine, and so it must to all intelligent minds, if allowed to dwell upon it at all. You know how such Christian men as Albert Barnes, John Foster and others, with whose writings you are familiar, struggled with this problem, and how they confessed that they could not reconcile it with their conception of a God who is infinite in wisdom, goodness, love and power, that He should impose so dreadful a doom upon any of His creatures, that their philosophy could not throw one ray of light on this dark, dark problem of eternal evil. Nor can you, nor any other man, conceive of one plausible reason why the miserable, hopeless, forfeited existence of any of the creatures to whom God has given life, should be perpetuated in helpless and unending wretchedness, that does not impeach either His goodness or His power, or both. And yet you hold fast to the Scriptures as the Word of God, and you continue to love and trust Him notwithstanding the fearful aspersion of cruelty your theology throws upon His character; and you would persuade others to do this, but with such scant success that your Christian heart is pained. You cannot but know that this dogma to which you still cling, and which has not yet been able to overturn your faith, has driven multitudes into scepticism and infidelity, or into the equally pernicious and destructive error of Universalism, and is one of the chief obstacles to the reception of the Gospel of Christ by the heathen, who insist that their gods, though perhaps less powerful, are not so atrociously cruel as yours.

I cannot but think that if you could come to see as I do, that this dogma of eternal sin and misery is no part of the teaching of God's Word, but is the deduction of a false philosophy, and the fruit of Satan's cunning—his very masterpiece, to set the hearts of men against their Creator and to undermine their faith in His Word, and to weaken the power of the Gospel; that evil, so far from being an integral part of God's system, is but incidental and transitory, a mere episode, which had its beginning and will have its ending when it shall have subserved the purpose for which it was permitted to enter: that Christ was not only "manifested to destroy the works of the devil," but that He will destroy them—and what are they but sin and suffering, and death? that "the heart of God is" not merely "set for the relief," as you say, of this burden of evil under which "the whole creation groaneth and travaileth in pain until now," but that He is fully able to accomplish that on which His heart is set, and determined to do it; that the victory of His Son over Satan and all his hosts shall be complete; and no such partial victory as shall permit them to retain possession of one part of His otherwise glorious

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universe, however small it may be, where they can prolong their worthless, miserable lives in sin and suffering, cursing Him and defying His wrath, while He torments them for ever; but that if the creatures of His power will not submit to His beneficent rule, nor be won by His mercy and grace, nor consent to live in harmony with the multitude of the holy, happy subjects of His Universal Kingdom, they shall not live at all, they will be utterly and for ever destroyed with "an everlasting destruction"—that in the end of the world, "He shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire," where they shall be utterly consumed, like the tares in the time of harvest; "then shall the righteous shine forth as the sun in the kingdom of their Father." "And there shall be no more sin, nor sorrow, nor death, for the former things have passed away." If, I say, you could come to my view on this question, I am sure that your Christian heart would find, as many others have found, a great relief from the burden that is now on it, and a great cloud would be rolled away from the face of your Heavenly Father, and the glorious Gospel of the blessed God would be invested with a tenfold greater beauty and power, and you would be able to offer it to your dying fellow-men, and urge it upon their acceptance with such a confidence and an assurance of its excellency as you have never yet felt.

I join with you most heartily in the prayer that "we both may now and hereafter know the fulness of its power," and I pray also that we may so know it as to be able boldly and successfully to present it to our fellow-men as their only hope of life and immortality beyond the grave.

Most sincerely yours,

J. H. PETTINGELL.

THE MAN OF SIN.

(2 Thessalonians, ii.)

No. VII.—"WHAT WITHHOLDETH."

I DESIRE now to bespeak the attention of the readers of the RAINBOW to a very important part of the apostle's statement, and which has given rise to divers opinions just as much as the main topic of this remarkable prophecy. He says, "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth, will let, until he be taken out of the way."

To determine who or what this obstacle was, it is necessary to keep in view the true character of the party whose revelation was hindered—namely, "The Man of Sin," as described by the apostle. I have

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endeavoured to show that the Man of Sin is not identical with the Antichrist of John's epistles, which designated a class of persons in the first century who "denied that Jesus Christ had come in the flesh." By this denial they virtually set aside the fundamental doctrine of the Gospel that "Jesus was THE CHRIST — made of the seed of David according to the flesh." They must have also ignored his death as a sacrifice for the sins of the world, and consequently could not believe that He was "declared to be the Son of God with power . . . by the resurrection from the dead." In this, again, denying the Son, they denied the Father also. Acccording to John (2nd Epistle, ver. 7), this was "THE Antichrist." (See Greek and Revised Version.)

I have also shown, as I judge, that the Man of Sin is set forth as a professedly Christian official man, in whom came to be headed up all power, ecclesiastical and civil; who monopolised all the authority of the Christ in His Church, and all the privileges of Christian disciples, whether belonging to official or so-called lay members. That He both claimed and exercised supremacy over all secular sovereigns—whether emperors, kings, or others in authority—in every state in Europe; besides possessing for centuries direct civil sovereignty over several states in Italy. In short, a universal despotism in both the ecclesiastical and political spheres. I also endeavoured to show that while there was doubtless a departure from "the faith once delivered to the saints," in a greater or less degree, yet the chief characteristic of the Man of Sin—as far as given in this passage—is his domination over Church and State, as I have described. There is neither idolatry, infidelity, nor heresy (so called) that is here laid to his charge.

We must also bear in mind that it is a fact which does not admit of question that the "working of the mystery of iniquity"—in the days of the apostle—actually culminated in the development of the Papacy, at a period somewhat near midway between the first and nineteenth centuries. This is no hypothetical case. We have no need to speculate as to the bearing of any obscure texts of Scripture on the probabilities of the future, or to theorise as to the building of a future "temple of God" by unbelieving Jews destitute of Divine authority. The revelation of the papacy is matter of history, some of the steps leading to which I have endeavoured in former articles to trace.

From the circumstance that the apostle does not state the nature of the hindrance, it becomes necessary to inquire whether we can obtain the information from any other source. One reason for his silence must doubtless be the fact, that he had informed the Thessalonians what the obstacle was when he was among them. Hence, as he says, "they knew." This whole subject had evidently been made known to them, because after describing in verse 4 the supremacy of the man of sin, he adds, "Remember ye not that when I was yet with you, I told you these things." But it is highly probable he had another reason for his silence, which we shall allude to anon.

There are two principal views held as to this hindrance, corresponding to the two views entertained concerning the man of sin. Those who hold the man of sin to be a personal individual ruler, enthroned in a temple erected by the Jews in the future at Jerusalem, hold that the restraining influence is the presence of the Church on the earth while

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as yet untranslated. The view of those who hold the man of sin to be fulfilled, in the official man at the head of the papacy, is, that the hindrance was a certain phase of the fourth universal dominion, symbolised by the fourth beast of Daniel's vision.

It will now be my endeavour to point out the reasons which lead me to decline the former view and to accept the latter. I should mention here that some Futurists agree so far with the latter view, but hold that the fourth dominion, as a whole, throughout all its phases, constitutes the hindrance, and that the papacy, instead of being the man of sin, forms only a part of the fourth dominion, or the hindrance.

Notice first, however, that those who believe in the coming of a personal Antichrist, hold the man of sin and the Antichrist to be identical. By combining the characteristics of the two, they make out the personage so created to be an infidel. I have shown that there is no ground for such identity. The Antichrist is not charged by John either with absolute infidelity, or with idolatry, or with either ecclesiastical or political despotism.

In looking into some of the authorities on this subject, I have been struck with the way in which one prominent writer disposed of the language of the apostle. I refer to the late Benjamin W. Newton, of London, who advocated the view of a future Antichrist. In his "Aids to Prophetic Inquiry," Third Series, he says: "We have no authority for saying that they (the Thessalonians) knew anything more respecting it (the hindrance) than we ourselves know." He says again: "Some have supposed that it means that the Holy Spirit is to be taken from the earth; but this is untrue, for Christ said, 'Lo, I am with you alway even to the end of the age.' Others have supposed that all the saints are to be taken away, but this also is untrue. It is contradicted by the words of our Lord just quoted, and we also read of those who keep the commandments of God and the faith of Jesus during the terrors of Antichrist's reign. . . . Others have interpreted this passage as the Roman Empire, and have supposed that the head of the Roman power was the Restrainer. But the whole body of Roman power is to be concentrated in Antichrist," &c. Mr. Newton criticises at some length the words of the apostle, but it is difficult to know his precise meaning; and I shall not attempt to represent him further than by the quotation I have given of his own words, with the addition that he says: "What that Restrainer is, whether it be God Himself, or an angel appointed by Him, we know not." I may state, however, that the rendering in the Common Version is substantially supported by Macnight, Wakefield, Scarlett, the Revisers, and even by the Roman Catholic (Douay) Version. I may mention that it is admitted by most of those who hold the future personal Antichrist.

In order to have the matter clearly before us, I shall now quote the words of another writer on the same side. This writer says: "So long as the Church is on earth, the *revelation* of Antichrist is prevented by the Holy Spirit in the saints. So soon as this hindrance is taken away —by the translation of the saints—then shall that Wicked One be revealed. This is the truth of 2 Thess. ii. 6-8." ("Quarterly Journal of Prophecy," No. X., page 80.) If this writer had been inspired he could scarcely have written with more authority. But if we ask what

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reasons he gives for his dictum, there are absolutely none. The fact is, there is no express Scripture authority for it. Nor have I seen any sufficient reasons given for this view.

It cannot be maintained that the true disciples of Christ could have any influence, personal or corporate, to hinder the manifestation of such a personage as the future Antichrist is described to be. Their numerical inferiority to the mass of Roman Catholics, and to the merely professing multitudes in the Protestant sections of Christendom, renders such an obstacle as they could present to Antichrist almost ridiculous. But it is said to be "the Holy Spirit in the saints" which is the obstacle. If the Holy Spirit be the true obstacle, why should that agent of God be limited in operating as an obstacle to Antichrist to the presence of the Church on the earth? Would it not be more reasonable to say at once that God is pleased to hinder by His Spirit the revelation of the Antichrist till the proper time arrives, and that the presence of the saints on the earth has nothing whatever to do with the matter, with the exception of being privileged with removal from the midst of judgments, as many believe. But it is evidently not the Divine element which the apostle alludes to when he speaks of a hindrance, but some influence of a worldly character, operating in the sphere marked out by the then existing fourth dominion of Daniel's vision.

Again, it is alleged that it is the unbelieving Jews who are to be deceived by Antichrist, and consequently subjected to his authority. But here it is difficult to see how the presence of the true disciples of Christ on the earth could avail to hinder such deception and subjection. Allowing that the saints possess in some degree the Holy Spirit, it will be admitted that the apostles and early Church possessed this Divine influence in its most potent phase, and yet the working of the mystery of iniquity was not hindered. Take the Church at Corinth as an illustration. They had many members endowed with spiritual gifts, as described in 1 Cor. xii., but this did not prevent the sad "divisions" of which the Apostle had to complain in his first letter, and on account of which he called them carnal. Neither at a later period did a considerable minority of good and honest-hearted professed disciples (though probably not free from error), prevent the development of the Papacy, with its world-wide claim of supremacy over both the consciences and the estates of the people. Much less, therefore, can it be maintained that the presence of the Holy Spirit in the true disciples of Christ, in comparatively feeble degree, shall present any hindrance to the rise of a future Antichrist.

Notice here that so far from the apostle having, on his visit to the Thessalonians, informed them that the presence of the untranslated saints on the earth was the hindrance to the revelation of the man of sin, he, for the first time, informs them regarding the translation *in his first letter*, written subsequently to his visit. In introducing that subject (iv. 13) he says: "I would not have you to be ignorant concerning them who are asleep;" and makes no allusion to any former mention of it. And even to the Corinthians, written five years later, he mentions the same subject as a piece of new information to them. He says, "Behold, I show you a mystery"—literally, I tell you a secret.

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Let us now look at the other side of this question. What was in existence in the days of the apostles to hinder the revelation of the Man of Sin as a universal dominion in Church and State? The most cursory glance at the facts which then existed points to one pertinent answer—"THE POWERS THAT BE." What were these? The principalities and powers embodied in the undivided phase of the fourth dominion, represented by the fourth wild beast of Daniel's vision. It is usual to say simply the Roman Empire, or, it may be, to prefix the term Pagan. Jurieu, writing in 1687, is very particular to correct this, and to give what he considered more consistent both with Scripture and reason. Referring to Dan. vii., he says, "He (Daniel) places nothing at all between the end of the fourth beast, or fourth empire, and the kingdom given to the saints." He makes a similar remark as to the great image in Dan. ii. and the beasts in Revelation, and concludes "that the reign of Antichrist must be the continuation of the Roman Empire," and that "there is no interval of time, nor any monarchy between the Roman Empire, and the Monarchy of Jesus Christ." He then argues from the fact of the beast having seven heads, that it is not the destruction of the fourth dominion, but simply the passing away of one of its phases, which being taken out of the way permits the revelation of what he, like many others, terms indifferently, the Antichrist and the Man of Sin—being "the empire of the Papism."

I have to submit for the consideration of the reader there is both fact and reason to support this view. The fact is indisputable. The fourth dominion broke up into various portions, the most potent of which was the Papal power. With the exception of the Eastern empire, the other portions all fell under the supremacy of the Papacy.

How this change was brought about it would be tedious to trace in detail. Those who wish to see a summary of it can consult an extract given by Bishop Newton in his *Dissertation on the Prophecies*, from Machiavel's "History of Florence." The fact is simply that after the removal by Constantine of the seat of government from Rome to his new city of Constantinople, the imperial form of the fourth dominion, through various circumstances, declined; and the usurpation of the Bishop of Rome gradually, but surely, came in its place. He attained to the secular sovereignty of certain territories in Italy, through his dealings with Pepin, King of the Franks, and his son, Charlemagne, embracing a contract whereby mutual help should be rendered in certain exigencies in which both were involved. But it was the ecclesiastical sphere in which the supremacy of the Papacy was chiefly exercised, the partial sovereignty possessed in Italy in the secular sphere being only a buttress to support the ecclesiastical. As has been shown, the ecclesiastical was so potent as to extend its influence into matters of civil and political life among the various states into which the fourth dominion was broken up.

An argument is employed by some who look for a future fulfilment of the Man of Sin to the effect that our Lord's prediction as to "the abomination of desolation standing in the holy place" (Matt. xxiv. 15) has not been fulfilled, and that therefore it must have a fulfilment in the future. This is held to be a direct allusion to the Man of Sin sitting in the temple of God, which is assumed to be the meaning here of the term "holy place."

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Observe, however, that our Lord does not say "abomination" of impiety, or of desecration, but abomination of DESOLATION. Also that He had just before predicted the desolation of both the city and the temple. Regarding the city, he said, "The days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and they shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation" (Luke xix. 42, 43). And regarding the temple. "Behold, your house is left unto you desolate, and ye shall not see me henceforth until ye shall say, Blessed is he that cometh in the name of the Lord." It was evidently in view of such widespread calamity, as these predictions indicate, that he gave the warning connected with the abomination of desolation, "Let them which be in Judea flee to the mountains."

If it had been merely a desecration of the temple by the placing of a man or an idol in the place of Divine worship, what could be the necessity of the Jews or the disciples fleeing to the mountains? And how could our Lord's warning to them in Judea be taken advantage of, when thousands might be ignorant of the occurrence of any such desecration? Judea had an area of something like 3,000 square miles, exclusive of Samaria and Galilee; and our Lord's reference to it embraces the outlying rural districts; for He said, "Neither let him who is in the field return back to take his clothes."

It seems to me we have a solution of the meaning of "the abomination of desolation" in the narrative of our Lord's discourse given by Luke. His account runs: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which be in Judea flee to the mountains, and let them which are in the midst of it (the city) depart out; and let not them that are in the countries enter therein" (Luke xxi. 20, 21). However we may account for the difference between Matthew and Luke, there can be no doubt that Luke here gives his version of our Lord's statement. Both expressions may have been used, Matthew giving one and Luke the other. Or, more probably, Luke gave what he considered as the equivalent of the actual words used. Observe also, that while he uses the word "desolation," it is not the desolation of the temple, but that of the city; and he substitutes "Jerusalem compassed with armies," for "the abomination," and follows it with the advice recorded by Matthew.

Dr. Samuel Lee, in his Hebrew Lexicon, defines the term rendered "abomination" in Daniel as (1) idols; (2) food offered to idols; and (3) anything detestable. And what could be more detestable to the Jews than the presence of idolatrous foreigners, and much more so, an army of such?

As to the phrase "holy place," the term "holy" is not exclusively applicable to the temple, having been applied in Scripture both to the city and to the land. Besides, while "holy place" might possibly be applied to the temple, generally (though its proper use is to denote that compartment outside the vail) it could not be so applicable to the "most holy place," or "holy of holies," where the Divine presence was

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manifested, and where an idol would necessarily be placed by a desecrator.

Notice also, that desolation of the land and city, as well as of the temple, was what was threatened against Israel, and what we know to have been actually experienced by that people through past ages down to the present moment (See Isa. xlix. 8, 19; lxi. 4, &c.).

It is necessary now to look at this phrase as it occurs in the prophecies of Daniel, whence its being alluded to by our Lord; and, owing to the great stress laid upon it by some, it will require to be dealt with somewhat minutely.

First, there is no evidence that our Lord quoted more than the phrase, "the abomination of desolation." This only is followed by the clause "spoken of by Daniel the prophet."

Second, I fail to find in Daniel any *express* application of it to the profanation of the temple; but on the contrary, several which plainly imply devastation by an army.

Third, notice that when Daniel wrote, the land of Israel and city of Jerusalem were suffering desolation for past national transgression.

Fourth, various forms of the phrase occur in Dan. ix. 26, 27; xi. 31; and xii. 11. Notice, however, that in ix. 26, it is "desolations," and in verse 27 it is "abominations." In xii. 11, the article *the* is absent from "abomination." It is therefore only in xi. 31, that the substantial equivalent of the phrase is found.

Fifth, the matter is substantially introduced for the first time in Dan. viii. 12, 13, where future national transgression, to be followed by another infliction of desolation by an armed host, is predicted. This is termed in verse 13, "the transgression of desolation." Notice here also that this prophecy reaches to the destruction of the desolating agent (verse 25).

Sixth, this vision (Dan. viii.), although explained, so perplexed Daniel that he did not understand it (verse 27).

Seventh, knowing from books that the then existing desolation of seventy years was nearing its close, Daniel offered that remarkable prayer recorded in Chap. ix., in which he confessed the national sins, and entreated the Lord to behold their desolations, and to turn away His anger and His fury from His city Jerusalem, His holy mountain, &c.

Eighth, Gabriel was sent immediately to "make him understand the matter and consider the vision," evidently the vision of Chap. viii., which he had not understood. He also intimated that not merely seventy years, but seventy sevens of years should be required to "finish transgression," &c. (verse 24); and predicting a future destruction of the restored city and sanctuary, and this expressly connected with a "war" (verse 26), just as had been briefly outlined in Chap. viii. In verse 27 we have the words, "for (or by) the overspreading of abominations He shall make desolate." This is followed by the intimation of the destruction of the desolator (margin), just as in Chap. viii.

Thus far there is no ground for applying the desolating agency to anything but a military force; and these are certainly what might be called the mother texts of the subject.

In Chap. xi. 31, the phrase occurs substantially as used by our

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Lord, "the abomination that maketh desolate." It occurs here also in connection with "arms," and at the same time with "pollution of the sanctuary." Some apply this to the doings of Antiochus Epiphanes, who placed an image of Jupiter Olympius in the temple. It must not be overlooked here, that he at the same time invaded the country with an army, and placed a garrison in the city of David to maintain his ascendancy. The pollution of the sanctuary and the placing of the abomination are mentioned in distinct clauses, with nothing expressly identifying them as one and the same. The verse is quite intelligible when "pollution" is understood of the placing an image, and "abomination" of the placing a garrison. This reading is fortified by the fact, that the military force was the true agency by which the "desolation" of both city and country, and even the pollution of the sanctuary, were effected.

The writer of the first book of Maccabees states, that the overseers appointed by Antiochus "set up the abomination of desolation upon the altar." But he also says that he made a fortress in the city of David. This is, however, uninspired authority, and the first statement is only the version of the fact given by the writer, and probably adopted from a gloss contained in the Septuagint Version of ix. 27, to the effect that the temple was the scene of the "abominations" mentioned.

This part of Daniel's prophecy is applied by others to the Romans in the first century. For (1), this prophecy, like those in chapters viii. and ix., reaches from the second universal dominion under the Persian dynasty, to the final destruction of the desolator at the consummation, yet future. It must therefore embrace the third dominion (the Grecian), which indeed is expressly named; and also the fourth, although not expressly named; whereas the desolation and pollution caused by Antiochus continued only three years. And (2), the abomination of desolation spoken of by our Lord, was a prediction which necessarily looked to the then future, and not to the past.

Besides, there must of necessity be a degree of similarity between such events as the invasion by successive heathen powers of a country like Judea, where the worship of the true God is a national institution. And this similarity is not always to be explained on the principle of type and antitype.

It follows from what has been advanced, that if we find a fitting fulfilment of our Lord's prediction in the destruction of Jerusalem by the Romans in the first century, there is nothing in the prophecies of Daniel to hinder us adopting it. We are therefore under no necessity to seek any fulfilment in the doings of any future personal Antichrist (so-called).

As to "the abomination of desolation" in the sense I am maintaining, having had a fulfilment in the Roman army which destroyed Jerusalem, I submit that I have adduced ample evidence. I only mention in addition what Josephus states as to the desecration of the temple by that power. He says the Romans brought their ensigns into the temple, and placed them over against the eastern gate, and sacrificed to them there. These ensigns are said to have had connected with them certain idolatrous images, and were carried by the army. Gibbon says, "The attachment of the Roman troops to their standard was inspired

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by the united influence of religion and of honour. . . . Tacitus calls the Roman Eagle *Bellorum Deus*, gods of war. They were placed in a chapel in the camp, and, with the other deities, received the religious worship of the troops."

In view of these facts, it cannot be deemed a strained interpretation to infer, that an invading military force provided with such idolatrous images as those referred to, should be fitly represented to the faithful portion of the Jewish people, or to Jewish believers in Jesus as the Christ, as an "abomination of desolation."

From what has been advanced, I submit that the hindrance to the manifestation of "the Man of Sin," was not the presence of the Holy Spirit in the saints, nor yet the existence of the fourth dominion, as a whole. I think it has been shown that the only alternative view is, that the hindrance was the then existing *phase* of that dominion, the undivided Roman empire.

As to the reasons for Paul's silence regarding the nature of the hindrance, it is easy to see that one may have been, that if he had broadly stated in a semi-public document that as long as the predicted division of the Roman empire should be delayed, the Man of Sin could not be revealed, he would have needlessly exposed himself, and possibly many others, to the charge of treason, and its penalty, death.

Some remarks on papal miracles at another opportunity.

Edinburgh. J. CAMERON.

UNIVERSAL SALVATION.

PART III.

(From the French of Dr. Petavel.)

LASTLY, we have to show that the tendency of Universalism is immoral and dangerous. If all men without exception are fatally predestinated to eternal life,—if it be true that ultimate salvation, compulsory, infallible, and universal, has received the guarantee of the divine government,—what more is needed in order to lull the lovers of slumber into profound tranquility? Why should they watch, and be for ever on the stretch with the opportunities of eternity before them? Nay, the sinner who has the divine mercy at his command, will hardly fail to drain the cup of forbidden pleasures. He may, it is true, have heard of a species of purifying fire, concerning which Universalists talk; but such a contingency, should it ever present itself to his conscience, can be met, so he thinks, by the never-failing appeal to that Heavenly Parent whose compassion has been constantly portrayed before him as an attribute literally without limits. Epicureanism has been represented as saying, "Let us eat and drink, for to-morrow we die." Would Universalism be equally logical when it says, "Let us eat and drink, banish care, and lead a joyous life, for our indulgent God will pardon us, and do as we will, a happy eternity awaits us?"

"Such reasoning were ignoble," exclaim the doctors of that school, "Our appeal is to more exalted sentiments." Well, have it your own

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way; only tell us where these refined sentiments are to be found? Here and there perchance among the mass. Nor need we ask a theologian's opinion of the matter. The testimony of an illustrious Voltairean of our own era may suffice. It was Monsieur Thiers, an observer better acquainted than most with his own species, who remarked, "Man by nature is a poltroon; he is indolent, and a trifler." [*Fortnightly Review, Nov.* 1879.] Such characters, constituting as they do the majority of the race, Universalism scornfully abandons to their ever-deepening degradation. The Bible on the contrary regards them with pity, addresses them, menaces them, and often by the instrumentality of terror saves them. Which now of the two doctrines displays the truer tenderness,—the one which, indolent itself, indolently leaves the indolent people to perish,—or the Biblical doctrine which with virile grasp snatches them out of their fatal indifference? But the notable fact is that these two theories have for their base, two very different conceptions of sin. To the Universalist sin is no great matter; and moral evil, so far from wearing a tragic aspect, is but the spot of defilement contracted by the erring child, which a little water will easily efface. In our own judgment, on the other hand, sin is a corrosive. Even when curbed even when pardoned, some of its results are ofttimes irreparable; and when unpardoned, it gnaws like a cancer and totally destroys its victims.

Of all the dogmatists of Germany Professor Dorner is one of the most esteemed. Let us hear his recently delivered judgment on the point at issue. "The doctrine of Mr. Edward White," says he, "is vastly preferable to Universalism, inasmuch as it more successfully recognizes the respective rights of human liberty and of Divine justice."*

Some there are, who fancying they can go ahead of the Bible, are for discarding the element of fear as a motive power. In the lips of not a few preachers "the wrath to come" never finds utterance, though its muttered thunder is audible from one end to the other of the New Testament. Harangues of this kind may be said to beat the air with only one wing. And as for your pastors, evangelists, essayists, apostles, and missionary-staff, (that is, if you ever employ any,) let us say at once, that your occupation, by your own showing, is a useless procedure, and the voice of "Salvation" a mockery.

But if *we* should keep silence, the very stones would cry out. A recent writer (M. Ch. Pradez, of Paris), a Darwinist, and a total stranger to this discussion, exhibits far more practical sagacity when he recognizes the motive power of fear as the most effectual agency in spurring an indolent man to the exercise of his powers. "Our faculties," says he, "which slumber in time of peace, are stimulated and strung to their highest pitch in the hour of peril. Now, advance takes place, not when

* The concluding pages of *La Dogmatique* of Dorner are sufficient to convince any one that his point of view closely approximates to our own; and we may say the same of his colleague Nitzsh. It is noteworthy that neither absolute Universalism nor the traditional dogma can boast of any star of magnitude in the theological firmament of Germany. The great Rothe was a conditionalist; so also is Ritschl; to which we may add the names of Baader, Weisse, Olshausen, Twesten, Karsten, Hermann Schultz, von Rudloff, and Gess, all of them advocates, more or less pronounced, of the same position.

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men's faculties sleep, but when they are awake." The argument of fear, even when excessive, must ever be salutary so long as the downward tendencies of the human soul remain what they are. If on the contrary, Universalism be, as we believe, a false system, its teachings can only have the frightful result of rocking souls into the sleep of death.

"Rash man," exclaims M. de Félice, "what are you doing? Where will be the sanction of the moral law, or how will you bridle vice and strike terror into crime? See you not that already, by its hold on our natural affections, the visible world far outruns the invisible, and present things obliterate the things to come? If in addition to this your sophisms succeed in quenching the salutary dread of coming wrath, we shall have nothing left us but a boiling flood of passions, insatiable, mutually destructive, and storming through the land. Resolving to shut your eyes to any hell in a future life, you would fain fashion one for us in the present, only with this astounding difference, that in this case the good are to be made the victims of the bad. We judge of a doctrine by its effects, even as we know a tree by its fruits. Examining your own by this rule, you will hardly wait for the morrow to give it the lye."

There are, as we know, lofty spirits which scorn alike both penalties and rewards. They pursue the good, so they say, for its own sake, and ask no other stimulus. They cannot spare, it may be, one sympathising glance for the rest of us, who have not reached their altitude; but we remember that Jesus came not to call the righteous ones, but poor sinners who feel that there are none too many spurs and reins accompanying the Joyful Message. Borne along on passion's flood, we look out for any point of vantage, any trusty rope, yea even for any willow-branch that our paralyzed hand may grasp. To us, the promises and the menaces of our Saviour are the very channels of Life. For pity's sake, leave us in the possession of these.

Universalism crumbles to its base. Its starting-point was but a *petitio principis*, its method as respects the Scriptures is either to distort or to contradict them, and its action on the human soul is to emasculate. Viewing it in this triple aspect we should be well authorised in pronouncing it feeble; and yet we are compelled to admit that it is essentially mighty to the full extent of the *via inertiæ* of man's indifference. Popular at little cost and reckless in the assertion of optimism, it paints every thing in the colours of the rose, and loads with its drowsy perfume the moral atmosphere of a relaxed age. A life eternal assured and guaranteed, and that without conditions! What a fabulous conception of future existence! Here is a scheme which dominates all alike. Humanity is marching towards immortality, like Hannibal's army *en route* for Italy. While encountering in our passage narrow defiles, arduous precipices, storms and fatigues without number, how welcome the voice which assures us that we may sleep in safety on the soft pillow of snow. Equally winsome were the accents of the Syren when wooing the mariner of old to follow her and to quit for her sake the toils of steerage and the perils of the deep.

From the bottom of our soul and conscience we protest against this doctrine, and we charge it upon ourselves to proclaim aloud its error and its danger. We believe that it is in process of conducting the

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churches and society into deep abysses, and into catastrophes where the moral sense will assert its recovered energy in the tragical demands of that divine justice which has too long been set at naught.

Thus speaketh the God of armies,—Listen not to the prophets who say to those that despise me, ye shall have peace, and to those that follow the obstinacy of their hearts, No evil shall overtake you.—Behold a whirlwind from the Lord; when its fury flashes out, grievously shall it descend upon the head of evil doers.—This is a rebellious people, children that are lyars, who, refusing to hear the voice of the Lord, say to their prophets, Prophesy not unto us things that are true, but tell us flattering things, and prophesy fables—They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there was no peace—Ye yourselves know, says the Apostle Paul, that the day of the Lord will come as a thief in the night; and when they shall say Peace and security, then sudden destruction shall come upon them and they shall not escape. But you, brethren, are not in darkness that that day should overtake you as a thief. Therefore, let us not sleep as others do, but let us watch and be sober.

As we said at the beginning of this article, it is Universalism-absolute that we have been examining. As to Universalism limited or conditional, it appeared to us so self-contradictory that we have hitherto waived any notice thereof. Why discourse about a totality which is partial or of pains which are eternally provisional? Such can be no other than the Manichean's sword of Damocles, or peradventure the effect of an intellectual twist, permitting its final sanction to hide itself in fog. How then, it may be asked, has it come to pass that such a system should find favour?

It pleases by its novelty. It has been defended by such distinguished men as Farrar and Baldwin Brown in England; Berguer-Brett of Geneva has sustained it in an academical thesis, since made public, and M. Steinheil of Rothau has thought proper to write about it to ourselves. With his permission we shall lay before our readers his arguments and our replies, coupled with an examination of M. Berguer's thesis. These will be the materials of a supplementary article, concluding with a resumé of the entire theme.

JAMES WAYLEN.

QUESTIONS AND ANSWERS.

J. F., Dudley.—1st. If the wicked are punished with everlasting destruction at the coming of the Lord (2 Thess. i. 9), who do the saints rule over during the millennium? and who are they that rise in rebellion at the close of the millennial period? 2nd. How can Joel ii. 28, our Saviour's words, John xii. 32, and the apostle's words, Phil. ii. 10, 11, be reconciled with our Lord's words, Matt. vii. 13, 14, and numerous other passages, threatening utter destruction to the ungodly?

When the Lord comes the second time "with all His saints," to rule from the throne of David the nations of the earth, the day of the Lord—

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or the Lord's day—will begin; and will last 1000 years (Rev. xx. 4). This 1000 years is "the day of judgment" (Psa. ix. 7-9; l. 4-6; xcvi. 10; Acts xvii. 31; Heb. x. 30; Isa. i. 26; Joel iii. 11, 12; Matt. xix. 28; Israel judged by the twelve Apostles; 1 Cor. vi. 2; the world, excepting Israel, judged by the Church).

"Judgment and destruction of ungodly men" (2 Pet. iii. 7) will not be swift and sudden, save in the cases of "These mine enemies who would not that I should reign over them" (Luke xix. 27). Concerning such—who, when the Lord comes will refuse to obey Him—it shall be said, "Bring hither, and slay them before Me." "The residue of men" will long be borne with; for God's announced purpose is "to take out of them a people for His name" (Acts xv. 13-17; Micah iv. 1-7).

Those who rise in rebellion at the close of the Millennial period, are they who remain to the last despisers of the riches of His forbearance (Rom. ii. 3-11). The long-suffering of our Lord will be salvation to some, but others will abuse it to their own destruction (2 Pet. iii. 15).

God's Spirit poured out upon all flesh, after the great and terrible day of the Lord has come, does not suggest that all men will *nolens volens* be transformed from sinners to saints. Men have always been dealt with by God as free to accept, free to reject. The measure of God's Spirit *now* poured out is resisted, even "quenched" (Acts vii. 51; Eph. iv. 30; 1 Thess. v. 19). And as now, so then. Forcing salvation upon free agents, who can take or leave it as they determine, is not according to the Scriptures. The mystery of God's sovereignty and man's accountability, we must leave a mystery; both are clearly revealed. Let us in this and the like matters follow the example of David (Psa. cxxxi. 1).

Concerning the ungodly threatened with destruction, it will be worth J. F.'s while to look at the Bible's statements concerning them (Matt. xiii. 24-30, 36-43; Psa. xxxvii.; Prov. xvi. 4; John viii. 38-44; John vi. 70; Rev. ii. 9; 1 Chron. xvii. 9; 1 John iii. 12).

To assume that Scriptures, whose purport is not fully comprehended, have need of being "reconciled"—these strained into agreement with those, according to our notions of what is harmonious—looks presumptuous; though we feel sure nothing of the kind was intended by J. F. The said Scriptures *are* at one, *always*, although *we* may not be able, in some instances to see that this is so. Revelation is vast; our powers of apprehension limited. Some of God's utterances are "dark sayings." If all were clear, faith's occupation would be gone. Do not forget that our Father asks His children in many matters to trust Him; in very spite, of course, of manifold temptations enticing from his Word; and that He has given good grounds for the confidence invited to rest upon. Dear brother, hold on steadfastly to the end; copy the patience and affiance of the man of Uz (Job xiii. 15). W. R.

ERRATUM.

RAINBOW, NOV. 1884.—In *Sonnet*, line 4, for "hardened" read "burdened."

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LITERATURE.

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